

the chasm between our moral, social and political development, on the one hand, and our scientific advance on the other, or we will perish in that chasm!

In this great convention of churchmen, it is appropriate to ask ourselves, what is the Christian religion doing to bridge this chasm; to what extent is it a unifying factor in the international confusions of the present age?

There are certain stern facts we must face. One is that after nearly 2000 years, Christianity still remains the religion of a relatively small minority of the world's peoples. Within Christianity itself there are three great divisions, the Roman Catholic, the Greek Orthodox and the Protestant. Again, Protestantism has become so finely sub-divided that, if I am accurately informed, within the United States alone there are more than 70 Protestant faiths. Other and more populous religions, such as the Moslem and the Buddhist, are not split to the same extent that we are.

Moreover, throughout the long history of the Christian faith it is unfortunately true that Christians have often contended against each other, not only in theological discussions, but on some of the most terrible battlefields of all time.

The record of the past - or some aspects of it - gives us cause to doubt whether the organized Christian religion, as such, is likely to play an important and constructive part in driving home the recognition of that inter-dependence of peoples, which will lead to greater unification than has been achieved before, and which is now indispensable for man's future.

Nevertheless, in spite of obvious failures and shortcomings, the religion of Christ has served an essential purpose in the evolution which is taking place of an inter-dependent world community. Throughout the long and turbulent history of Western Europe and of this continent, in spite of the imperfections of man's actions, there has remained shining in the darkness, occasionally almost obscured but never quite extinguished by it, the guiding light of Christian faith. The essential principles of Christ's life and teaching - as contrasted with some of the ecclesiastical manifestations of that teaching - has always had a healing and beneficent effect on the relation of man to man and of nation to nation. And now the application - to personal, national and international life - of Christian charity and tolerance; of the belief in the worth and in the immortal soul of every individual, of grace and mercy and the forgiveness of sins, is needed more than ever before. Surely it is the first duty of the Churches of Christ, and all other Christian churches to teach and preach these principles and deepen the awareness of their necessity. Without their acceptance as the basis of policy and conduct, we will never secure real peace on earth.

The challenge of inter-dependence, then, is to our tolerance; to our sense of brotherhood for mankind as a whole. As such it is first of all a challenge to us as individuals. In free societies, we must take it that the collective action of governments is bound to reflect the individual attitudes of their citizens. If the citizens