

Christianizing Christendom

HOME MISSION STUDY

BY

S. L. MORRIS, D. D., LL. D.

*Executive Secretary of Home Missions, Presbyterian
Church in the United States*

Author of

"At Our Own Door"

and

"The Task that Challenges"

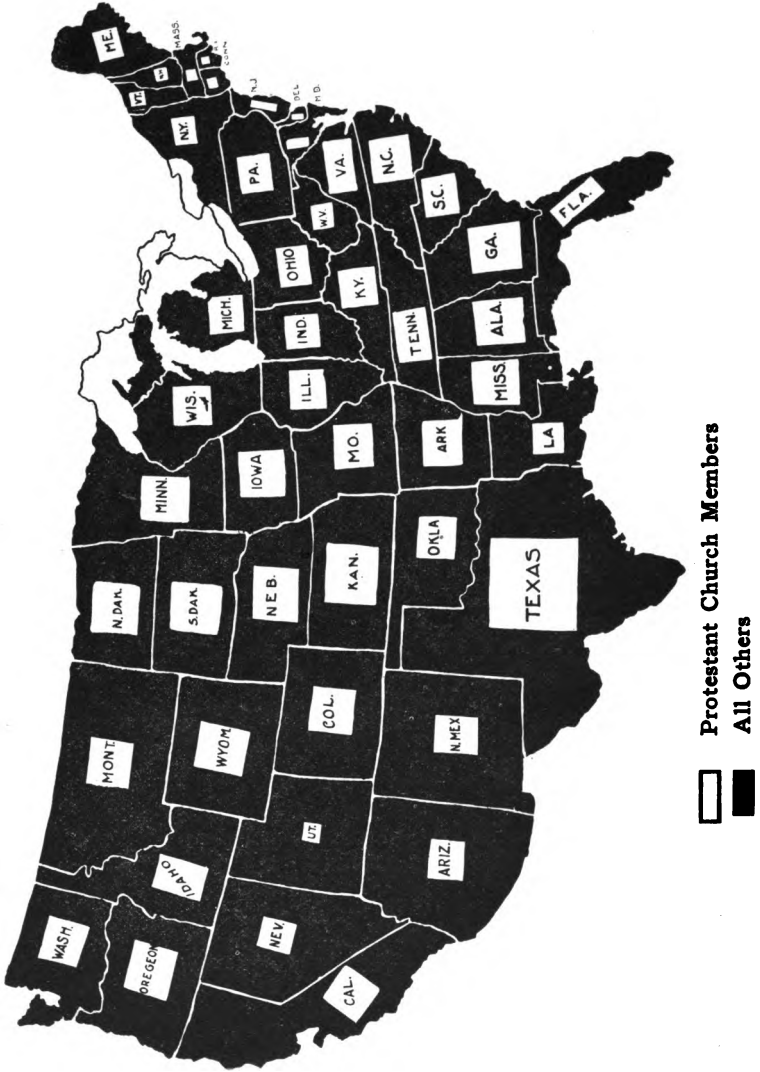
"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 20.

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"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Romans 13: 11-12.

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IS AMERICA CHRISTIANIZED?



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Foreword

IN offering this new contribution to Mission Study, the author places on record his sincere appreciation of the wide circulation given his other Mission Text-Books by a generous public, which fact emboldens him to make this new venture. The present world crisis calls for treatment of the subject along widely different lines from the ordinary and former studies in the sphere of Missions.

Hitherto the Church and friends of Missions have been called to exercise thought upon the needy peoples—Chinese, Japanese, Indians or Mountaineers. The new treatise, "Christianizing Christendom," invites introspection—inquiry into its own spiritual life. Attention is directed not to peoples, but principles; not to products, but problems. The study is subjective, not objective.

Inviting thought and co-operation in behalf of a quickened spiritual life of the Church does not imply that its religious status is better or worse than the past, but raises the question whether it is adequate. The New Era confronts with its marvelous possibilities. Should it be made the occasion for re-examination of the fundamentals of Christianity, not in creed, but in life—lifting the standard higher in confession of non-attainment.

The subject may not be so fascinating; it may require possibly greater patience, tax thought and exhaust nervous energy. Does this testing time suggest that it will be worth the cost? The answer must be returned by those willing to pay the price. If perchance it should lead the discouraged to look beyond clouded skies, awaken the self-satisfied to higher ideals, or contribute any share to a better and more spiritual aspiration on the part of any for life more abundant and fruitful, it will have served the purpose of the author in sending it forth with a sincere prayer for God's blessing on its message and mission for the new dispensation dawning upon the world.

SAMUEL LESLIE MORRIS.

Atlanta, Ga., April, 1919.

Christianity and Christendom

CHRISTIANITY looks two ways. It looks Godward and it looks manward. It looks upward and it looks downward. It looks heavenward and it looks earthward. It is this feature that differentiates it from all other systems of religion. Mohammedanism, possibly the best type of pagan religions, looks Godward five times each day in prayer, but it has little regard for obligations growing out of human relationships. It finds no asylum for the afflicted, or orphanages for the fatherless; and the most devout worshipper of Allah may at the same time be as cruel as the unspeakable Turk. Moralists, on the contrary, recognize their obligations to their fellowman, but refuse definite allegiance to God. Christianity is distinctive in that it takes account of both tables of the Divine Law.

Definitions.—Christianity is the spirit of Christ in action. The Christian in aim and purpose is a modern edition of Christ; but the ideal, even in the saintliest product, is forever here unreached. Each child of God bears the divine image and superscription, yet dimly and ordinarily beyond recognition. In approach to the ideal, in the practice of the Sermon on the Mount, notwithstanding the experience of the ages, it is questionable whether the twentieth century Christian is an improvement on the first century type. A humiliating confession, this.

The church is the divine institution for perpetuating the principles and enforcing the practice of Christianity. "Missions" is the human agency for propagating the faith whose scope and aim are world-wide, in accordance with the Divine Commission, "Go ye into all the world and preach the Gospel to every creature." The object of Christianity is to populate Heaven with redeemed souls ultimately; and incidentally to reform society by transforming individual lives until the Lord's Prayer is answered: "Thy Kingdom come; Thy will be done on earth as it is in Heaven"; and the shout of the redeemed earth reaches unto Heaven: "Hallelujah, for the Lord God Omnipotent reigneth."

With Christ in the School of Missions

Ever since Andrew Murray produced that remarkable book, "With Christ in the School of Prayer," it has been incumbent on someone to furnish a companion treatise, "With Christ in the School of Missions." The two conceptions are fundamentally and eternally related. One invades the sphere of worship. The other dominates the sphere of work. The two parallel the entire sphere of Christian life and service. The School of Prayer sets forth the attitude and relation of a soul toward God. The School of Missions outlines and enforces Christian service and obligation in behalf of humanity.

1. The Charter of Home Missions.

The distinction in terms between Home and Foreign Missions is not scriptural, but the principle is definitely recognized and sharply drawn by Christ Himself in His

progressive instruction of His disciples during their pupilage in the School of Missions. His initial command, contained in Matthew 10: 5, 6 is the Charter of Home Missions: "These twelve Jesus sent forth and commanded them, saying, Go not into the way of Gentiles (heathen), and into any city of the Samaritans (semi-heathen) enter ye not; but go rather to the lost sheep of the house of Israel." If human language is capable of positive interpretation, Christ distinguishes between heathen—in the regions beyond—and the unsaved within the pale of the church—the children of the covenant who possibly have drifted away from, though living in close proximity to, church privileges. This first command not only lays the emphasis primarily on Home Missions, but positively forbids Foreign Missions at that stage of the Kingdom. If the inquiry be raised, Why? it might be answered that foundations must be laid deep and substantial before the superstructure is builded. The taller the pyramid, the broader and deeper must be its base. Upon entrance into the World War, America did not first of all rush troops to France, but organized her resources thoroughly and drilled her forces carefully; and even in sending her trained armies to the front, she did not for a moment slack her fundamental work of organizing and strengthening her home base of supplies. To have acted otherwise would have invited and insured speedy and utter defeat. It would be disastrous to the cause and unjust to her "far flung battle line" to allow her armies in the field to be endangered by any disparity between their numbers and the recruiting agencies for renewing and increasing the base of supplies.

In addition to this consideration, it must be recognized by all sane minds that every man's first obligation is the man next to him. Only a fanatic of the most incurable type would imagine one's first obligation could be met, or neutralized, by discharging the most remote. Those who object must ipso facto abandon the School of Christ and follow the lure of their own inclination. In laying the emphasis first upon Home Missions, Christ did not in the remotest degree discount the added responsibility of world-wide Missions. It was His method of enforcing the precept of inspired wisdom: "To everything there is a season, and a time to every purpose under the heaven."—Ecc. 3: 1.

2. The Enlarged Commission.

What the "Jerusalem Chamber" of Westminster Abbey has been to the modern Church, the "upper room" at Jerusalem was to the primitive Church in the early days of Christianity. Here occurred three historic gatherings, which have vitally affected the destiny of the race. The first witnessed the institution of the Sacrament of the Lord's Supper, under the very shadow of the cross. The second followed immediately after the cross and the resurrection, when "He showed them His hands and His feet"; and they were "pierced" hands and feet—the price of redemption, the basis of obligation and the inspiration of all sacrificial service. It was thus, while the bloody cross was possibly still standing, that the crucified but risen Lord enlarged the Commission commensurate with the race, and imposed on the church the world-wide obligation: "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. Ten days after the Ascension,

the third memorable gathering of the infant church took place in that same "upper room," at which time she received the Baptism of the Holy Ghost at Pentecost, endowing and qualifying the church for her tremendous task.

The great Commission of Mark 16:15, often erroneously termed "the last command of Christ," is the Charter of Foreign Missions. Two mistakes, however, equally mischievous, must be avoided in the attitude of the church toward Missions, if she would preserve her proper equilibrium and successfully prosecute her task. The first error would avoid the responsibility of world obligation by urging the half-truth, "Charity begins at home." The other would make world responsibility an excuse for dodging the first obligation. Paul reiterates and re-enforces the principle: "If any provide not for his own, and especially those of his own house, he hath denied the faith and is worse than an infidel."—1 Tim. 5: 8.

In his account of the great Commission, Luke (24:47) very carefully guards both sides of the question. Against any tendency to limit the scope he urges, "That repentance and remission of sins should be preached in His name among all nations"; but, lest this wider obligation should absorb the entire energies and thought of the church, he adds most significantly and emphatically, "Beginning at Jerusalem." Nothing is of greater consequence in the discharge of obligation than to preserve the relative proportion of things. The crank is developed by losing sight of the perspective of duty, thereby converting co-ordinate claims into conflicting obligations. Implicit submission to the tuition

of Christ is the only guarantee of the symmetrical development of Christian character.

John (20:21) presents the great Commission from a still different angle. No word is recorded of world obligation. It is implied rather than expressed. After the statement, "He showed unto them His hands and His side," alike "pierced," there follows the suggestive reminder, "As My Father has sent Me, even so send I you." The Greek term for "sent" is "apostello," from which comes our English word "apostle"; and the Latin equivalent is "missus," from which is derived the English word "missionary." John perceived and put on record only the motive, "As-so," Christ Himself being the motive, the type, the model of all missionary effort. A vision of the pierced hands and side of Christ will permit no limitation of sphere of service, but constrain the Christian to practice as well as sing, "I'll go where you want me to go, dear Lord, over mountain or plain or sea."

Distinct from the great Commission spoken in the "upper room," and recorded by Mark, Luke and John, occur two other accounts of similar import, but on different occasions. Matthew (28: 16-20) locates one in Galilee, possibly the same as mentioned by Paul (1 Cor. 15:6), when "seen of above five hundred brethren at once." This account contains three distinctive features: 1. His supreme authority, "All power is given unto Me in Heaven and in earth," which guarantees the triumph of missionary enterprise. 2. The discipleship of the nations, "Go ye therefore and teach (literally 'disciple') all nations," etc., the scope and purpose of missionary endeavor. 3. The promise of the divine

presence and partnership, "And lo I am with you alway, even unto the end of the world," which insures the perpetuity and ultimate issue of the work.

The final account transports us to Olivet, where on the eve of the Ascension is spoken the very last command: "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. Consistent with all previous teachings of the Master, this is the summary which outlines the Program of Missions in the marching orders of the great Commander, and prescribes very definitely the order of the march. Beginning at the home center, in ever-widening concentric circles, the church must carry the banner of the cross to earth's remotest bounds.

Composite Commission.—Each sacred historian narrating the events in the life of Christ presents the same facts from a different angle. The Great Commission evidently was more comprehensive than the brief form in which each evangelist records that phase of it which most impressed him personally. After this detailed study of the subject, entitled, "With Christ in the School of Missions," the following is a suggested reconstruction of the Commission from the composite accounts of the historians:

"All power is given unto me in heaven and in earth."

Matt. 28: 18.

"Go ye into all the world and preach the gospel to every creature."

Mark 16: 15.

"That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Luke 24: 47.

- "As my Father hath sent me, even so send I you." John 20: 21.
- "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19-20.
- "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.
- "And lo I am with you always, even unto the end of the world." Matt. 28: 20.

I. The First Obligation

Recognizing as the first lesson in the School of Christ that every man's primary obligation is the man next to him, this would justify us in paraphrasing the injunction, "Beginning at Jerusalem," in the famous words of Woodrow Wilson, as "America First."

"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

This patriotic sentiment of Sir Walter Scott finds its equivalent in the assertion of Henry Van Dyke: "The two strongest passions of the human soul are love of country and love of Christ; and these two unite in Home Missions."

