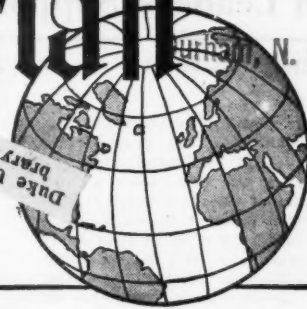


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No. 20



HENRY W. McLAUGHLIN

On his goal of \$400,000 and 500 Sunday Schools, the money may come easier.

Story on page five

The Presbyterian Outlook

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Volume 128. No. 20. May 20, 1946

13 North Fifth Street, Richmond 19, Virginia

Graham Building Sale Deplored in Suwannee Presbytery Overture

Assembly Asked to Attempt
To Retrieve "Loss Incurred"

Suwannee Presbytery is protesting by a 22-10 vote the sale last November of the Graham building in Jacksonville, Fla., in an overture to the General Assembly. A statement accompanying the overture charges that the building, owned by the Presbyterian Church, US, and managed by the Executive Committee of Christian Education and Ministerial Relief of Louisville, was "sacrificed for a net price of less than \$380,000" and asks the committee to explain "why no more investigation was made on the ground and why the transaction was handled in such apparent secrecy."

The presbytery deplores the sale of the building for the price and under the circumstances, and requests the Assembly to take action "to prevent a recurrence of an affair of this kind and to appoint a committee to see if by repurchase of the building or by other means, it would be possible to retrieve the loss incurred by the sale."

That the income from the building went for the benefit of aged ministers, their widows and dependents is stressed by the presbytery.

According to records, the building netted for this purpose more than a million dollars during the 25 years the church owned it, an average of more than \$40,000 a year. The Louisville committee, now, the report declares, will invest the proceeds from the sale of the building in securities which will return less than \$13,000 a year.

It is pointed out that the church owned the building and had a 99-year lease on the ground on which it stood, with approximately 65 years yet to run at the time of the sale. The overture insists that it is the considered judgment of responsible business and churchmen of Jacksonville that had adequate investigation been made on the ground no serious consideration would have been given to a sale for the price received and that somewhere between \$500,000 and \$1,000,000 could and should have been realized.

The building was purchased for \$714,424 in 1921; in 1926 an offer of \$1,000,000 was refused, the overture



OPENS PRE-ASSEMBLY CONFERENCE—Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, will open the first pre-Assembly Conference on Christian Relations, at Montreat, N. C., Wednesday evening, May 22. Discussion periods will follow each of three talks. The conference will extend into Thursday morning and afternoon with other addresses on "Marriage and the Home," by Leland Foster Wood, and "The Liquor Situation," by W. Roy Breg.

states. Real estate values in Jacksonville at the time of the recent sale, it declares, were in excess of those in 1926. The great shortage of office space in Jacksonville is underscored and it is reported that the new owners of the building, the Bancroft Investment Corporation, have increased the rent.

Atlantic City Will Be Scene of Assembly For Northern Church

Full-Size Meeting With 800

Commissioners to Face Big Issues

Philadelphia (RNS).—Church union, European Protestant reconstruction, problems of church colleges and reopening of foreign mission work are some of the issues which will confront the 147th General Assembly of the Presbyterian Church, USA, when it convenes in Atlantic City, N. J., May 23.

There is much speculation this year as to who will be the new moderator to succeed William Blakeman Lampe, of St. Louis, Mo. In contrast with the political activity of former years, campaigning for the moderatorship has been very quiet this year. Only two candidates have had committees working in their behalf and many churchmen believe a "dark horse" candidate may yet come forth.

Present candidates for moderator are Raymon M. Kistler, president of Beaver College and minister of the First church, Haddonfield, N. J., and Frederick W. Evans of the Second Church, Troy, N. Y., who has been endorsed by the Presbytery of Troy.

This year's Assembly will be the first full-sized meeting of its kind since 1942. During the war years the quota of commissioners had been reduced to less than 400 to comply with government restrictions on travel. About 800 commissioners will be enrolled this year.

Progress on Reunion

The Department of Church Union and Cooperation will report progress on fraternal conferences being held with the Presbyterian Church, US.