1. Important Distinction.

In modern parlance the distinction is drawn between "Evangelize" and "Christianize." It is becoming more and more accepted as a definite assignment of responsibility that the task of Foreign Missions is to

“Evangelize,” the term used in Mark 16: 15, being equivalent to “herald the tidings”; while the more difficult and tedious work of Home Missions is to “Christianize,” the injunction of Matt. 28:20 includes “teaching them to observe all things whatsoever I have commanded you.”

2. Evangelize versus Christianize.

This distinction between Evangelize and Christianize may be theoretically correct, yet in practice the sphere of Home Missions now necessarily includes both. The spiritual conquest of America as it appeared during the nineteenth century was an entirely different proposition from the complex task which confronts the church of the twentieth century. Until recently the population of America was homogeneous. It was Anglo-Saxon, with but slight adulteration of foreign strains. The evangelization of America was practically accomplished. It only remained to Christianize more thoroughly. The slogan was raised, “The Evangelization of the world in this generation,” when suddenly the country awaked to the fact that America was being paganized faster than the world was being evangelized.

3. The Necessity of Christianizing Christendom.

In frontier regions, in mountain sections, in disintegrating communities, and in the degenerate slums and fashionable suburbs of our cities, thousands are still destitute of Gospel privileges. Heathenism is more strongly entrenched and the problems frequently more difficult than in foreign lands. At the time Dr. Strong wrote the booklet, “Our Country,” he desig-

nated the dividing line in New York City where Protestantism was fighting its losing battle as at Fourteenth Street. The territory below and down to the Battery was practically surrendered. Recently a prominent minister in New York City who had studied the situation, addressing the Home Missions Council, stated that the dead line for Protestantism had moved all the way up to Fifty-ninth Street. New York City contains 250,000 Italians alone, and but few of them attend any church. It is equally true of other foreign elements. Our great cities number nearly 3,000,000 Jews—more than all Presbyterian denominations combined. They are as ignorant of Christianity as if they were in darkest Africa; and the synagogue no longer holds their undivided allegiance. In such cities as San Francisco, Protestantism is practically a negligible quantity. In some quarters the argument is urged that Foreign Missions should be prosecuted because the heathen are more easily reached, which is a tacit admission of failure in America and indicating a willingness to surrender to advancing hosts of evil. Counting the number of ministers, churches and adherents in America to prove it is a Christian country is mere camouflage—blinding ourselves to the facts. From the standpoint of need—millions who are ignorant of the first principles of Christianity—America has never yet even been evangelized.

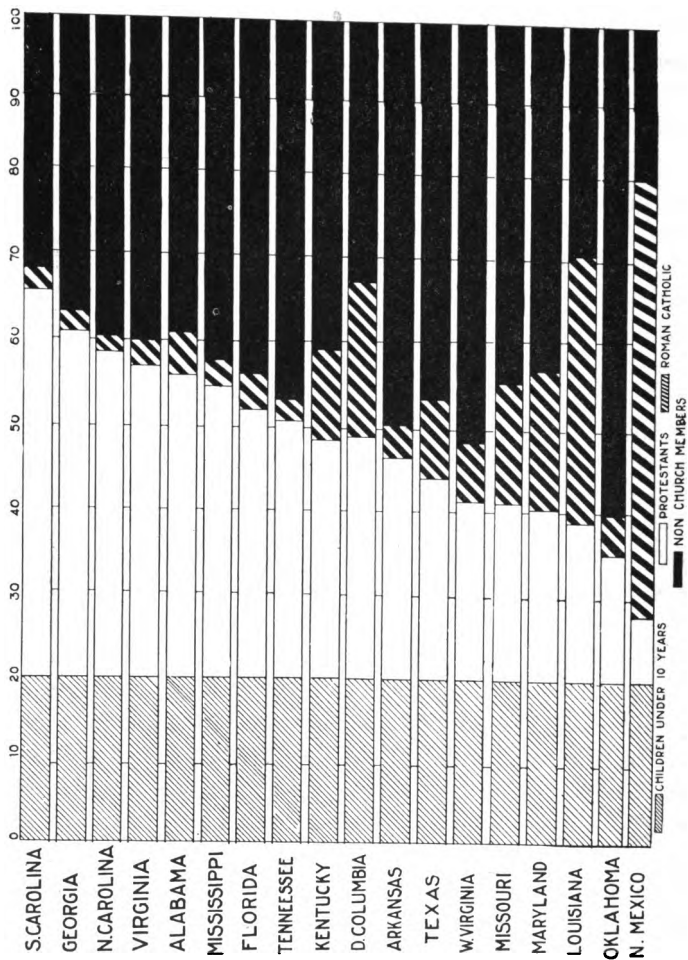
All this is merely preliminary to the greater task of Home Missions. Throughout the ages the one increasing purpose which should increasingly run is the Christianizing of Christendom itself. Statistics indicate that the population of the United States has reached 107,000,000, and is growing at the rate of

1,620,000 a year. Church membership is increasing on an average of 600,000 a year. This disproportion between the growth of population and Church membership ever since the beginning of the twentieth century has been on the increase in favor of population.

a. Argument from Statistics.—Of its 107,000,000 population, Government statistics assign 42,000,000 to the churches in the United States, counting Catholics, Christian Scientists, Mormons and Jews, leaving 65,000,000 outside of the pale of the church. Sifting the church membership, see how it shrivels and diminishes! Count off 15,000,000 for Roman Catholics,—and considering the fact that this number includes baptized infants,—how many of these millions should be reckoned among the spiritual forces of the church? Reduce the number still further by eliminating 2,000,000 for Jews, Christian Scientists, Mormons and Russellites. Of the 25,000,000 assigned to the Protestant Churches, what proportion indicate by their life, church attendance and sacrifices that they are regenerate? Fortunately, Government statistics now determine the number of children, as is shown by its latest diagram. Estimating regenerate Protestantism at two-thirds of its enumerated strength and Roman Catholics at one-half would give 25,000,000, and with children under ten years (not included among Roman Catholics) at 17,000,000, it would leave 65,000,000 non-Christian adults in this Christian country. Are we not justified in arguing from statistics the need of Christianizing Christendom—if America is a fair specimen of genuine Christianity?

b. The Argument from the Standard of Christian Living.—“By their fruits ye shall know them.” Is this

Religious Status of the South



touchstone of character obsolete or still in force as a standard of measurement? Having counted and discounted nominal Christianity, are we at liberty to weigh it in the balances of the Sermon on the Mount; or even by the most charitable standard of Christian living, reduced to the lowest terms as to what is the essence of Christianity? This will inevitably provoke the charge of pessimism. Christ's indictment of the church, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees," resulted in His crucifixion. History repeated itself in the martyrdom of Savonarola, Huss and others, the excommunication of Martin Luther and the ostracism of John Wesley, necessitating the founding of the Methodist Church. It will subject modern reformers to the taunt of "Phariseeism" and "Pessimism." Nevertheless, facts must be faced, not laughed out of court. "Speak unto us smooth things—prophesy deceits." If Isaiah were living today, this demand of apostate Judaism upon him would by comparison seem a gentle lullaby under pressure of nominal Christianity for liberal theology and the "broad-road" standard of Christian conduct!

Never in the history of the world were there as many true, earnest followers of Christ and consecrated children of God as today, but what of the average Christian! Is the type of the twentieth century an advance over the first? Is Presbyterian Scotland today better than the Scotland of the Covenanters? Is England today up to the standard of the Puritan and the praying army of Cromwell's Ironsides? Is the Methodist Church today the spiritual force of its glorious past? Is the nominal Christianity of Germany superior to the civilized paganism of Japan? Would Dives in

one of our present-day churches, under his modern name, Davies or Davis, with no other charge against him than the account in the Parable, be excluded from the Communion or elected Elder or Deacon?

The philosophy of Christ is expressed in the Sermon on the Mount, or more specifically, in such statements as, "If any man will come after me, let him deny himself and take up his cross and follow me"; "He that loseth his life for My sake shall find it." The philosophy of Epicureanism is, "Let us eat and drink and be merry," its soul being expressed in the word, "enjoyment." It is not necessarily indulgence in grosser vices, nor descent to the debauchery of drunkenness. Epicureanism, the antithesis of Christian living, is just plain "wordliness"—spending money for selfish enjoyment, living in ease and pleasure, dead to the higher principle of Christian living. Which philosophy today regulates the life of the average Christian? "Wordliness" was once synonymous with "theatres, dancing and cards," but the line of demarcation between the church and the world has become so invisible that "overtures" are constantly going up to the General Assembly asking for a definition of "wordliness"; and the Assembly usually confesses that it is unequal to the task of defining, because the church is powerless, either by discipline or by moral suasion, to enforce the philosophy of Christ.

Is it not the universal complaint that the church is honeycombed with commercialism, materialism and latent scepticism? Does the average Christian allow the fourth Commandment to stand between his conscience and his pleasure, or business, if he wishes to use a Sunday train? Have not automobiles and golf

links practically divided the Sabbath with the Sunday paper? Does the magazine article, "Blasting at the Rock of Ages," any longer shock Christian consciousness? Is it not an accepted fact, no longer called in question, that the great universities of Christian America are saturated with infidelity and are poisoning the youth of the church?

In steadfastness is the Christianity of today equal to the resisting power of many pagan faiths? In the Holy Land a party of American tourists, twenty-five in number, lunched at noon near Shiloh, where originally stood the Tabernacle. A Mohammedan in passing halted at the same fountain, washed his feet, mounted a flat stone, turned his face toward Mecca and began his usual devotions. Soon he was surrounded by twenty-five noisy Americans, laughing and jeering, and yet without the slightest hesitation or embarrassment, seemingly oblivious of their presence, he conducted his devotions for fifteen minutes. Not a man of the twenty-five professing Christians could have stood a similar test, but would have lost self-control and adjourned his worship. During the same tour of Palestine, in the midst of bargaining and selling, if the Muezzin called to prayer, instantly all business was suspended, and the salesman suddenly became a worshipper. The Buddhist or Mohammedan who migrates to New York or San Francisco is as irresistible to Christian influences as petrified stone. The average Christian who locates in Shanghai or Tokio for business considerations goes to pieces in the presence of paganism, and is more dreaded by the missionary than the persecutions of the prejudiced heathen.

The religious information of average Christians is so meagre, or else their spiritual life so feeble, that the shrewd Mormon proselyter or the plausible Christian Science practitioner can easily make silly captives of them. Even where not proselyted, many nominal Christians are so ignorant of the fundamental principles of Christianity embodied in the plan of salvation, or else so indifferent to evangelical truth, that they take the field of apologetics for anything that simulates Christianity.

In the Prize Essay on "Rural Christendom" by Charles Roads, published by the American Sunday-School Union, he furnishes the following striking estimates as to the efficiency and spirituality, not of any particular denomination, but of the Church of Christendom:

"1. One-half of the members of the great majority of churches have no church-going habit. They attend services very seldom. One-half of Christ's army are in their tents while the battle is going on.

"2. Two-thirds of the church members contribute very little to the income. About one-third give three-fourths to four-fifths of all the church receives; another third give something, but not proportionately or systematically; the last third throw an occasional dime or nickel on the collection plate. The crisis in Foreign Missions, in Home Missions, and all larger work is here in the unorganized giving of the local church.

"3. Three-fourths of the church do not go to any service between Sundays. Hence many churches in large towns and villages have only one poorly-attended

and dreary week-night meeting. But the mid-week service is truly the thermometer of the church spiritually.

"4. Five-sixths have little or no interest in general church work or in missions. They take no church paper, attend no conventions or other gatherings, give a little money only under special pressure and often under strong appeals to various motives.

"5. Nine-tenths of the members in the average church (there are notable exceptions) do no work for Christ, either in teaching, public prayer, administrative or benevolent work, or any other work that means real service. What an army has been enlisted but has been given no guns, nor stationed at any post!

"6. Ninety-five out of a hundred in the church never led a soul to Christ nor have they ever done any personal work of a soul-winning character. What if only one-fourth of all the members can be trained for such personal evangelism? The world would shake with a spiritual earthquake."

Does this indictment of nominal Christianity raise an irresistible presumption of the need of Christianizing Christendom? What is our attitude toward the matter? Shall we seek to break the force of this contention and "heal but slightly the hurt of the daughter of my people"; or shall we join heart and soul in a movement to revitalize Christianity?

c. Argument from the World War.—If any are still disposed to question the necessity of Christianizing Christendom, let them turn their attention to the awful conflict which but recently involved practically the whole world, and which converted Europe into a

crimson sea of blood. The population of the world is estimated at 1,700,000,000. At least ninety-five per cent. were engaged in this deadly warfare, the chief participants being the Christian nations of the world! Is it any wonder the sceptic and the heathen joined in the sneer that raised the question, "Has not Christianity broken down in Europe?" To which we unhesitatingly answer, No, Christianity has not broken down; it has scarcely yet been tried in Europe. It is modern civilization, veneered with nominal Christianity, that has broken down, and that from the lack of Christianity.

In justification of this statement apply the acid test of genuineness to European Christianity, and the explanation of this awful cataclysm stands fully revealed. Those chiefly responsible were but nominally Christian, the majority being adherents of the papacy, whose infallible head some time since characterized Spain as that "most Christian nation." Spain, degenerate in moral stamina, the home and promoter of the bloody, brutal bull fights, is exalted before the eyes of the world as the highest type of Christianity according to the ideals of the papacy, because of its strict conformity to the ritualistic religion of a Church which has little or no influence on the moral and spiritual character of the nation.

Germany, the chief offender, is and has been for years the home of rationalism and destructive criticism. Its great scholars have amused themselves by mutilating the Word of God and undermining the foundations of Christianity until, the year before the war began, there was such an exodus from the church in Germany as to cause alarm in the Christian world; and it raised

serious inquiry in the Pan-Presbyterian Council at Aberdeen, Scotland, in 1913, as to the significance of this widespread defection. Great Britain, which exhibits possibly the best type of European Christianity, is, however, afflicted with a union of church and state, which compels the majority of its people to support by taxation a Church repugnant to their deepest feelings and religious convictions.

France, during the latter half of the nineteenth century, practically repudiated the Romish Church in a movement, "Los a Roma" (away from Rome), and in the absence of any substitute abandoned itself to undisguised agnosticism. Russia, in the tyrannical grasp of a bigoted ecclesiastical hierarchy, cast overboard church and creed for the time at the first semblance of liberty, and in the hearty embrace of Bolshevism revealed her spiritual soul as in the depths of atheistic socialism.

If this diagnosis of the disease is not a sufficient explanation of the symptoms, what shall we say of the conduct of the war itself? Sherman's definition of war perhaps needs revision and stronger statement in the face of German "ruthlessness." Bombing of defenseless cities, sinking of unarmed and unwarned ships, Red Cross supply vessels and hospitals, raping of women and the wholesale butchering of innocent children by armies of a Christian nation are sufficient to make a decent heathen blush. These considerations surely raise the question in the minds of the thoughtful, whether the greatest task which confronts the church today is not the supreme duty of Christianizing Christendom. There must not be the recall of a single missionary from the foreign field. There must be no

“slacker” church in the evangelization of the world. but it were pitiful—nay, criminal—to evangelize and not follow with equal force the more tedious and difficult task of Christianizing.

II. The Remedy

Diagnosis is not an end in itself. Inquiry means relief. Information is the key that unlocks the door of avenues to action. If the spiritual house is in danger, “Woe to them that are at ease in Zion.” The menace to human liberty effectually mobilized the world against the military aggressiveness of Germany. The damage to democracy, however, is of small moment in comparison with the interests of the Kingdom of Christ. If Christendom itself needs Christianizing, what is the means fundamentally essential to that end?

1. The Impact of Righteousness.

There must be a new emphasis on righteousness. Christianity is not ritualism, nor creed, nor theology. It is not organization, nor even ecclesiasticism. Christianity is life, whose outward manifestation is the “righteousness that exalteth a nation.” The church must hold aloft this fundamental symbol of her life and mission, so that the world will realize that sects and creeds are not the intrinsic essence of Christianity, but “righteousness” as expounded in the Sermon on the Mount. Years ago John J. Ingalls, of Kansas, said: “There is no place in politics for the Moral Law and the Golden Rule”; and the American people repudiated very emphatically both the man and the thought. The world today needs nothing so much as to incorporate the Moral Law and the Golden Rule into politics,

creeds and universal practice; and the world's sorrows will be at an end. As a result, wars would immediately cease, and the Kingdom of Christ come in power.

In view of our moral delinquency as a supposedly Christian country; in view of our low standard of Christian living as the professed followers of Christ; and in view of the unholy war among Christian nations of the world, is not a civilized, though pagan, nation like Japan justified in saying to America, "Physician, heal thyself. If you cannot Christianize America, how can you hope to Christianize Japan?"

The story is related of a Canadian mother who had lost one son after another on the field of battle, and when sympathy was extended in her great sorrow she answered: "My sons have died for Canada, and it shall henceforth be my purpose in life to make Canada worth dying for." If our sons have given their lives on the battlefields of France for America and humanity, surely those of us who live should make America "worth dying for" by weaving into its very fabric righteousness and godliness that shall revitalize Christianity for its world-wide mission.

2. Service for Humanity.

If we are to Christianize Christendom, the church must in the spirit of Christ turn a more sympathetic ear to the cry of human need, which, like the man of Macedonia, is beckoning with frantic hands from all the destitutions of America. In the interpretation of the spirit which characterized His earthly mission, Christ announced as the guiding principle of His life: "I am among you as He that serveth." Not simply in ministering to human need and relieving suffering, but

more especially in the lowly service rendered in washing the feet of His disciples, He revealed the deep significance of the Incarnation. That humiliating act was a flashlight, which laid bare the profound secret of his life-purpose. It was an acted parable of service. In His estimate of the grandest of all His Christly ministrations, He works up to a climax and crowns them all with the statement: "The poor have the Gospel preached unto them."

Has the church ever taken seriously her mission in imitation of her Master as one of service for humanity? The church is preaching the Gospel to the rich, and is quite insistent in most instances that it must be self-supporting. The argument for missions based upon investment and dividends is perfectly legitimate, and the business world cannot surpass the church in results from that standpoint. In the sphere of applied Christianity, the church must count no cost, demand no visible rewards, but walk in the blood-marked footsteps of Him who was actuated by disinterested love as manifested in sacrificial service.

In the practical application of the principles of the ancient parable of the Good Samaritan to modern life, it is the constitution and charter of orphanages, brotherhoods and missionary societies, and will remain a model of Christian benevolence as long as human need exists. Who is the man "fallen" in our streets—not on the highway from Jerusalem to Jericho, six thousand miles away and two thousand years ago? Have we seen him either in vision or in real life? "Is it nothing to you, all ye that pass by," that human wretchedness is as keen, as real, as unrelieved today, notwithstanding the triumphs of science, the conveniences of modern

civilization, the advance of education and practice and progress of Christianity for nearly twenty centuries? Do we require the searchlight of Diogenes to discover need in our streets? Would we recognize the man from this photograph of need drawn by the Master Himself? Are we willing to follow the guidance of an interpreter?

Stop, Look, Listen.—Until the awful world conflict temporarily checked the stream of immigration, it was pouring annually one million specimens of the old world's wretchedness upon our shores. These "strangers in a strange land" are victims of vicious systems, organized by unscrupulous "sharks," even under the form of law, fleeced by great corporations, robbed at will by reason of their ignorance of our customs and our language. Their sad countenances and wretched environments bespeak a condition of loneliness bordering on despair. Without Gospel privileges and Christian sympathy, they are spiritually destitute in the heart of a great Christian nation. The appeal of Home Missions in their behalf sometimes but awakens the response, "Why do you waste money on these Dagoes?"

Most pathetic is the condition of nearly ten million Negroes among us, which raises the question sometimes whether their wrongs do not parallel the case of "the man without a country." "Like dumb driven cattle," bought or stolen, they were transported to America in slave ships, and their children and children's children have ever since been "hewers of wood and drawers of water." Lynched for crime at the South and mobbed for competition in labor at the North, they are robbed by many "thieves" and get but scant justice at the

hands of the law. In the midst of Gospel privileges, multitudes are "as far from the Kingdom of God" as their brethren in the heart of the Dark Continent.

More than 300,000 Indians, whose forefathers were deprived of their lands in the East and driven to the wilds of the West, are huddled on "reservations" or cheated of their "allotments" by modern "thieves," and are fast answering to the description of Kipling—"those sullen, silent peoples." The last report on Indian work to the Home Missions Council names 49,000 as "pagan," "without Gospel privileges," and uncared for by any denomination of Christians.

Leaving out the favored sections, the cities and towns, it is estimated that the Appalachian Range of mountains covers a territory 600 miles long by 200 wide, containing in its narrow valley and dark coves 3,000,000 of our American kin and neighbors who have been "passed by," and remain untouched by modern civilization and neglected by the Church of God. "Half dead" by the cruel touch of poverty, their spiritual destitution might aptly be represented by the man fallen and desperate on the way from Jerusalem to Jericho, if the facts are taken into consideration that "forty-six counties in Tennessee have five months or less public school"; and ninety-seven per cent. of the population of Letcher County, Kentucky, is outside the pale of the church.

3. The Spirit of Sacrifice.

The symbol of Christianity is the cross. It is being banished to top off church steeples, or hung as a glittering ornament around the neck of beauty. It was meant to cut its lesson sharp into the human heart, and to

measure human deeds in quality as to moral and spiritual values. Sacrifice is passing out of the experience of the church. This does not imply that hundreds and thousands of individual Christians are not actuated by the spirit of sacrificial service and following in His steps. The life symbolized by the cross does not characterize the church as an institution.

“Must Jesus bear the cross alone” reaches no deeper than song. It does not greatly disturb the conscience or furnish the motive or model of living. In the effort to implant the principles of sacrifice in her life, the church is confining it largely to liberality. Sacrificial giving is made the substitute for sacrificial living. “Millions for missions” does not necessarily represent much real sacrifice, and perhaps less self-denial—except on the part of the poor. A millionaire supports a missionary and lays to himself the flattering unction that that is sacrificial service. The upkeep of his automobile costs more. His benevolences are a negligible quantity of his income or of his expenditures. The tithe is supposed to equalize the law of liberality. One Christian’s tithe, amounting to \$100, represents an income of \$1,000, and means self-denial. Another’s tithe of \$5,000 represents an income of \$50,000, and means just the real expenditure of an insignificant part of his surplus. A very wealthy Christian informed his pastor that he must curtail his benevolences, as his income tax took \$50,000 of his income. It would be interesting, whether edifying or not, to have him expound the law of sacrificial service. Yet multitudes are making their “charities cover a multitude of sins”—of omission. It is far easier to extract \$1,000 for missions from many a wealthy Christian than to induce him to forego auto-

mobiling or golfing on the Sabbath, or "visit the fatherless and widows in their affliction," or to speak a personal word for Christ. Is it possible to Christianize Christendom until the law of the cross becomes the law of Christian living?

4. Home Missions as a World Factor.

Finally, in order to Christianize Christendom, Home Missions must be accentuated anew as a world factor. Instead of retrograding, world evangelization must be pressed with accelerated velocity. It is impossible to over-emphasize Foreign Missions, provided the Christianizing process keeps pace with the evangelizing. High pressure evangelistic services in any community will leave "the last state worst than the first," unless followed by faithful efforts to organize and cultivate the potential forces recruited by each revival. The most disastrous mistake of the church is to measure the progress of the Kingdom by the spectacular evangelistic services of the Billy Sunday type, in which thousands are counted as "converts," and to undervalue in comparison the quiet, persistent, unappreciated work of the plodding pastor, berated oftentimes by the self-sufficient "Evangelist." "The Kingdom of God cometh not with observation." "The Lord seeth not as man seeth. Man looketh on the outward appearance, but the Lord looketh upon the heart"—of things.

In the wider sweep of this principle, the time has surely come for the church "to judge not by appearance, but to judge righteous judgment." Of what strategic and permanent value is it to capture new territory unless the captors "organize" and "consolidate" this new ground beyond the possibility of being recaptured

by the enemy? What has become of Bible lands where Christianity had its birth and greatest triumphs? What has become of North Africa, which once boasted one thousand bishops, and where Augustine swayed scepter over this lost Christian empire? Alas, for the spiritual empires of Martin Luther and John Calvin! Is America to become a land of civilized paganism? If history is not to repeat itself, the church must awake to the necessity of Home Missions as the most potent factor of saving the day for Christ and the church by Christianizing Christendom.

America, the Determining Factor.

The most important step, therefore, in Christianizing Christendom is to Christianize America, not simply because of the 65,000,000 unsaved in this nominally Christian country, but because of the international influence of America on the world. The growing power and influence of America have been recognized for a half century, but suddenly over night America has been thrust into leadership among the nations. We are now no longer Americans only. We are world citizens, not simply because all the nationalities of earth have been woven into the fabric of our national life, but because we were drawn irresistibly into the world conflict, not from selfish motives of lust for power or national aggrandizement, but from an altruistic purpose to serve humanity. This will add new prestige to the nation, and entail new responsibility upon the church to manifest itself as the greatest moral and spiritual force for the regeneration of mankind.

A new dispensation awaits the world since restoration of peace. Things will move with lightning-like

rapidity. Science will navigate the air. Diplomacy will issue "in the parliament of men, the federation of the world." Socialism will exalt itself as the rival of Christianity. The conflict with heathenism, Judaism, commercialism, materialism, agnosticism, will seem as child's play compared with this new, subtle foe, which draws its strength by simulating Christianity and claiming to be an advance over Christianity in realizing the principles of Christ. Not Mohammed, not Joseph Smith, not Mary Baker Eddy, but Christ Himself will be claimed as the apostle of Socialism in an attack upon the church as now apostate and misrepresentative of Christ. Now is the time to begin unprecedented preparedness for this vital issue. The church must seek to revitalize Christianity in recognition of its responsibility in this epoch-making age.

Christianity and Co-operation

THE mission of the church is Missions, not in any narrow, technical, restricted sense, but in the widest acceptance of the term. No department of Christian effort has any exclusive rights which would justify proscriptive claims under the charter of the Great Commission. It matters not whether delivering the message in the remotest recesses of the African Continent or in the heart of the Appalachian Mountains; it matters not whether officially representing Christ in the pulpit or as a private individual in the personal work of soul winning; it matters not whether as Sabbath School teacher leading a class to Christ, or as a Christian mother training her child in the first principles of the Christian religion; all are parts of one united effort to answer the prayer, "Thy kingdom come," till "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."—Rev. 11: 15.