Much attention will be given to the present status of European Protestantism. Relief will be asked for churches in Great Britain, France, the Netherlands, Belgium, Germany, Czechoslovakia and Italy. The Board of Foreign Missions will especially urge increase of missionary efforts in China, Japan and Brazil.

It is expected that all Presbyterian church-related colleges will be asked to intensify their spiritual life programs and to think of their responsibility as centers of leadership training for the church of tomorrow.

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"Country Church" McLaughlin

By THE EDITORS

MANY YEARS AGO now, when Henry W. McLaughlin was shortly out of seminary, the two-wheel gig in which he was riding with a West Virginia mountaineer struck a log, throwing the men and a Bible full of sermon notes helter-skelter. The mountaineer, struggling to his feet, looked at the young preacher's papers all over the place. "Gosh, man," he said, "you do believe in spreadin' the gospel!" In more ways, and more effective ways, than this, Henry McLaughlin for fifty years has been spreading the gospel.

When the 1946 General Assembly convenes, regardless of other important people and pressing issues, Dr. McLaughlin will be the central personality. For one thing he will be listening with deep pride as he hears the sermon of the retiring moderator, who as young (you would never believe he was ever little) Tom Young, in a West Virginia mining camp he guided, received into the church, and helped to send on to distinction. Moreover, Henry McLaughlin is celebrating this year his fiftieth year in the ministry, and, again, he is completing an era of distinguished service in a basic department of the church's life.

With a goal of 500 new Sunday schools for the church before the Assembly convenes, this man has had one of the biggest jobs in the church this year, as it has been for many years. He has also set as the culmination of his long-time service the raising of \$100,000 for a country church department in each of the church's four seminaries before his retirement in June. A few months ago he wrote a number of people on whom he has learned to rely, these lines:

"It is my intention to retire next June. I have a conviction that the work ought to continue in a larger and more efficient way. The inclosed leaflet, 'Save the Country Churches,' explains the plan adopted. I can send you as many of these as you can use. We are depending upon the friends of the country and home mission churches to give of their services and means to make the enterprise a success. . . . If the amount subscribed can be paid within one year and is sufficiently liberal, it will enable the seminaries to make their plans to have the professor to begin his work by September, 1946."

Has Won His Way

This achievement would be the culmination of his dreams—and the fond hopes of countless others who hold Henry McLaughlin and his work in high regard. However, this respect which the department now enjoys has not always been so noticeable. It has been won. For a good many years the agency had to face the demoralizing fire of opposition every time the General Assembly met; the very life of the work hung in the balance until the undeniable accomplishments and the fundamental character of its purpose convinced even the most blind. Seminary students who were to provide recruits for rural service did not respond to his classes, would not read the books, probably did not look too intently toward country fields, and, from their positions of inexperience did not recognize the need of help in meeting the very kind of problems which in a few years would give them many an anxious hour wherever they might serve. Instead they spoke none too respectfully of "Country Church" McLaughlin—a nickname which, like the word "Christian," has become a crown—and they tried to imitate his plaintive syllables about "sheep having no shep-p-a-r-r-d." On the academic side of their task seminary students still are slow to claim the values of his institutes probably because they cannot know what they will be up against until they are in a pastorate for several years.

A hardy Scot who grew up on a farm in the hill country, who learned to live and make his way in the out-of-doors in winters where the thermometer could stay all too long near the zero mark and below, would not know how to get along if everything went smoothly. Henry McLaughlin comes of sturdy stock. He was the oldest child of Andrew M. and

Mary Price McLaughlin, born at what became Marlin's Bottom (now Marlinton, W. Va.) on the site of the McLaughlin farm; he was taught in a one-room schoolhouse during a four-months term, but he lived in the atmosphere of a good and godly home life where great books were loved and read, and where the simple virtues of the Christian faith were followed.

A Godly Father

Andrew McLaughlin, Henry's father, was a stalwart, religious man—like the Scottish chieftains who were his forbears. He was concerned about his church, about the spiritual opportunities of his neighbors. His son, Henry, tells how he put church papers into the homes of the congregation, sometimes paying as many as 30 subscriptions out of his own pocket; he tells of his deep passion for reaching out for the unchurched through outpost Sunday schools. The day before he died, the son has written, he did not talk about his military career, which had been rather brilliant, as he had come out of the Confederate Army a first lieutenant at the age of nineteen. Neither did he discuss his business as a farmer and a livestock breeder, in which he had been eminently successful. He talked of his outpost Sunday schools and of the people who had been helped through them. Typical of his character is the line on his tombstone, proclaiming in simple majesty: "A ruling elder of the Presbyterian Church."