1. Christ, The Type.

In some respects the greatest sermon ever delivered on this continent was preached by Dr. James Henley Thornwell before the General Assembly about the middle of the nineteenth century, entitled, "Christ, the Type and Model of All Missionary Effort." The church must not simply draw its inspiration from the spirit of Christ, but formulate, if possible, the character

of its organized work from His life and example. The study of His life and mission would naturally suggest a consideration of His fourfold missionary character :

a. As the divine Son of God, He was preeminently a Foreign Missionary. He volunteered for service at fearful cost to Himself, involving the supreme sacrifice. "Though He was rich, yet for your sakes He became poor"—"who, being in the form of God, thought it not robbery to be equal with God (considered not equality with God a boon to be retained at all hazards), but made himself of no reputation and took upon Him the form of a servant and was made in the likeness of men; and being found in fashion of a man He humbled Himself and became obedient until death, even the death of the cross." Phil. 2:6-8. He voluntarily surrendered His throne and glory for a mission to a lost heathen world. Not simply in His death, but in His life of toil and privation, He gave the world the highest exhibition of sacrificial service.

b. As the "Son of Man" (His favorite title) He was exclusively a Home Missionary. Born a Jew, He lived a Jew, and never went beyond the narrow confines of His native Palestine. The relative importance of Home and Foreign Missions in Christ's day stood in the same relation to each other as at present. The Jewish Church corresponded to our nominal Christianity; everything else was blank heathenism. It could have been argued as cogently and urged as insistently that the greater call was the larger and "needier field of the vast heathen world." The Jews possessed the oracles of divine truth and the ordinances of the true religion—the only nation on earth that knew God. Christ was not ignorant of the relative needs of the home and

foreign fields, and was not guilty of "provincialism," nor unmindful of the "world outlook." He invested His earthly life to the best advantage. He insisted on interpreting His personal mission in His own terms: "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24.

c. In the fulfilment of His mission, the distinctive means employed was the preaching of the Gospel; and both by example and precept He established the institution of the Christian ministry, that "by the foolishness of preaching to save them that believe." 1 Cor. 1:21. For perpetuating the order of this Christian ministry He founded the first theological seminary—the model of the ages—with His disciples as the first candidates for the Gospel ministry. If not pressing the case too far, His example might be quoted for a three-year training course. It matters not by what means attained, a trained ministry is a divine institution. Is it any wonder that a distinguished minister of the Presbyterian Church, being offered the attractive position of United States Senator, declined with the explanation that he already held the highest office within the range of human aspirations?

d. As He gathered the children in His arms, laying His hands in benediction on them, and in His last interviews with His disciples imposed on them and the church the perpetual obligation, "Feed My Lambs," He provided for the teaching function of the church, which finds its widest application today in the institution of the Sabbath-school. While He organized neither church nor Sabbath-school, yet His fundamental principles and His blessed example are sanction of these Christian agencies, which throughout the ages in His

name and spirit are laying holy hands of benediction upon "the lambs" in the name and behalf of "the Shepherd and Bishop of your souls."

2. The Church, the Vicar of Christ.

Who is officially commissioned and spiritually endowed for perpetuating His mission? The church itself is the Vicar and the visible representative of Christ on earth. His mission did not end with His death, but was transferred to the church. "As My Father hath sent Me, even so send I you." "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him." John 16:7. The incarnation of Christ is succeeded by the incarnation of the Holy Spirit at Pentecost; so that the church in one sense is the re-incarnation of Christ through His indwelling Spirit, and must fulfil His mission and perform His works. "The works that I do shall ye do also; and greater works than these shall ye do, because I go unto My Father." John 14:12. Not Apostolic Succession—even if it were possible to trace spiritual ancestry through an unbroken line to the Apostles—would constitute a true church. No outward and visible "marks of a true church" can identify and guarantee the divine character of any Church. Nothing but the Spirit of Christ, animating and manifesting the Christ life in the works of Christ, can constitute any organization, the church of Christ. When His indwelling Spirit pervades and characterizes a body of believers, neither Pope, nor Ecumenical Council, nor other ecclesiastical authority can excommunicate or affect its title. Christ Himself announced that no one organization would embrace and encircle all of

His people. "Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice." John 10:16. Even under the exclusiveness of the Old Testament dispensation, Israel did not always embrace within itself the entire body of God's elect, and devout souls could unhesitatingly claim direct and immediate relationship with God: "Doubtless Thou art our father, though Abraham be ignorant of us and Israel acknowledge us not." Isaiah 63:16.

Christ and the Presbyterian Church.—The catholicity of the Presbyterian Church has saved it from the bigotry of some denominations, which claim each for themselves exclusive prerogatives as the true and only church. It continues to recognize ministerial ordination by some ecclesiastical bodies and Christian baptism by others—which refuse to reciprocate—believing that the Christian spirit is more acceptable to the Master than ecclesiastical bigotry and sectarian exclusiveness. In the organization of its work the Presbyterian Church in the United States conforms as far as possible to the fourfold missionary character of Christ. It has its Departments of Foreign Missions, Home Missions, Christian Education and Sabbath School Extension. It is the purpose of this study to discuss their mutual relation as parts of one undivided whole and as one unified and essential work.

I. Foreign Missions

Its magnificent Foreign Mission work is the pride and glory of the Presbyterian Church, U. S. The missionary spirit has characterized its whole history. It began its separate existence amid the agony and sacrifices of the Civil War. Circumscribed by enveloping

armies of the enemy, blockaded on the sea, handicapped by the pinch of poverty, yet it signalized its organic life by flinging out its banner that displayed its missionary policy before the eyes of the world:

“The General Assembly desires distinctly and deliberately to inscribe on our Church’s banner as she now unfolds it to the world, in immediate connection with the headship of her Lord, His last command, ‘Go ye into all the world and preach the Gospel to every creature,’ regarding this as the great end of her organization.”

“The spirit was indeed willing,” but the opportunity was lacking. Its theory was Foreign Missions, but it was compelled to divert its zeal temporarily into Home Mission channels; and during the devastating war and the cruel hardships which followed, the Church expended its missionary energies in ministering to the needy Negro and the neglected Indian, and designated the latter as Foreign Missions.

i. Fifty Years of Effort.

In 1867 the first preliminary effort was begun, but it was not until 1868 that the way seemed clear to enter distinctive foreign fields. The sending out of Helm, Houston and Stuart established the first permanent foreign mission station in China. It might with commendable pride celebrate its semi-centennial at this time, and there would be abundant material for justifiable self-congratulations. In these fifty years it has grown and expanded into one of the most conspicuous missionary enterprises on the globe. In per capita gifts for Foreign Missions the Presbyterian Church, U. S., ranks next to the highest. The United Presbyterian

Church leads the entire Presbyterian brotherhood, with \$3.00 per capita. The Southern Presbyterian reaches an average of \$2.00 per member, while the great Northern Presbyterian Church contributes about \$1.00 as an average. In the success of the work, however, our Foreign Mission work is second to none. It has increased from one small mission in China to a work that girdles the globe. It has occupied seven countries on four different continents. The sun never sets on its dominion. The voice of its missionaries and the stream of its unending prayers are daily heard around the world.

“The 1918 Annual Report now shows 381 foreign workers, 156 men and 225 women; 53 in Africa, 35 in Brazil, 155 in China, 14 in Cuba, 43 in Japan, 72 in Korea, and 9 in Mexico. Associated with these foreign workers are 2,834 native workers, including evangelists, teachers, physicians, nurses and Bible women; it numbers 181 organized Churches, 1,399 other regular meeting groups, 41,337 believers, 5,972 new members added in 1917, 965 Sabbath schools with 43,991 membership, 715 schools with 25,264 students.”

If these communicants could be gathered into one great Synod, it would be exceeded in numerical strength only by North Carolina and Virginia, while it would dispute the third place with the great Empire State of Texas. At the present rate of increase, it bids fair to lead in numbers eventually all the Synods of the Church. The child is not only born, but possibly already grown to manhood, and perhaps is now reading this statement, who will witness the fulfilment of this prophecy.

2. Missionary Platform.

At the Birmingham Assembly in 1907 the present Missionary Platform and Policy were adopted, which quickened anew the missionary life of the Church:

“a. It is the judgment of the General Assembly that, according to the distribution of territory agreed upon by the different Boards and Committees, the number of human beings in non-Christian countries for whose evangelization our Church is responsible is approximately 25,000,000, being distributed as follows: Africa, 1,000,000; Brazil, 3,000,000; China, 12,000,000; Cuba, 500,000; Japan, 4,000,000; Korea, 4,000,000; and Mexico, 500,000.

“b. It is the judgment of the General Assembly that the number of foreign missionaries of our Church necessary to accomplish the result of giving the Gospel to these 25,000,000 within the present generation, is not less than 800, and that the number of trained native workers to be used in the same work should be not less than 5,000. This would mean for our denomination the increase of our present force about fourfold.

“c. It is the judgment of the General Assembly that it will cost not less than \$1,000,000 per annum to support the above-named workers and their work, and we therefore declare it to be, in our judgment, the duty of our Church to begin at once the effort to bring its foreign mission offerings up to this mark.”

During this past decade, under the inspiration of this stimulus, its contributions have grown from \$323,873 to \$670,287, an increase of 107%. Foreign Mission membership has grown from 15,000 to 41,337,

an increase of 175%. The investment is unquestionably paying handsome dividends, and eternity alone will reveal the glorious harvest. "What hath God wrought!"

3. Heathenism Gaining on Christianity.

It is, however, a humiliating confession, which takes the pride out of us, yet it is a fact which must be faced, that, while our Foreign Mission work has yielded such splendid results, our missionary responsibility has grown during the same period from 25,000,000 to 32,000,000. The saddest feature is the undisputed fact that heathen are born and die faster than they can be converted. The statement was made recently by a Foreign Mission Secretary that for every heathen converted to Christianity, five other heathen are born! Heathenism is gaining on the church! The Catholic Church has been operating in China for three hundred and sixty years, and the Protestant Church one hundred and twenty. In all these combined years, Christianity has won in China for Christ 1,800,000; but the population of China increases at the rate of 1,900,000 each year! Last year our missionary forces won in all heathen lands 5,972 souls. At that uniform rate, how long would it require to overtake our assumed responsibility for our proportionate share of the heathen world? If our 32,000,000 grew no larger, at our present pace it would take 5,375 years! In view of these startling facts, is there abundant room for self-congratulation? Have we taken our task seriously; or are we flattering ourselves that we at least have "assumed" our share and can talk glibly on the subject in our inspirational addresses?

II. The Home Mission Base

John R. Mott, leader of the Students' Volunteer Movement, says: "The greatest problem of foreign missions is not on the foreign field, but on the home field." The base of supplies is always an important consideration and a tremendous factor in the success of an aggressive campaign. The Bureau of Information at Washington, D. C., estimates the present population of the United States at 107,000,000. Its religious census distributes these into 25,000,000 Protestants, 15,000,000 Catholics (including their baptized children), with 2,000,000 of non-Christians, such as Mormons, Christian Scientists, Jews, Russellites, Spiritualists, etc. This leaves 65,000,000 unidentified with any ecclesiastical organization. Even making allowance for children under ten years of age, there would still remain on an average to every State in this great American Republic 1,000,000 adults without the pale of the church; and, so far as their actions are concerned, "without Christ . . . having no hope and without God in the world."

1. Assembly's Home Mission Forces.

For the task of evangelizing and Christianizing these millions—of whom 22,000,000 unreached by the Gospel are in the South—the aggressive agency of Assembly's Home Missions employs 701 workers, including wives (estimated at 200), who supply about 700 missions and churches; and they are gathering into the fold annually about 5,000 souls. It is serving ten nationalities: Bohemian, Hungarian, Italian, French, Pole, Russian, Syrian, Chinese, Mexican and Cuban, employing 38 missionaries in this distinctive

foreign mission work. Among the Indians, it has 16 workers for 20 churches, and 11 teachers in the Oklahoma Presbyterian College. Two entire Presbyteries, the Texas-Mexican and the Indian, are supported in whole by Assembly's Home Missions, and conducted in foreign language. It supports 35 colored ministers, serving 62 churches and missions, and maintains Stillman Institute for educating a colored ministry. It conducts 40 mission schools, containing 2,500 scholars, taught by 125 teachers. Its entire force of teachers and missionaries for mountain populations aggregate 213, reaching, it is estimated, 65,000 people. Contributions to Assembly's Home Missions in ten years have increased from \$71,134 to \$233,990, a gain of 230 per cent.

2. Facts and Figures of Presbyterian Growth.

The awakening interest in Home Missions is largely responsible for the fact that for some years past our Church has led all the large denominations in net gain. The Bureau of Census, at Washington, D. C., has issued its religious statistics for the ten-year period ending 1916, showing an increase in church membership of 19.9 per cent. Dr. Victor I. Masters, of the Southern Baptist Board of Home Missions, has published the following table of percentages, showing the increase by denominations for the whole country, based upon these government statistics:

		Per Cent.
Baptists	from 5,662,000 to 7,236,000	28.0
Methodists	from 5,748,000 to 7,165,000	24.8
Presbyterians	from 1,830,000 to 2,257,000	23.3
Disciples	from 982,000 to 1,231,000	25.3
Lutherans	from 2,112,000 to 2,463,000	12.0
Episcopalians	from 886,000 to 1,098,000	24.0
Congregationalists	from 700,000 to 790,000	12.8
Romanists	from 14,210,000 to 15,742,000	10.8

After alluding to the fact that the Southern Baptists have gained 31 per cent. and the Southern Methodists 28 per cent., Dr. Masters, with his characteristic generosity, pays the following tribute to the Southern Presbyterians:

“Because the Southern Presbyterians have meant much for the religious life of the South, though their numbers are comparatively small, it gives me distinct pleasure to be able to say that they have, for ten years, overtopped both the denominations just named in the percentage of growth. They have increased from 266,300 to 357,500, or 34 per cent. I take off my hat to the thoroughly alive and competent Presbyterian Home Mission Board, located in Atlanta, to the work of which much of this growth is due.”

The official figures of the minutes of the General Assembly show even higher rate of increase than these government figures. In 1906 the official report showed a membership of 252,882, and in 1916, 348,223, which is a net gain of 37.7 per cent. So that the growth of our Church has not only been double that of the entire country, but has led all denominations in the United States.

3. Home Mission Task Increasing.

During the Boer War in Africa, the British Premier, addressing Parliament, said: “We must have more men and money or we lose South Africa. Whereupon Lloyd George, at that time an unknown member from Wales, exclaimed: “Last night, standing on the Thames embankment, I witnessed that long bread line of degenerates in the nation’s capital, and I tell

you we must have more **man, or else we lose London.**" In making sacrifices for the world's political and moral redemption in the recent world war, the church must not allow America to lose her soul. Statistics furnished by the Bureau at Washington show an increase in population during the past year of 1,618,000, but the growth of Church membership each year in the United States averages about 600,000. Do we appreciate the significance of these figures? Do we realize that population in the United States is gaining on the growth of the Church at the rate of 1,000,000 a year? If heathenism is still gaining on Christianity abroad, it is equally true that the Home Mission task is enlarging itself enormously! Is there any way to arouse the Church and offset the influence of those who are "at ease in Zion," and are satisfied to grow at this present "poor dying rate"?

III. Recruiting Missionary Forces

If Home Missions is the basic support of world evangelization, back of both is the fundamental necessity of recruiting an adequate ministry. The present greatest need of the church are men. America sent overseas during the last period of the war 300,000 soldiers monthly. By no other method could we keep our depleted ranks closed up, and yet so increase our forces as to attain our objective in breaking the Hindenburg line and crushing the military tyranny of Germany. Only drafts and recruiting officers could accomplish the task and meet the need. The church that does not continually increase its supply of ministers is doomed. The ranks annually thinned by the Reaper, whose activity ceases not, must be as unceas-

ingly replenished. The rapidly increasing demands of the work ever call for augmenting reinforcements. "Fields are white and harvest waiting"—wanted men! A thousand foreign missionaries are scarcely adequate to evangelize our 32,000,000 heathen, even though assisted by a vast army of native helpers; 200 additional home missionaries are imperatively and immediately needed in this sphere alone. A thousand vacant churches cry unceasingly for men, and seemingly in vain.

1. The Call for Volunteers.

The vacant church is and has been for years the problem and peril of the Presbyterian Church. Its doctrines are scriptural; its character as a Church is universally recognized as par excellence. Its work is unsurpassed by any denomination. Yet it halts today and stands defeated in many sections solely from lack of men to enter its wide open doors and to challenge acceptance of its principles. It defies competition where capable men can be enlisted in propagating its scriptural tenets. It would sweep the country if it had an adequate army for adventure and occupation. Handicapped by lack of men, its inherent truth has in many instances held the field, and it has grown, notwithstanding this tremendous disadvantage. No other denomination on earth could have so many vacant churches on its roll and keep them alive. No denomination can show such steady and creditable growth in the face of such serious handicap. Speculation can scarcely compute the potential and probable growth—if it could only recruit an adequate ministry.

2. Recruiting Agencies.

The first provision, beginning at the very beginning, is collecting a Student Loan Fund for aiding worthy young men at the critical period of their course. Because so many who give their lives to the service of the Church come from poor homes, they are aided in their work of preparation through the Executive Committee of Education, by means of these loans, to be repaid either in money or in service to the Church. Most of the money is paid in service in the needy mission fields of the Church, and thus it serves a double purpose.

In the Southern States there is one college for every 27,000 youths of college age. Careful surveys show that, where there are many colleges, there are many college students; where there are few colleges, the youths are not reminded so constantly of the need of better preparation for life's duties, and there are fewer college students. These Presbyterian Colleges are our West Points."

Loans of \$100 a year, for the four years of the college course, are made. Although this fund was started in 1908, it now amounts to more than \$50,000. Many a brilliant man, now leading the spiritual forces of the church, but for this timely aid would have lived and died in obscurity, and the world would have been poorer in its moral and spiritual life. Supplementing such fruitful loans, the Executive Committee of Christian Education is prepared to extend further aid by way of donations to candidates for the Gospel ministry, thereby enabling them to save valuable time in their preliminary preparation.

3. The Sacred Trust.

In order to secure the choicest spirits as volunteers and to enable them to serve most efficiently and devote themselves exclusively to the extension of the Kingdom, the Church, through its Executive Committee, assures the aged servants of the Master a competent support when, by reason of infirmity, they are compelled to lay their armor by. That they may not be dependent on the uncertain support of voluntary offerings, the Church is engaged in creating a Million Dollar Endowment, the interest on which is devoted to the noble purpose of soothing their declining years, while awaiting the summons of the Master to their blessed reward. One-half of this Endowment Fund has already been secured, and an appreciative Church will, in the near future, doubtless supply the remaining half million. In the success of this enterprise credit should be given to two of our worthy ruling elders, whose liberality has challenged the Church, one having given \$100,000 and the other \$68,000. Others entrusted by the Master with abundant means might well imitate their splendid example and make possible the full amount. Last year 94 ministers, 155 widows and 32 afflicted adult orphans were assisted. In these 281 homes are 76 little fatherless children under 14 years of age. The average assistance to each of these homes was \$218.16 per annum.

No more pathetic incident is recorded in the life of the Master than when, in mortal agony on the Cross, He forgets for the moment His excruciating pain in His anxiety for His anguished mother, while He commits her to the faithful care of the beloved John, with the simple but touching words, "Behold thy mother."

Would we crave the confidence of the Master in the bestowal of such a precious charge? Pointing to His aged servants, or their surviving widows, He is entrusting them to His Church, with the assurance: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

IV. Sabbath School Extension.

Back of missions and the ministry, back of church and everything else, is the child. "And Jesus called a little child unto Him and set him in the midst." The child is still in the midst of things—home, school, church and the Kingdom. He is the material out of which each is builded. He is the center of all interests and the hope of the world. The child is not simply the father of the man, but of the future. In the children of today walks the church of tomorrow. Convert an adult and you save a soul. Convert a child and you save a multiplication table.

1. The Child in the Midst.

"Only a boy, let him go," said Napoleon as a drummer boy fell over the precipice of the Alps. "Only a boy," but he grew into Kaiser William II, with his fatal error that he was "the instrument of God," and in the pursuit of his inordinate ambition he wrecked his empire, sent millions to untimely graves and baptized a world in blood. "Only a boy," of the same German nationality, yet he developed into Martin Luther, who broke the shackles of papal dominion and gave freedom to the Church of God throughout the ages. "Only a boy," but statistics show that

more of the human race are converted at the age of 16 than at all other times and seasons. "Only a boy," but the time to save him is before he crystalizes into a man. Destinies depend on changing tendencies and leading inclinations at the critical period of youth.

2. "Feed My Lambs."

Is any special pleading or appeal needed for the Sabbath School? Has the Church made any mistake in creating an Executive Committee in behalf of Sabbath School Extension? The millions of neglected children untouched by the life of the church—multitudes betrayed by criminal parental carelessness—thousands with longings of incipient spiritual intuition, which they have never been able to interpret—potential possibilities beyond computation—cry mutely and stretch innocent hands to the church, the only institution that can understand and meet their spiritual needs.

The Sabbath-school missionary, "all through the mountains wild and bare," or on the broad plains of the West, represents Christ, who gathered the children in His arms. He likewise serves the church in obedience to the Master's command, "Feed My lambs," and seeks to introduce the Sabbath-school as the pioneer of the church.

More potent even than the Sabbath-school missionary is the church session, if it could hear the injunction: "Take heed, therefore, unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." Acts 20:28. If ever there comes a widespread awakening,

when each individual church begins to take seriously its spiritual task and accepts its personal responsibility, mission schools will spring into being with marvelous spontaneity, doubling and quadrupling the moral and spiritual influences that make for righteousness throughout the world.

Co-operation Versus Competition.

Forces are made up of individual units; but organized forces are equivalent to multiplied units. It is the difference between addition and multiplication in numericals. It is the difference between a mob and an army on battle fronts. One hundred men in a mob count only as one hundred; but the same number in an organized company is equal to the strength of a thousand without organized co-operation. It is equally true in the spiritual realm. "One shall chase a thousand, and two put ten thousand to flight." The inequality is still more marked where forces are not only unorganized, but in actual competition. Instead of addition or multiplication, the principle of division is introduced. One hundred added to one hundred equals two hundred; multiplied by means of organization it is equivalent to ten thousand; but one hundred divided by one hundred counts only as one. Competition divides, neutralizes and weakens. No institution has sinned so grievously against itself, so neutralized its strength and played at such cross purposes as the church. "The children of this world are wiser in their generation than the children of light." Luke 16:8. It is our Lord who brings this reproach against the church. His charge has been justified in all ages by the strifes, factions and di-

visions of spiritual forces. Is the church hopelessly divided, and will it continue its internecine warfare to the end of the age?

The New Policy.—In the creation of Executive Committees and Ecclesiastical Agencies for missionary operations, it was never the expectation, much less intention, of the General Assembly that they should come into competition; and yet, without proper safeguards and restraining regulations it is inevitable. Unsanctified human nature is controlled by selfishness. It is easy to mistake personal ends for the Lord's work. The struggles for preeminence and personal advantage are unavoidable, and good men vie with better men for the "interests" which each represents. Collections are multiplied, and conflicting appeals have always a "crisis" in the work, justifying the cry of "wolf."

At length the long suffering Church grew tired, and put an end to the old plan with its haphazard methods of financing its work. The present system with its unified budget has been in operation only a few years, and yet, notwithstanding the opposition of misguided and pious souls, it has more than justified itself. The increase in benevolences has gone forward by leaps and bounds. It has tided the Church over the awful period of the war, and not only prevented disaster but lifted the finances of the Church to the highest plane of success along the line of business principles. The new policy has been adopted by only 50 per cent. of the churches, and yet it has worked a financial revolution. If it were only put into universal operation and thoroughly worked, the financial troubles of the Church would practically end.

Co-operation, Chief Need.

By every consideration Germany should have won the war which she thrust on the world. By preparedness, by thorough organization, by unified effort, she was steadily winning, notwithstanding the tremendous resources of the Allies. Lack of organization made her more powerful opponents practically helpless. It was then that the Allies adopted the only policy which could possibly cope with her. It was by meeting organization with organization. It was through unifying their forces, by means of co-operation, into a powerful engine of destruction, which at length crushed mighty Germany.

The Church has at her command the same powerful agency. By wise co-operation, unifying her efforts, she can achieve her ultimate aims. Under the old system of finance, the Church contributed to Foreign Missions or Home Missions according as the impulse was created by some specific appeal. The present policy no longer encourages gifts to specific objects, but to Christ instead. The dollar that is laid on the altar today goes to the support of a united work. Fifty-five and one-half cents—over half—cross seas and carry the Gospel to the benighted heathen. Twenty-seven cents go to supply the bread of life to Home Mission objects—Indians, Mountaineers, Frontiers and Negroes. Twelve and one-half cents aid young men in the preparation for the ministry and care for them in their declining years. Four cents out of every dollar assist in sending the Sabbath School worker into new communities to organize Sabbath Schools for neglected children.

At a Council of War, as Napoleon Bonaparte explained, the plans of his proposed campaign for throwing his troops into Italy behind the Austrians, one of his marshals exclaimed: "But the Alps stand in the way." "There are no Alps," said Napoleon; and by his daring adventure they became non-existent in his plans and path.

Gypsy Smith says: "If God has some gigantic task for his church, faith gets the contract." "By faith the walls of Jericho fell down." By faith the impossible stands aside. God in all ages crowns faith's endeavor with triumphant success.

III.

Christianity and the World War

THE recent World Conflict raises the inquiry, Has War any place in the moral government of the universe? Has Christianity any responsibility for it? Has God any purpose served by it in "foreordaining whatsoever cometh to pass?" It involves the whole question of sin and the permissive decrees of God, the discussion of which must be waived and dismissed with the undisputed statement that sin and war stand related to each other as cause and effect. In the economy of the world's redemption war is overruled and used as a means of discipline for the nations. It is the province of Christianity to extirpate war, not simply treating its symptoms by Peace Leagues but eradicating the causes through the practice of the principles of the Gospel of the Son of God,—which justifies this discussion of the relation of Christianity and war in the plans and purposes of divine Providence.

"Eternal Providence"

David draws a sharp distinction between the "acts" and the "ways" of God. "He made known his **ways** unto Moses, his **acts** unto the children of Israel." Psalm 103:7. One's "acts" are his outward deeds, known and understood by his entire acquaintance. His "ways," however, are his secret purposes, plans and policies, the guiding principles of life,

known only to himself and his intimate companions. While, therefore, God's "acts" are manifest to all Israel, his "ways" are revealed only to Moses and such men as spend time on the mountain top of privilege in prayer and communion with God. "The Secret of the Lord is with them that fear him; and he will show them His covenant." Psalm 25:14. Two men stand side by side gazing up into the heavens by night, one an ignorant swain, the other a profound astronomer. The ignorant man sees only stars. For him they rise in the east, mount to the zenith and sink in the west. He understands only their "acts." The astronomer sees not only stars, but groups, constellations, and the laws governing the heavenly bodies. He understands their "ways."

Applying this principle to the great world war, the masses see only nation rising against nation, bloodshed and suffering. They understand only the "acts" of God in permitting these deeds of destruction. There are, however, those like Moses who in communion with God meditate upon his law, and to whom are revealed the "ways" of God,—his plans and purposes. They who see only the "acts" of God are asking in their bewilderment, Has not Christianity broken down in Europe? to which those who understand God's "ways" answer: It is not Christianity which has broken down, but human diplomacy and modern civilization and that for violating the principles of Christianity. These see God's finger on every page of history and his guiding hand in every event of life. In his immortal *Paradise Lost*, John Milton announces as his purpose,

"To assert eternal providence
And justify the ways of God to men." 1.1.1

Facing this awful war and the most diabolical deeds which ever blackened the pages of history, or disgraced humanity, it is our purpose, nevertheless, "to assert eternal providence and justify the ways of God to men."