Henry McLaughlin grew up in the saddle; he handled sheep and cattle, hogs and chickens. He learned the inescapable consequences of good breeding and, years later, became a noted breeder of Poll Shorthorn cattle, Hampshire sheep, Shire horses and Berkshire hogs, winning more than 1,000 first prizes and championships, including an international grand champion. When he went away to Hampden-Sydney College it caused a readjustment of his father's plans, for he had dreamed that his oldest son would carry on the work of the farm. The community had thought so, too, for, when he left, one man said, "This sheep country has lost its best coming shepherd." Or, as another put it, a very fine livestock artist was being sacrificed to the cause of higher education. What really compelled the decision which started 19-year-old Henry, yearning for knowledge, on his way, was a severe cut on his hand which he sustained while sharpening a mowing scythe. With affectionate gruffness, his father said, "Well, I see you're too awkward ever to make a farmer, so I guess you might as well go to college and see what you can make of yourself." He did very well—in athletics and in his studies, graduating second in his class.

Finishing his seminary training at Louisville, after two years at Union, he went into a mining community at Sewell, West Virginia, where, with his broad sympathies and a well-

MOST LIVESTOCK BREEDERS know the value of a good pedigree. . . . If I were a young man looking for a wife, I would want her to be not only a good individual, but to have a good pedigree. I would like to know that the sires for several generations had been clean-lived men, without the double-standard complex. I would like to know that the mothers had been virtuous homemakers. If I were a young woman making the choice of a husband, I would like to know that he had lived a clean life, and that he had a pedigree of moral ancestry. . . . A good pedigree among men is not necessarily one of famous ancestry, but of ancestors who have kept their minds clean and their bodies inviolate. The characters of generations yet unborn are being determined by the legacies which we leave our children, decided by the kind of lives we are living.—HENRY W. McLAUGHLIN, in *The Progressive Farmer*, 1928.

rounded program, he guided people in the Christian way. He gathered boys, he read to them, encouraged them to read and gave prizes for it. In that group was the present moderator of the Assembly, Thomas K. Young. Years later, impressed by Dr. Young's amazing vocabulary and his facility for expression, Dr. McLaughlin asked, "That vocabulary, Tom—how do you account for it?" And Dr. Young replied, "It must be because I read so many books when I was a boy." Henry McLaughlin helped him form the habit.

Following After People

Always this man has been getting at the people for Christ. It was true at Sewell, at Hampton, Va., where as pastor he threw himself into the work among Spanish-American War soldiers; at Greenbank in West Virginia among the lumberjacks, preaching at ten points, sometimes going up on the log train so he could spend the night with men he was trying to win. It was true in Louisville at the Stuart Robinson church where he conducted two Sunday schools—one in the afternoon to reach working people—and in the famed Cabbage Patch section near his church where he turned a dance hall into a seven-day-a-week center which later became an interdenominational activity. He helped organize the Berry Boulevard church (the same old outpost inclination!) which has become larger than the mother church. His attachment to people accounts for his appointment as probation officer for ten little boys from the Cabbage Patch area. He checked on them every Saturday, gave them books to read, heard their reports on what they had read. After one boy had read "Pilgrim's Progress," his mother said, "He's going to be a preacher. I guess he might as well, for he'd never be fit for anything else." Henry McLaughlin comments: "But he wasn't. He became a very respectable citizen."

So this man was a city preacher before, as he puts it, he was promoted to the country.

In some respects his greatest opportunity came with a chance to try out his ideas and to develop a technique which was to form a pattern for his department in the church when he went to the great rural New Providence Church, not far from Lexington, Va., which this year is celebrating its 200th anniversary. His country raising stood him in good stead. He knew and loved country people. He understood their problems. He helped improve their livestock; he guided the establishment of a cooperative selling agency which is still in use; he led in a good roads movement. When farmers saw top grades of sheep and cattle getting top prices they began to improve their stock; they could understand something of this talk about pure breeding when it meant more money for them. Dr. McLaughlin took the lead in organizing a bank at nearby Brownsburg, but he refused to be its president. He would never accept any office but that of chaplain in farm or any other organizations, for, in his judgment, the minister ought to keep out of sight. If the enterprise fails, he gets the blame; if it succeeds, it may take too much of his time. Isaac Walton put it, he reminds you: "There are three rules for catching trout: (1) Keep out of sight; (2) Keep out of sight; (3) Keep out of sight." The minister must remember this, says Henry McLaughlin.

Advocate of Cooperatives

His close tie with farmers and his own conduct of a farm in the beautiful Greenbrier Valley in West Virginia for a good many years, as well as his uncanny understanding of the other fellow's problems has led him to be an unabashed advocate of cooperatives. In one meeting where someone raised a question suggesting that cooperatives are radical or communistic, Henry McLaughlin arose to puncture all such ideas by saying, "Anybody who says that about cooperatives doesn't know what he's talking about." In his judgment, the present movement is the hope of the small-unit farmer. For, he says, such a man cannot expect to compete with the large farms in any other way. He has to buy through the retailer, while the large-unit

farmer gets everything wholesale. Producing in large quantities under expert supervision, the large-scale man gets the best markets—supplying steamship companies and the best hotels—while the small man sells to the huckster who sells to the wholesaler who sells to the retailer until the farmer's profit disappears. On the other hand, he points out, ten farmers can go together, buy their machinery, have their own store, produce and market under the direction of the county agent in cooperation. They have expert advice available if they will only use it. Such units of ten buy one tractor, one seeder, one cotton picker. They can make their way—through cooperation with each other.

When he went to New Providence he knew something of the great gulf separating many in the church who were large landowners from people in the community who were tenants. He set to work to bridge this gulf, saying to his elders, one at a time, "What day will suit you to go visiting?" He took these officers with him into the homes, as each man was assigned a definite and continuing area of responsibility—12 elders, 12 districts. When the people found these influential churchmen unbending, coming into their homes, concerned about them and their children, the atmosphere changed. The elders and the ten deacons, who were given similar responsibility for year-round training of the congregation in stewardship, could see the need for establishing Sunday schools within walking distance of each child in the community—a theme which now epitomizes the Country Church Department. With such close personal care of the people, amazing results were observed. Among others, the church's membership doubled in ten years; the pastor's salary, which had been \$1,000 when he went there in 1909 (and he never asked for a raise) was pushed to \$2,500; total annual gifts of the people rose from \$2,700 to more than \$10,000 in the 17-year-period, in addition to providing a \$38,000 educational building which many say is the best in the presbytery.

The Department Begins

From New Providence Dr. McLaughlin was called to the country church work in 1925. The new department was placed first here and then there, according to the disinclination of some committee or other. Attacked as just another bit of machinery in the church, the department was shunted from pillar to post, and one year, in particular, if its director had not marshaled some of his men who knew what was being accomplished, to testify before the Assembly, the recommendation to abolish, which a 12-man committee proposed, would have gained the day. In order to meet this situation Dr. McLaughlin had to stand up and fight for the cause, lining up men who had been his students, who knew what was being accomplished. With the cumulative effect of their witness and with his own telling appeal, the tide was turned and the motion to sustain the department swept the Assembly.

The "Committee of 44" at one time ordered removal of the office to Atlanta, but since no money was provided for the move Dr. McLaughlin continued to sit in Richmond in the free office provided by the Religious Education Committee. (He didn't want to move anyway!) Finally, since no other committee seemed to want it, thereby missing a great and growing opportunity, the Assembly assigned the work to the Religious Education Committee, where it has become one of that agency's strongest selling points, and where its program is more thoroughly justified every day.