I. The Law of Compensation.

This war in a remarkably clear and unmistakable way, illustrates the Law of Compensation and demonstrates beyond question that there is a just God who rules among the nations and holds in His hands the balances of Justice. Moses, three thousand years ago, warned certain Tribes of Israel, "Be sure your sin will find you out." Divine providence has been re-enforcing and demonstrating the same truth in all the ages. For the individual the consequences of sin may fall with more or less force in the present life, but the day of final accounts, though future is none the less "sure." "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked." Ecclesiastes 8: 11-13.

i. The Judgment Day of Nations.

A nation, however, has no personality, and therefore a nation has no soul. Consequently it has no immortality, and so God must necessarily deal with nations in this present life. Illustrations of this fact abound in history throughout the ages. Nineteen hundred years ago a nation cried out, "Crucify him,

Crucify him . . . His blood be on us and on our children." That generation did not pass away until God began to deal with that nation, and war was the weapon employed. Titus and Vespasian timed their military attack upon Jerusalem at the psychological moment when the entire nation was gathered within the walls of the Holy City at the Passover; and the Roman Generals made famine and pestilence fight for them with all their horrors. Then in the assault upon the doomed city Roman swords drank blood till their arms were paralyzed with striking, and the wretched Jews were "crucified" till trees failed for victims. They were sold into captivity till no man would buy. Josephus, their own Historian asserts, that if all the suffering of the world from creation to that moment could be merged into one, it would not have exceeded the agony of Israel in the destruction of Jerusalem! Providence was squaring the account according to the law of Compensation.

A Memorable Illustration.—In the Eighteenth Century the Kingdom of Poland occupied a central place in Europe, surrounded by powerful neighbors,—Russia, Austria and Prussia. Then was committed the crime of History in the dismemberment of unhappy Poland, one slice portioned each to Russia, Austria and Prussia. Is there no just God in the Heavens to correct such injustices of nations and to avenge the wrongs of the weak? Was Napoleon Bonaparte the instrument in God's hand for the scourge of these unjust nations? Is the account still open, and being squared even today; and will the hand of Justice not be stayed till the liberties of Poland are restored and her wrongs compensated?

There can be no reasonable doubt that the hand of God upon Europe is the Judgment Day of the nations; in order that "when His judgments are in the earth, the inhabitants of the world will learn righteousness."

Belgium's Account.—Cold and unsympathetic indeed is the heart that did not from its inmost depths pity unfortunate Belgium in her wretchedness; and yet it has not been ten years since Belgium soldiers were committing similar crimes against the miserable peoples of the Congo Free State. Demands were made upon these poor wretches for so many pounds of rubber and so much ivory daily, and when from any cause whatever they failed in their allotted task, they were shot down without mercy, their hands often being chopped off and themselves left to die in their agony. When Morrison and Sheppard, our Missionaries, protested to the civilized world against these brutalities, the Belgian Government dragged them a thousand miles to trial, and but for the intervention of the United States, they might have shared the fate of the natives for their temerity in lifting their voices against these outrages. In the most terrific and scathing indictment, Mark Twain arraigned Leopold and Belgium at the throne of God and demand justice at the hands of "the Judge of all the earth." God is doubtless squaring the account with Belgium. The nation cannot escape responsibility by charging it to King Leopold. He has already gone to meet his individual account, and God has been dealing since with the nation.

Gay, Skeptical France.—Six years ago France was the gayest of "all the nations that forget God." Pleas-

ure loving, easygoing France had drifted into infidelity. "Gay Paree" set the fashions of the world and attracted the merry-makers from the ends of the earth. The properties of Religious Orders were confiscated by an atheistic Government. Churches were deserted, and France snapped her fingers in the face of the Almighty and laughed to scorn His law and authority. France had surely forgotten her experiment of a hundred years ago, when she abrogated the Sabbath and plunged into the horrors of the French Revolution. God has laid His hand heavy on France, and His judgments are unmistakable calls to repentance.

God's Controversy with Great Britain.—One of the most shameful pages of history during the Nineteenth Century was the Opium War. In the interest of trade and commercial gain Great Britain proposed to supply the market of China with opium. In her helplessness as a pacifist nation China protested against this proposed crime in behalf of her teeming millions of weak and susceptible subjects. It was then that a Christian nation at the point of the bayonet forced opium on a heathen people. This recent suffering of Europe scarcely exceeds the wretchedness of the myriads of opium fiends who for nearly a half century endured the curse in order that a great Christian nation might enrich herself at the cost of human woe. Does God take no account of such official acts of Parliament and princes? Is not God remembering Great Britain? Would the lucrative gains of the opium traffic pay for one day's cost of Britain's enormous war bill?

Germany the Chief Offender.—It has been nearly fifty years, since German intrigue brought on the Fran-

co-Prussian War, and the last conflict is logically connected with it. Germany is reaping the harvest of the whirlwind sown by herself. In his autobiography, Bismarck has unblushingly put on record the confession of his shameless crime against France. By means of the lying "telegram of Ems" he confesses that he deliberately falsified the message, in order to inveigle France into war, that thereby he might unify the petty German states into the great German Empire. For the price of his own perfidy he made France pay an indemnity of a billion dollars and wrested from her Alsace-Lorraine, her fertile Rhine Provinces.

For fifty years Germany has been the home of Rationalism and destructive criticism. Her great scholars have amused themselves by mutilating the word of God, blasting at the foundation of God's Church, and poisoning the fountains of the religious life of the world. Arguments against "the Virgin birth" and "the resurrection of Christ", which are paraded in our own pulpits as proofs of scholarship, were "made in Germany", as were also plots and intrigues, while sacred treaties were converted into "scraps of paper". In her great military strength Germany was lifted up with pride and imagined herself invincible as she worshipped the "God of might." "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Her law which proclaimed "might is right" challenged the higher law of "the mighty God of Jacob;" and Germany has now come to her day of judgment. The breath of Jehovah will blast her brutal militarism.

The Robber Nation.—By her deeds Austria has justly earned her title, "the Robber Nation." Sev-

enty years ago she destroyed the liberty of Hungary and forcibly annexed it, taking the title of the "Dual Monarchy." Louis Kossuth, the Hungarian patriot toured the United States in an effort to arouse sympathy for his oppressed country, but was unable to prevent the rape of this enforced alliance. Ten years ago Austria, with the connivance of Germany as **particeps criminis**, seized Bosnia and Herzegovina; and emboldened by her successful robberies was stretching out her unscrupulous hands to lay hold on Serbia, which was the occasion of this present conflict. Highwaymen may prosper once and again but eventually will find the gibbet awaiting. National highwaymen will inevitably meet the same fate. Austria must eventually disgorge her ill-gotten gains; and the hand of judgment upon her is the hand also of freedom for millions of oppressed people.

Autocratic Russia.—The history of Russia has been one uninterrupted crime against human liberty. Oppression and terrorism kept her huge body in the grip of her tyrannical autocracy. If her intelligence began to assert itself, the individual who dared to think was hurried to the mines of Siberia without the semblance of trial. Of the thirteen million Jews in the world more than half were cursed with Russian birth. Huddled into the "Pale," restricted in trade and business, in daily terror of the "Pogrom," which meant religious persecution, under the iron heel of a merciless government;—these and similar wrongs made for the Jews in Russia human life a hell. God is squaring the account with Russia today. Her Czar has already faced a firing squad, her autocracy is stripped, and like an enraged and stricken adder she is turning her cruel fangs against herself.

The Unspeakable Turk.—In the mosque of St Sofia at Constantinople, once a Christian Church, is shown the print of a bloody hand on its walls, when in the fall of Constantinople the Turk dipped his hand in Christian blood and imprinted his sign on the wall. There it has remained since 1453 as the most characteristic symbol of Turkish rule—or misrule. His hand has stained every page of history it touched and his presence has cursed every foot of land it overshadowed, and his foot has blasted every human path it has crossed. Millions of Armenian Christians have been slaughtered or driven into exile by his brutal soldiers;—until this ancient Church has been practically exterminated, while Germany looked on complacently and her Kaiser sought to unite the Cross and Crescent under his patronizing protection. Turkey has come at last to her day of judgment. “The mills of God grind slowly; but they grind exceeding small.”

The United States?—Now that we were drawn into the maelstrom from no selfish ends but in an altruistic purpose to serve humanity, are we chosen of God as an instrument for punishing national crimes; or are we ourselves in need of discipline in the moral government of God? Have we national sins which must be purged? Have we been given over to pleasure and the spirit of commercialism? Are we worshippers of “the Almighty dollar,” and have we gone money mad? Have we abrogated God’s Holy Sabbath by our Sunday trains, automobiles, golf links and Sunday papers? As “in the divisions of Reuben there were great searchings of heart,” so in the discipline of the nations, we should seek to know if God also has a controversy with our nation.

2. Rewards and Punishments.

The Word of God, human history illustrating divine Providence, the constitution of Nature and the observations of men, alike testify that the consequences of sin are inevitable. "The wicked shall be turned into hell and all the nations that forget God." Nations meet their judgment day in the present life and individuals at the grand assize of the universe; but the law for nation or individual is invariable and inevitable, "Be sure your sin will find you out." Either we must find out our sins and bring them to the Cross, or else they will find us out and bring us into judgment. There is no escape. "Some men's sins are open beforehand, going before to judgment, and some men they follow after." 1. Timothy 5:24.

II. War's Compensations.

The law of Compensation may be pressed in still another form. This awful war was not an unmitigated evil. It also has its compensations. Consider for our comfort this phase of the subject and weigh in the balances over against war's horrors, first of all, some of its by-products.

1. Democracy is Coming to its Own.

One reads History to little purpose who does not realize that perhaps 75 per cent. of all the wars, which have cursed mankind, were ordered by Kings and Monarchs for the purpose of acquiring territory or for their personal ambitions and vain-glory. It required but the individual will of one man to plunge nations into the horrors of war, in which ordinarily the man

responsible was immune from danger and suffering. As the result of this world-war autocracy is passing. Thrones and scepters are going to the junk-heap. A prominent writer surmises that twenty years hence some tourist in Europe will be shown deserted palaces and relics of royalty, while the guide facetiously remarks: "We once had kings in this country." The coming of democracy to the throne will give legislatures pause before plunging their constituency into future wars.

2. Freedom for the Oppressed.

Already the iron heel of Russia has been lifted from the downtrodden Jews, and they are as free as their fellow Russian countrymen. The prison doors of Siberia have been thrown wide open. The dismal dungeons and the dark mines are deserted. The daily press announced that as the result of the Revolution fifty thousand political prisoners at one time were rushing from Siberia in sleds and vehicles of every description back to Russia and home and family. Jews, Poles, Czecho-Slovaks, Jugo-Slavs, Armenians, and the downtrodden of all nations will taste the long coveted draught of freedom. Europe will be a new world, and all "the world made safe for democracy," fulfilling the dream of the poet:

"It's coming yet, for a' that,
That man to man the world o'er,
Shall brithers be for a' that."

3. World Wide Prohibition.

The war was scarcely a year old when Russia took the vodka from her people and suddenly became a

prohibition nation; and the money saved, if it had been honestly administered, would have financed Russia's part in the war. France followed Russia's lead and took the absinthe from her subjects and joined the prohibition forces of the world. The very day the United States declared war, Morris Sheppard, Senator from Texas, introduced a nationwide prohibition bill into Congress; and on July 1, 1919, the United States enters upon a nationwide prohibition career. Lloyd George in a notable address in the British Parliament stated that the greatest enemy of Great Britain was not submarines nor Austria nor Germany, but the liquor traffic; and the United Kingdom is marching toward the prohibition ranks. The world stands aghast at ten million men dead on the battlefields of Europe, slain by the sword, but is not much concerned that annually a million are crushed under the Juggernaut wheels of King Alcohol. The European war has at length ended and ceased its slaughter, but there is no discharge in the war of the liquor traffic against humanity. If this awful tragedy of Europe results in worldwide prohibition, it will be worth all of its terrible cost.

4. The Great Compensation.

Democracy, Freedom for the oppressed, World-wide Prohibition—these are tremendously worth while, but they are only the by-products of the war. The great compensation for this catastrophe is that by means of it **Europe is recovering God!**

Only five years ago Europe was in the grasp of commercialism, intoxicated with pleasure, and in the mad pursuit of earthly ends. Multitudes were saying,

The world has outgrown the Bible, and that modern civilization has supplanted Christianity. Europe had "forgotten God." Suddenly God's hand was laid heavy on the nations, and an intoxicated world was sobered in a moment.

France is gay, atheistic France no more. John R. Mott states that France is the most serious nation in the world to-day. Her churches are crowded, and France is on her knees. She has at last recovered Alsace-Lorraine, but more important still France is recovering God. One of the most prominent men in England stated some time since that "Great Britain must be born again;" and all classes admit that Britain is turning to God as never before in all her history. Even Germany finds some other use for the Word of God than dissection, and is turning, let us hope, to its consolation in her agony of distress. The Germany of Bismarck, Bernhardt and the Kaiser is dying; and the Germany of Martin Luther will live again in a new Reformation.

In a series of notable addresses, Capt. Raith, of a Scotch Regiment, who had spent months in the trenches, described the seriousness which had come into the trenches, stating that men had found Christ who would otherwise have lived and died without God; and that, while many had lost their temporal life, it had been instrumental in turning them to the spiritual and eternal. No man who heard him can ever forget his account of the great interdenominational communion service in the broad fields back of the battle line in France, when thousands participated in celebrating the Sacrament,—perhaps the largest

number who ever joined in a single communion service in the history of the church.