Pioneering With Institutes

One of the interesting and far-reaching efforts of the department has been the institutes for town and country ministers. An Assembly's Training School thesis, devoted to these institutes, a few years ago, concluded that "There is no other school or meeting in the church that moves in the direction of meeting the needs of the town and country pastor as does this institute." It pointed out its weaknesses: too much repetition from year to year, which would have been remedied had the annual "findings" been heeded; it is too much a one-man affair with more need for a definite



NEW PROVIDENCE CHURCH

A gulf was bridged by officers, who took a year-round responsibility for the community's homes.

program committee of pastors to set up the institutes; a failure to recognize that the repeated sameness of some of the institutes explains the falling off of attendance after the peak of 179 was reached in 1938—but, despite all this, with difficulties of enlisting seminary student interest and support, except at one seminary where the institute is made a part of the seminary curriculum, with the ever-present need of getting scholarships to finance the work, and with many another obstacle, this activity has become of great importance to smalltown and country pastors. One of them wrote the Religious Education Committee headquarters: "I had no idea so much good was being accomplished by your department of Country Church and Sunday School Extension. . . . Dr. McLaughlin is a choice and rare soul. In years I do not know of anyone who has stirred me more." Another pastor said, "The institute has given the smalltown and country pastor a sense of dignity and security in the knowledge that his work is worthwhile." Another called it "One of the strongest evangelizing agents which our church has in rural work." Still another declared that if he could have attended such an institute before or during his first pastorate he would probably have never left it; instead, he thinks, he could have helped bring that church to a good fulltime work instead of leaving it as a struggling church with student supply.

How He Does It

Dr. McLaughlin's personal touch is never more in evidence than in these institutes. He arranges for the attendance of ministers by asking men's organizations, Bible classes and interested individuals for contributions. For his first institute in 1937 he received \$301.40 and the institute cost him—\$301.40! He cuts his pattern to fit his cloth. Henry McLaughlin, the canny Scot, has an eye to next year's institute; he wants to be able to keep going; so he sees to it that each minister who attends the institute has the name of some scholarship contributor whom he can write and thank for the privilege and whom he can tell how much the experience has meant to him. Dr. McLaughlin also writes the contributors his grateful thanks, sending along a financial statement. These stories of what the money is actually accomplishing have been made so vivid that many people have been given a new and compelling interest in Sunday school extension. When one woman was written, thanked, told what her \$12 had done in extending the gospel, she wrote back that she "felt like her skirt was on fire 'till she established an outpost school."

Henry McLaughlin's influence throughout the church and throughout other denominations in the nation has been greatly extended through his books (from "The New Call" down to "The Gospel in Action"), dealing with practical problems of the smalltown and rural church. His standing has steadily grown so that he has, for years, been recognized as an authority in his field. Articles in many different kinds of publications, study guides, lectures within and without the church, have all made him a source of illumination and inspiration for countless people.

Man of Family

No sketch of this man would be halfway complete without a long look at him as a man of family. In 1897 he married Nellie Swann Brown, seventh daughter of the Rev. Dr. J. C. Brown, of Malden, W. Va. Nellie Brown is a great granddaughter of the Rev. Samuel Brown and Mary Moore, the famed "Captive of Abbe's Valley." During the courtship of one of his boys, Henry McLaughlin years later wrote this potent word of counsel: "After all, I do not mean to tell you what to do, but you must admit, knowing your mother as you do, that I had rather good marrying sense." Sons and daughters say, "not rather but especially good." Together, Nellie Brown and Henry McLaughlin have established and maintained a home, have brought up nine children, and have made their lives count in lasting ways. They are understandably proud of these children. Dr. Henry has always liked to say he has "Thirty-six and a half feet of boys, and every boy has three sisters." It's a big family and it's a family of big men. The children were named for grandparents and great-grandparents until the names gave out. Andy is a physician; Henry is a lawyer; James is curator of the Phillips Memorial Art Gallery in Washington; Sam teaches and coaches at Woodberry Forest prep school; Lee, who was on a minesweeper through five invasions in the Mediterranean, teaches and coaches at Episcopal High School; Virginia is head of a branch of the Washington City Library; Mary Moore, now Mrs. Harry D. Temple, lived in Washington before the war, and Margaret, who was president of the Agnes Scott student body, later married Fulton Hogshead, died several years ago. Four of these went to Hampden-Sydney, one to the University of Virginia, one to Davidson, two to Agnes Scott and one to Randolph-Macon—all to add up to a sizeable bill for education for the McLaughlin household. One lifelong friend said of Henry McLaughlin, "He knows how to take care of his money until it comes to educating his children, and then he will sell the last button off his coat, and with nine children to put through college he has had his work cut out for him."