The war product of H. G. Wells—"Mr. Britling Sees It Through"—is familiar to many. Mr. Britling is a wealthy Englishman, whose young son is tutored by a German student. Upon the outbreak of the war, Mr. Britling's son volunteers his services to his government, and the German tutor hastens home to join his regiment. A bullet pierces the eye of Mr. Britling's son, killing him instantly. While mourning his death, word is received that the German tutor is also a victim of war's rapacious greed. Mr. Britling undertakes to write a letter of sympathy to the sorrowing father in Germany. He writes all night, page after page, which he tears into shreds as unsatisfactory. At length, in the gray dawning of the morning, he writes and dispatches these words: "Our sons, who have shown us God." The dying millions upon European battlefields have shown the nations God. It has been a fearful cost; but it is worth all the agony of war, if by means of it Europe recovers God!

III. The Ultimate Outcome.

After the war, what? Is this "the time of tribulation," prophesied by Daniel as "a time of trouble such as never was since there was a nation;" and described also by Christ as the "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be"? Is this world-war with its consequent disorders the tribulation with which prophecy announces the Dispensation will end? Every Dispensation has lasted about 2,000 years and ended in catastrophe. The Patriarchal lasted about 2,000 years and

ended in the flood. The Jewish lasted about 2,000 years and ended in the destruction of Jerusalem and the scattering of Israel. The Christian Dispensation has continued nearly 2,000 years, and will end as did the others in catastrophe. Is this the end of the age? The Postmillennialist expects the Christian Dispensation to be merged into the Millennial Age before the Coming of Christ. The Premillennialist looks for the Second Coming of Christ to be followed by the Millennium. Both agree upon the triumph of the Gospel in the glorious reign of Christ, whether in spirit or in person. What will characterize this new Dispensation?

1. The Banishment of War.

The recent world conflict is so repugnant to the minds of men that its chief participants have been strenuously trying to shift the responsibility for it upon others than themselves. It is teaching men so to hate war that it would seem as if "Mars, the God of War," has verily committed suicide. It is the first war in the history of the world which has put Christianity on the defensive. The very charge, that Christianity was a failure in not preventing it, has shifted the responsibility for wars unto the shoulders of Christendom. Hitherto Christendom had perceived no incongruity between war and Christianity; but the world now serves notice on Christianity that hereafter it will be held strictly accountable for the preservation of the peace of mankind. "Holy men of God," who have seen "the bright prophetic day," unite in one universal chorus in praise of the glorious age when "they shall beat their swords into plowshares and their

spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Poets have sung of a golden age to come, when brotherhoods shall take the place of feuds;

"And the war drums throbb'd no longer,
And the battle flags are furled
In the parliament of man, the federation of the world."

2. An Era of Righteousness.

Every dispensation of the past has been characterized by wickedness, injustice and the persecution of the people of God. James Russell Lowell speaks almost as if by inspiration:

"History's pages but record
One death grapple in the darkness
'Twixt false systems and the word,
Truth forever on the scaffold
Wrong forever on the throne;
Yet that scaffold sways the future
For behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

The faith of God's people has never failed, and even in death they have seen the triumph of the right in God's appointed time; and they have suffered and waited and sung:

"Right is right as God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

The New Era is coming. Every day brings it nearer. Foreign Missionaries in heathen lands and Home Missionaries in Christian countries are co-operating in a common cause. The Battle Hymn of the Republic has become the rallying cry of the world:

“Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath
are stored;
He hath loosed the fateful lightning of His terrible swift
sword;
His truth is marching on.

He has sounded forth the trumpet that shall never call re-
treat;
He is sifting out the hearts of men before His judgment
seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on.”

3. The Reign of Christ.

The Messianic prophecies of the Old Testament were unintelligible to the Jew, because they seemed to be a contradiction in terms. The Messiah was to be King of kings and Lord of lords.

“In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the

isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." Psalm 72:7-11.

Still other prophecies described him as a suffering Servant of God:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were, our faces from him; he was despised, and we esteemed him not." Isaiah 53:3.

Contemporary Jews accepted the statements of His glory in which Israel should triumph. They rejected Him when he appeared in His humiliation. They could not understand that His "coming" would have a double fulfilment. They could not realize that His first coming in humiliation would precede the Second coming in glory by thousands of years. Just as surely as the prophecies of His first coming have been literally fulfilled, so surely will every item of his glorious reign take place. In anticipation the church, amid the fires of martyrdom, has sung of the future event as if it were already realized: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

It matters not whether the fulfilment shall come according to the program of the Post- or Premillennialist, or neither, the reign shall be as real, as universal, as glorious, when

"Out of the darkness of the night,
The world rolls into light;
It is daybreak everywhere."

IV

Christianity and the Crisis

DURING the last decade of the past century and the initial years of the twentieth, an undercurrent in the literature of the world, as well as the subconsciousness of Christendom, betrayed an intangible apprehension of some approaching crisis in the world's history. As in the animal kingdom an unerring instinct warns irrational creatures of imminent atmospheric disturbances—which has its counterpart in the business world, whereby far seeing men sense a coming financial crisis; so in the religious sphere sensitive souls were anticipating an impending and dreaded spiritual cataclysm. Neither apprehension nor anticipation served, however, to break the force of the shock, which in 1914 startled like a bolt from a clear sky in the form of a terrific world war. The nations were dazed by the magnitude and force of the disaster. It even staggered for the moment the faith of the church itself, while it served as the occasion for skeptics, worldlings and heathen to direct their keenest shafts at the church and Christianity, as conspicuous failures in not averting the titanic disaster. Nineteen centuries of Christian effort and of gospel preaching issuing in a world war, involving ninety-five per cent. of earth's population, with the church seemingly powerless to intervene, created a situation which placed the church in an apologetic attitude and compelled Christianity, professedly em-

bodying the spirit of Christ, to face its greatest crisis since receiving its commission to evangelize the world.

The World Situation.

During the reign of Henry VIII., a monarch without conscience and without heart—though visible head of the church—in an age of intolerance, injustice and iniquity, Sir Thomas More, in "Utopia" dreamed of an ideal kingdom, whose purpose was national righteousness, political liberty, religious freedom and social justice. By the irony of fate the man with the vision perished on the scaffold, the victim of the caprice of a despotic monarch. At the dawn of the twentieth century, humanity likewise visualized its Utopia in the triumph of modern civilization and the brotherhood of man; but in 1914 its dream faded, and humanity itself faced the scaffold in the awful anguish of a suicidal warfare.

The world's heart was broken under its fearful weight of woe. Ten million dead on battle fields, 15,000,000 tossing in agony in military hospitals—many maimed for life—10,000,000 languishing in prison camps, 40,000,000 armed men facing each other on the battle front, dread pestilence and gaunt famine stalking through once prosperous lands, converted Europe into a field of blood and the world into a house of tears—and the agony dragged through the slow moving years.

1. America's Task.

Drawn irresistibly into this tide of blood, America by universal consensus is absolved of any selfish

motive or vain-glorious ambition, which undoubtedly added greatly to her prestige among the nations, as she set for herself the task of stirring the fires of international patriotism, training a vast human machine equipped and armed, financing the world's needs and disciplining the nation for unprecedented sacrifices in her altruistic mission in behalf of suffering humanity and civil liberty—as the defender of the weak and the avenger of the oppressed.

2. The Church Involved.

In this world crisis the vital issues at stake concerned not simply the kingdoms of men, but more vitally still the kingdom of God. It was not merely a death grapple on battle fields for world supremacy on the one side and human rights on the other; but it was a struggle for the universal prevalence of the "righteousness that exalteth a nation." It must be either the triumph of might over right, or else the vindication of the principles of Christianity as expounded in the Sermon on the Mount for the guidance of men and nations in their mutual relations. If the paramount issue concerns the destiny of nations, it still more fundamentally affects the mission of the church as a transforming and spiritual power among men.

Appreciating the moral situation involved, human governments mobilized all their vast resources of men and means and hesitated at no sacrifice of blood or treasure, to attain the ends, which make life worth living and death worth the supreme sacrifice. Moral values and spiritual forces, though intangible, are none the less real and are tremendously far reaching in

their purpose and power. If ever there was needed a clarion call for supreme effort, that psychological moment had come and challenged the Church to lend its moral sanction in this spiritual Armageddon and to share the cost of those principles for which men were dying.

I. The Dangers That Threaten.

The complex situation—due to the complications of modern life and new problems occurrent and recurrent—becoming more and more involved—forever tests the ability of the church to meet its over-mass-tering responsibility. The dangers herein discussed may seem upon superficial consideration as incident to a crisis which has passed; but the principles involved are eternal and make this exposition worth the serious thought of the church.

I. The Diversion of Energy.

During recent years the church has been contending with commercialism, with worldliness and with the responsibility of evangelizing the increasing number of the unsaved in its midst. Before it could thoroughly adjust itself to these demands, the world war created a crisis in the life of the world. The call of patriotism, the appeal for Belgian Relief Fund, the Red Cross, the Y. M. C. A. campaign, and Social Service Programs were all clamoring for recognition and straining the resources and activities of Christian people.

The mighty task of feeding and financing the world loomed so large in the minds of many, that the

spiritual mission of the church was in serious danger of being minimized, if not entirely overlooked. While under moral obligation to respond to every worthy call in behalf of suffering humanity, there is always constant danger of diverting the energy of the church and missionary organizations into these worthy but unwarranted channels.

Patriotism and Christianity.—If patriotism and Christianity were synonymous, the embarrassment would not arise. They are indeed parallel obligations but not identical. They are closely related but in different realms. Patriotism makes appeal to loyalty in behalf of human governments, which while demanding our fullest and highest allegiance must not absorb the energy of the church in such way as to interfere with loyalty to the divine government. Christ himself spoke the last word on this subject, when he forever silenced the Herodians with the unanswerable axiom: "Render, therefore, unto Caesar the things which are Caesar's and unto God the things that are God's."

Humanitarianism and Christianity.—Red Cross work breathes the very spirit of Christ and adopts a badge which is the highest symbol of sacrificial service. Every Christian must go to full length in its financial and moral support. But humanitarian and welfare work must never be allowed in the remotest degree to become a substitute for the spiritual. However blessed any by-product, it must always be recognized as secondary and subservient to the superior purpose of Christianity, which is to minister to the supreme claims of immortal souls.

2. Relaxation of Effort.

Always there lurks in every crisis the danger of relaxing effort in the spiritual realm, while relieving human wretchedness. Incomplete enterprises and half-finished institutions, made to stand aside in any great crisis, will ever be in dire peril of callapsing; and the Church may possibly lose its costly investments in behalf of the kingdom of Christ. "Wait till after the war"—is a most insidious and dangerous suggestion, which did not end with the war, unfortunately. "The mill will never grind again with the water that has passed." It was stated that a church by resolution voted to close its doors, and marched in a body to worship with another denomination "till after the war." Each such yielding is a temptation to play "slacker," while "others fight to win the prize." Will such church ever have sufficient strength of character to march back again and take up the burden of its own corporate responsibility? Instead of spiritual relaxation every new crisis demands the best that Christianity can furnish to maintain high moral standards and to lead to higher spiritual ends.

3. Loss of the Sense of the Spiritual.

"The things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. The temporal visibly affects the senses; the eternal is apprehended only by faith, which, being often eclipsed, renders the objects dim, vague, uncertain. Moses "endured as seeing him who is invisible"; but the sense of the invisible is difficult of constant reali-

zation. The spiritual character of the church is being subjected to the acid test of genuineness. "Those ancient foes"—Materialism, Commercialism, and Worldliness—lose nothing of their neutralizing force, while the church is weakened in its resisting power by the subtle suggestion of the paramount importance of the issues of the day. The church must therefore forever steel itself like flint in the steadfastness of its spiritual character and in its fulfilment of its missionary purpose.

II. The Duties That Confront.

"Keep the home fires burning," is a beautiful sentiment that may mean much or nothing. "Keep the Church fires burning," is the supreme duty of the hour. Field Marshal Sir Douglas Haig, the Scotch Presbyterian, said pertinently: "The war will be won by twenty-five per cent. military and seventy-five per cent. of other forces, of which those represented by the church are the greatest." Woodrow Wilson, President of the United States, being asked by a company of church leaders how the church could aid most effectively in this crisis, answered: "By keeping the church at the flood-tide of spiritual power." The New Era Movement of the Presbyterian Church, U. S. A., interprets this message in the following terms: "A re-enthronement of the spirit of Jesus Christ in its inmost life; a reincarnation of the motives of sacrifice which moved Christ; and the rewriting of its program of service in terms worthy of the day, the nation and the world."

I. First Things First.

The kingdoms of this world have but a temporal program and often defeat their end by becoming instruments of oppression; and yet their ideals of justice and liberty so appeal to the imagination of men as to make them yield willingly life itself at the demand of their country's call. America's sons nobly responded to the plea of their President to "Make the world safe for democracy," and so to enlarge the sweep of the Monroe Doctrine as to embrace in its benevolent provision all the weak nations of the world.

"My kingdom is not of this world," said Christ to a world ruler; and yet its program embraces two worlds. The purpose of the church is to bring heaven down to earth till nations learn to speak in its alphabet of righteousness, justice and mercy. Above the din of battle, and more commanding than the appeal of President Wilson, is the call of Christ, charging the church to make democracy safe for the world.