This interesting family early learned to take things as they come, not to bother over trivialities. One evening when the McLaughlins (senior) stood in a receiving line and Mrs. McLaughlin's tight shoes were spoiling the occasion, how was anyone to know it if she simply slipped those shoes off and left them to be covered by the ample sweep of her party dress. Now she could shake hands and smile far more pleasantly through a stiff occasion. Mrs. McLaughlin has long been able to meet such situations. In fact, from days in the pastorate, she has been called "the perfect wife of the country pastor." Anyway, the sexton of the New Providence Church had a high regard for her, since, as he put it, she spoke "seven more different languages than Mr. McLaughlin." Summertime finds her working as camp mother in Sam's camp for boys in Rockbridge County, Virginia.

The McLaughlin home, in its heyday, was always filled with McLaughlin children and their friends (and now with

grandchildren, for an occasional family population of 30, all told). It has been a great come-and-go center, with crowds making the best of it, sleeping any and everywhere. You never knew whether to sit on the couch or not for fear someone might already be asleep on it for the night. Early in his work Henry McLaughlin was famous for this family. He tells about two Roman Catholic boys in Staunton who passed him on the street. One tipped his hat, saying, "Good morning, Father." Whereupon the other turned indignantly, saying, "You fool, that man's no Father; he's married and got nine children." (Editor's Note—Omitted from the family list is John, pastor at Keyser, W. Va.)

Tall Stories About a Tall Man

Stories of Henry McLaughlin at home are legion. Some tell of his preparations for travel. One describes his out-of-this-world suitcase packing by painstakingly lifting one trouser leg by the cuff, wrapping it around a shoe until he has wound it up; then taking the other shoe and rolling it in the other leg until they meet—and, they tell you, at the trip's end his crease looks as good as anybody's. (Caution: this technique is not guaranteed.) Or, there's the time when leaving home, he reached out for an armful of nightgowns, shirts, and anything else that happened to be hanging in his closet, crammed everything he touched into his bag—and when he was miles and miles away, the family was thrown into an uproar because Mary Moore's graduation dress was nowhere to be found. How was he to know such things might be hanging in his closet, after all! Or, again, you can't blame a man if he puts on whatever shoes he finds under his Pullman berth, even if they happen not to be his own.

Look at Henry McLaughlin on one of those trips. He takes it as it comes. If he goes with a group in a car he sits back, goes to sleep while everybody talks, and arrives at his destination fresh as a daisy. One afternoon his party struck Holly Grove, Ark. It was at the height of the strawberry season; it has been pouring rain; people were trying to save their berries. When the car stopped, out hopped

Henry McLaughlin, across muddy, plowed fields he pushed because he wanted to "talk to those people." When he talks he looks around—for the nearest Sunday school. If he can't see one, he doesn't ask, he just tells 'em, "You ought to have a Sunday school ever here." And they should. He has "told 'em" in Florida and Georgia and Mississippi and Kentucky and Texas and Missouri and throughout the Church. They ought to have a Sunday school over there.

Or, look at a McLaughlin expense account when he gets home. Auditor's records show items like this: "Trip: 300 miles. Expense, \$3.60." His frugality shows itself in other ways. He gets an appropriation of \$2,000 for a project. Then, when his promotion is completed he still has \$1,700 left; or he will get a \$400 appropriation and use only \$4.90 of it. There's no false front about him, no elaborate maneuvers, and there's no extravagance.

Henry McLaughlin is concerned to get the job done; he doesn't care about fancy arrangements; he just wants people who love the Lord to go out into a neglected community and start a Sunday school. Just as simply as that. He doesn't like talk about a "Chapel" year, much as he wants new Sunday schools; this, he fears, makes the wrong emphasis; it gets people to thinking about a building. There mustn't be a building first, he says; it is often a fatal error. Get the Sunday school first; the building will come later—and it will come with the help of the people themselves; they will know it is theirs for they have built and helped pay for it.

The People Need Homes

This man has plenty of good, sound, and very uncommon, sense. He has a long head and he has always used it. He also has a firm grip on a great gospel. He is no partial gospelist. He wants it all; he lives and preaches it all. He keeps his sights clear; he knows how far the church must go and where it is out of its sphere. It is primarily a witness-bearing and a missionary agency, he insists. Its influence on economic, social and political reforms is of greater value and more dynamic when that influence is indirect. The true church deals with causes rather than symptoms; it is concerned with prevention; it must not enter into partisan politics, nor seek temporal power, nor rival the state, the school or the welfare agencies, but it must proclaim a positive message of love, mercy, justice and righteousness for all the relationships of life—personal, social, economic, and political. And it must not be too general about all this. It must be concerned about people and all sorts of people. It should give special attention to the children of the poor; it must produce good leaders for all areas of life; it can inculcate the Bible doctrine of land tenure—and here he presses it home—"the major part of our maladjustments today is due to the fact that some men and corporations own too much land, and that the multitudes do not own any." Then he quotes Isaiah 5:8: "Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!" The main sources of criminality, he tells you, are from the social groups where there is little or no home ownership.

He is convinced that the church must teach large land-owners the principles of the Golden Rule; the problem of the tenant farmer must, it simply must, be faced. The church, moreover, must mold public opinion; it must fearlessly point out fundamental needs. And Henry McLaughlin begins to tell how "the major part of the rich lands in the South today are owned by non-resident individuals and corporations. This has developed mechanization of agriculture. It has forced rural youth by the millions to seek employment in the cities. . . . If some way could be discovered to keep a larger number of people on the land to become resident farm owners, most of the maladjustments of today would be corrected." And, in order to implement his firmly-held convictions, he has worked out what he calls "The Farm Owners Security Act." With him religion carries through. It is not compartmentalized or

CHURCH AND WORKERS

THE MAN IN OVERALLS, the trade unionist, the sharecropper, the migrant worker who faces the hazards of seasonal employment, the economic underdog and the social misfit—these are not in comparable numbers found at the table of our Lord. A table, incidentally, which was intended to be a meeting place for all and sundry, regardless of family trees, social registers or economic status. The workers of the world look to their own organizations, not to the church, for the correction of economic injustices and for the safeguarding of their rights in modern society. The rise of capitalism coincided at certain points with the rise of Protestantism and the stratifications in the economic order have tended to make of the church a one-class society. This is not to say that self-seeking financial interests control the policy of the churches or that the churches lack social vision. The gains achieved by labor in recent years are, in part, the by-product of the long continued social pressures exercised by liberal-minded churchmen, both lay and clerical. None the less, rightly or wrongly, industrial workers and those who toil on the fringes of our economic society feel that they have little in common with a religious society whose patterns of social behavior are those of a class to which they feel they do not belong. If the revolutionary impulse of primitive Christianity is to be recovered and if the Christian enterprise is once again to possess the social solidarity of a mass movement bent upon global conquest there must be effected a rapprochement between the world of religion and the world of labor.

—WALTER W. VAN KIRK, in *A Christian Global Strategy*, published by Willett-Clark and Co., Chicago.

formalized; it is vitalized and personalized. He knows people and he knows his Lord and he wants to bring them together. That has been his work; it is still his work; it will keep on being his work until he hears the trumpet sound; and even then you may count on his unyielding concern for the extension of Heaven's bounds.

Weakness Is Strength

Weaknesses? Has he any? If he sometimes seems to be none too cooperative he will at the same time appear to be and actually will be the most cooperative man anybody ever saw. He works at his own job and when he is not directly involved then maybe he doesn't stay around—he's up and away because no day is long enough to get all his work done. He has officers and committees at his institutes and gets suggestions from here, there and yonder, but next year's program, you can rest assured, will be about what he wants it to be. He sits in a meeting, seemingly not a bit too interesting, and, so far as everybody is concerned, he has dropped off too sleep when the chairman calls attention to an unused balance in the treasury. What is the best thing to do with it? Henry McLaughlin, sitting bolt upright in his chair, is the first one to speak, "Why, let's make a Sunday school extension fund out of it." He sees his own responsibility and he keeps driving toward it. Maybe he does slip up on submitting one of his publications to the rest of the educational staff—customary practice—so that it may be cleared and everybody may know what everybody else is doing—before it is printed. Maybe he does gather the suggestions and then say, "Well, I'll remember that when its re-printed—10,000 copies have already been sent out; but when it's reprinted I'll remember these suggestions." These are his weaknesses; but they are his strength. He circumvents delay; he bypasses redtape, he gets things done—and he avoids trampling others' toes in doing it. He never causes anybody to carry a heavier load because of something he has done rashly.

Henry McLaughlin is understanding and kind. In his early ministry a former Roman Catholic sat under his preaching for a year, as he later reported it, watching to see if the preacher would say anything against the Roman Catholic Church. He had lost faith in it himself, he said, but it was his mother's church and he didn't want anybody saying anything against it. When the year was over, Dr. McLaughlin received him into the Presbyterian Church. That story tells a lot about the man.

What Will He Do?

With the prospect of relinquishing the work to which he has given the major portion of his life—what will he be doing? Well, this imminent change in his service will probably be like one of the bumps in the bumpy Rock-bridge County roads where he never learned to slow his car; he never knew people were supposed to slow down for these bumps. And he probably won't slow down when the coming change-over arrives. He is not going to rest. Even if 500 new Sunday schools aren't established this year, he'll keep plugging at that task, no matter whose primary responsibility it is; he knows too much about it not to be used in many ways by earnest people who will be calling on him. With 900 new outpost Sunday schools established between 1934 and 1944, he has demonstration centers scat-

tered everywhere. He has worked to see the day when synod after synod is adding women who are giving their full time to establishing new Sunday schools—now there are seven—and he looks to the time when every synod will have at least one such worker on this job.

He knows that much of the problem concerns the minister and his preparation for his task; therefore, as a major objective he is working doggedly to see these \$100,000 endowments established at each of the four seminaries where men may be adequately trained and supervised in preparation for service in rural areas. He has never encouraged the steppingstone idea of the country church. His emphasis has been on having a large number of ministers "choose the rural pastorate as a life work, just as others choose the foreign field, and then prepare themselves by specialized training for this type of service. The church, then, must support these men as adequately as it does its foreign missionaries." The whole enterprise, he is convinced, must be founded upon a thoroughgoing evangelism.

The problem is more than money, for money is easier to get than new Sunday schools. As he pointed out in his extensive report to last year's Assembly, it has to do with complete dedication. The problem is right there.

Is 500 Too Many?

Looking prayerfully toward the goal of 500 new schools before the 1946 Assembly, Henry McLaughlin asked, "Is the goal too large?" Some timid souls, he went on, may fear that 500 new Sunday schools in one year is beyond attainment. It is not if we are willing to pray, plan and work for it. Remember that we have a force of 1,000 members of the Presbyterian Church, U.S., to be enlisted in the organization of one new outpost. If one little church of only 28 members at Williamston, N. C., could organize five outpost Sunday schools, what can 1,000 members do? If little churches which are content to serve only their own Presbyterian constituency had more of the adventurous spirit of the Williamston church, they would not continue to be small. At the end of ten years the church at Williamston had grown from 28 to 274, the Sunday school from 30 to 341.

That's the way he goes about it. He knows what can be done—by people who are concerned enough and dedicated enough. He probably knows what you are doing about it, for his endless studies, his constant thumbing of the Assembly's minutes, his conferences, institutes and meetings, have given him a knowledge of what is actually being accomplished in specific situations throughout the church which is surpassed by no other man in it.

Whatever else he may be doing in his so-called retirement, you may rest assured that he will not be far from what he was doing when the picture on the cover was taken—working out and studying the spiritual birthrate of some presbytery. In this instance it was his old home Presbytery of Lexington. "They asked me," he said, "and I told 'em." (When he tells 'em, he gives the unvarnished facts.) In Lexington's case he underscored a low level of activity since a strong burst of extension effort 20 years ago under the leadership of an aggressive layman. Tomorrow he will be working on the spiritual birthrate of some other church or presbytery, finding what can be done to increase it, and, if he gets the slightest chance, he will tell 'em, and keep on telling 'em.



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EXTENSION WORKERS—The goal calls for at least one in every synod.