In eloquent language Bishop James Atkins acclaimed that essential truth: "The mere production of republican forms of government is not enough. The republic of Mexico was born of a sudden revolution, and for lack of intelligent and faithful citizenship, it is to this day failing to meet the just expectation of the world. The republic of China sprang up like Jonah's gourd in a night and perished in a day. The revolution of Russia quickly set aside a despotic Czar; but the democracy, for the lack of prepared citizenship and seasoned leadership, has run a wild career of dishonesty, treachery and butchery that is enough to

make even the deposed Czar (afterwards assassinated), blush for the shame of his people and feel that a sufficient penalty has been visited upon those who dethroned him. The safety of democracy for the world depends wholly upon the character of the democracy. The task of the church, therefore, is by its evangelical and educational processes, to transform the citizenship of the world into preparedness for meeting the issue of this new and larger scheme of life. This, of course, embraces not only the conversion of the heathen world, but also the readjustment of the so-called Christian nations on the basis of the altruistic ideals of the gospel of Christ."

Mr. Guttery, of the Primitive Methodist Church of England, toured America during the war in the interest of closer relations between Great Britain and America. An American said to him: "America was drawn into this war to save the world." To which he instantly replied: "That is doubtless true; but Britain sent over her first little army of 150,000 men, and as they stood against that great German avalanche rolling across Belgium and died almost to a man, they made the world worth saving." In a certain sense this is true; but in the highest sense it is the gospel of Christ, that not only makes the world worth saving, but actually saves the world.

"Mildred Welch" quotes Bismarck as saying, that in war it was the "imponderables" that counted for victory or defeat—those great spiritual realities that cannot be weighed in the scale with money-power, man-power, or sea-power. In her beautiful words, "The war was won not on the long western line in France, but in those still places of the spirit where

the reserves of victory will be recruited by humble and contrite hearts. 'Not by might nor by power, but by my spirit, saith the Lord of Hosts.' No enemy airplane can see this army silent, invisible, mustering in, no poison gas can overcome, or shock troops break through it, while in its invincible ranks the weakest of us may find his place." It is doubly true of spiritual warfare where the issue at stake is not earthly thrones or dominions, but the universal supremacy of Christ. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. Spiritual forces must be met and overcome with spiritual forces. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. The spiritual crisis is the battle cry of righteousness, and in the face of wind and tide, despite dangers and difficulties, toils and tears, sacrifice and service, by prayer and faith, the kingdom of Christ must win, till there shall emerge "a new heaven and a new earth wherein dwelleth righteousness."

2. Preparedness for the Outlook.

Marshal Foch, military commander of the united forces of the Allies, whose rare genius and distinguished prowess led the armies to victory, revealed in casual statements the principles which controlled his life and conduct, the secret of his unparalleled success. His favorite motto was "The battle is won the day before." The planning and the preparation are always more than half the battle. In Christian ex-

perience it is the prayer and the planning beforehand, which account for victory in the sore temptations or that triumph in the successful achievement. Just as thorough preparedness doubly armed Germany and gave her such advantage as enabled her to cope marvelously with the greater forces of her opponents; so the church must even now begin to reckon with a new world of thought and life. Just as the map of the world has been changed, so the new Armageddon will be pitched on an entirely different and untried field of battle. Gladstone said the difference between failure and success is due, not so much to genius, as "being ready" when the opportunity beckons and the crisis tests genuine manhood. Forecasting the approaching spiritual crisis, Is the church prepared for the new call of God?

"After-the-war-problems," if not on every man's tongue, are uppermost in every man's thought. Nations are studying the new world outlook and staging an adequate program in commercial enterprises.

Individuals are planning far reaching campaigns in the greater opportunities on the enlarged horizon of the changed business world. Is the church, inspired by new ideals, girding her loins for strenuous deeds in this new day of activity dawning, whose first gleams already give promise of its transcendent glory? "The morning cometh **and also the night.**" Dark problems are likewise already casting ominous shadows of their coming perils. Men coming back from camps and battle fields are bitter and hard, with contaminated morals, with crude deductions, based upon, supposedly larger, but superficial apprehensions of life and conduct, and in many instances with intel-

lectual doubts which are rather evidences of lost faith than of enlarged vision. Will the atmosphere of the church warm and soften their flinty souls and satisfy their unconscious spiritual longing?

The nation is dazed by the new light of sudden and successful achievement in world politics, and demoralized by the powerful upheaval of evil incident to times of great crises. Will the church be able to offset this moral loss of caste and steady the thought and conduct of men? Millions of aliens are thronging our shores to escape the intolerable conditions in Europe, due to the breaking up of autocratic empires and the unbearable burdens of taxation. In their acquired freedom myriads will exercise it by seeking to enter upon untried careers in more inviting environments. As the nation assimilates and Americanizes them, will the church introduce them into new relations with God and incorporate them into its fellowship and service for Christianizing the nation?

Home Mission fields are disorganized and spiritual forces dissipated. Can the church reconstruct its dismantled work and recruit its spiritual agencies to meet the unparalleled responsibility of the demands of this new age? Will the church be able to deal wisely and Christianly with the labor problems, which will be aggravated by socialism, tremendously active and stimulated by the new thought of the age? In the wider world outlook America will be thrust into a still higher position of leadership among the nations. Not her commercial supremacy, nor her political greatness will chiefly make its impact upon the life of the awakened nations, but her moral character and

spiritual ideals will inspire them to the highest attainments—or disappoint the hopes of the world. The influence and power of our nation will be determined by the leavening spirit of the church as the supreme spiritual force for righteousness in our national life.

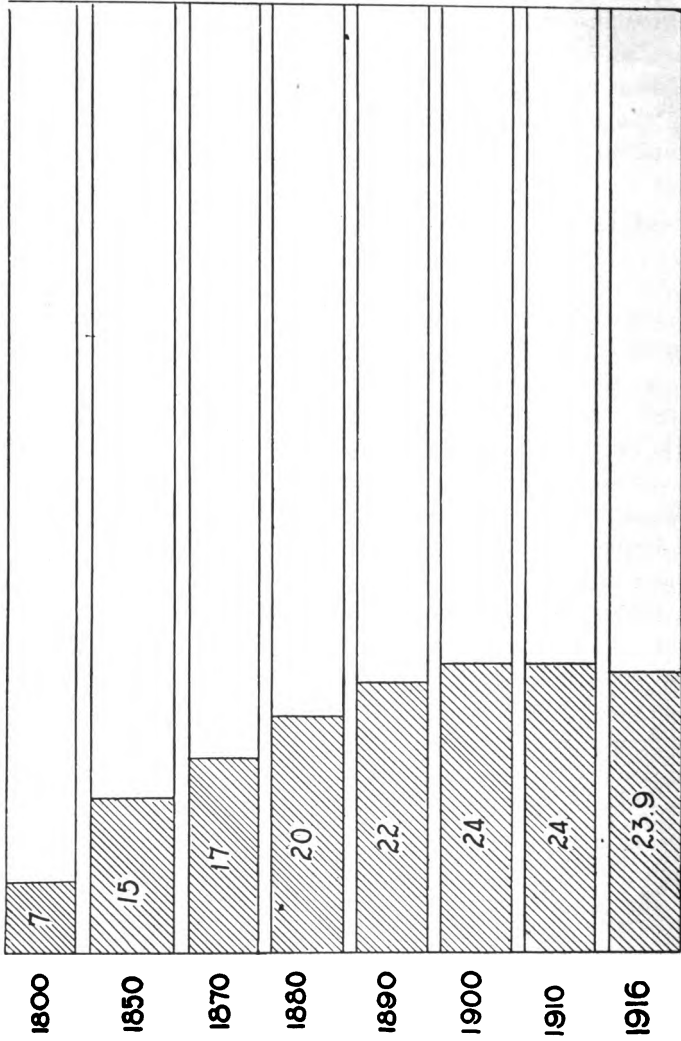
III. The Denominational Responsibility that Challenges.

The difference between sectarianism and denominationalism is vast and vital. Sectarianism culminates in a supercilious bigotry, which claims for itself exclusive prerogatives as "the Church," unchurching all others, refusing fellowship on the ground of baptism or ordination or some other ecclesiastical shibboleth. Denominationalism is based upon the individual right of interpreting the word of God in the light of reason and conscience guided by the Holy Spirit, and issues in personal convictions of the truth. It finds expression in brotherly love, Christian fellowship and cordial co-operation with all who acknowledge and "love our Lord Jesus Christ." Sectarianism is as despicable as denominationalism is commendable. The latter requires no sacrifice of principles, nor of Christian fellowship, in each "building over against his own house," but is a wise provision for the division of labor in each assuming definite responsibility for the extension of the kingdom.

1. The Importance of the Church.

In educational, social, moral and spiritual spheres, the church is surpassed by no institution, human or divine. In the spiritual sphere it has absolutely no

PROTESTANTISM VERSUS POPULATION IN THE UNITED STATES



From 1900 to 1910 Protestantism and Population each gained 21%. Government Statistics indicate that Protestantism is losing the race in the present decade

rival. In the world war the church was back of everything. If food conservation was deemed essential to victory, the appeal of Hoover and President Wilson went first and foremost to the church, and its ministry was urged to press the necessity and line-up the church with its moral sanctions. If Y. M. C. A. or Red Cross decreed a tremendous "drive" for finances, it was the church that must endorse the movement, furnish its trained ministry to promote the campaign, while the church itself supplied more than seventy-five per cent. of the funds. If patriotism lagged, the church was called to fire the heart of the nation, not simply for national defense, but for the freedom of the world. In all respects, the response was so spontaneous, so complete, that not a critic has dared to accuse the church of playing "slacker" in any of its comprehensive and detailed responsibility.

The Cry Against the Church.—Now that the war has ended victoriously for truth, liberty and righteousness, the insidious attack on the church is staged by many, who but recently craved its influence and assistance. In some quarters it is being intimated that the church is out of date. The demand is for a new type of Christianity, suited for the times. If in the dark and testing time of the world crisis, the church was the supreme factor, why in these "piping times of peace," should she be deemed unworthy to lead the moral and spiritual forces of the world? The demand is for a modern gospel of Social Service, and Community Welfare, and for a universal undenominational organization—"the Church of the Inarticulate," spineless, creedless, without convictions of truth and with no motive other than maudlin sentiment.

The Sponsors of the New Order.—The source of this demand condemns and discredits it. No profound student of God's word nor accredited church leader stands sponsor for it. The pulpits of evangelical Christianity, conspicuous for zeal and success in soul-winning, are not crying out for it. The new propagandists are more conspicuous as leaders of "Movements," without theological training, whose experience in soul-winning consists largely in gratuitous advice and professional platform—platitudes and meaningless generalities. Men of financial affairs want the church reorganized, no longer on ecclesiastical lines, but, according to "approved business methods." Superficial thinkers—sometimes spoiled by popular applause—unacquainted with the history and problems of the ages, "rush in where angels fear to tread." Rationalists tinctured with German Kultur and afflicted with German scholarship, join the chorus of those who decry the old order of things and become advocates of the new adventure.

Propaganda.—Only two things have force and vitality sufficient for aggressive propaganda. One is the zeal of fanaticism; the other is the strength of convictions. Mere sentimentality may temporarily excite the emotions, but issues in no substantial movement. Is this the time for men to surrender their profoundest convictions and yield to a monstrous "inarticulate" organization of the jellyfish type? Will the zeal of the fanatic yield before the inertia of a reconstructed church utterly devoid of the moving power of convictions? Shall Christian Scientists, Mormons, Russelites, Socialists, etc., be allowed to continue their fanatical crusade unopposed? Indiffer-

ence to truth, incident to a conglomerate organization of compromises minus convictions, will render this new order utterly helpless, and an easy prey to every type of fanaticism.

2. The Verdict of History.

The fatal experiment of one huge ecclesiastical organization, crushing individual conviction and conforming all to a Procrustean type, is a standing argument against the proposed mammoth combination. The Roman Catholic Church was pre-eminently successful in absorbing and assimilating to itself the entire forces of Christendom. The result was the Dark Ages for a thousand years, until the Protestant Reformation emancipated an enslaved church.

If this were not sufficient argument against union by the surrender of convictions, consider the disastrous effect on German religious life and thought. "Illumination" in Germany as a substitute for the "infallible rule of faith and practice," resulted in Rationalism and Pietism, which gradually undermined the historic Lutheran Church. From no special desire for union born of conviction, but from indifferentism, the churches of Germany gravitated together into a national organism which was neither Lutheran nor Calvinistic, and which was afterwards torn by factions, till a union church finally predominated with the Kaiser as Pontifex Maximus. Its lack of vitality caused an exodus from it by the thousands the year previous to the war; and the religious defection of Germany was the logical and inevitable result. Shall history forever repeat itself?

3. **Presbyterianism.**

Despite union movements, there will be a reaction in a counter-movement based upon the conviction that God will have greater need for Presbyterianism in this serious crisis than ever in the history of the world. The Presbyterian Church has been characterized by three things in the past, and for their sake it deserves perpetuation and will assuredly stand as firm as Gibraltar.

a. **Testimony.**—Presbyterianism has always had convictions. This has made it the martyr church of the ages. In the early days of Christianity, during the simplicity of an uncorrupted Presbyterianism, it poured its bloodlike water in the fierce persecutions that raged; so that it became a proverb: "The blood of the martyrs is the seed of the Church." Whether this claim of ancient Presbyterian martyrdom is admitted or not, none will dispute the fact that it suffered martyrdom in the Waldenses of Italy, in the Huguenots of France, in the Calvinistic heroes of the Netherlands, at the hands of the Duke of Alva, and in the Covenanters of Scotland, who signed the "Solemn League and Covenant" with their own blood and paid the forfeit with their lives. Its symbol is the "burning bush," yet never consumed—"Tamen non consumabatur." It has furnished more martyrs in glory than all other denominations combined; for "they loved not their lives unto death." It was born for the testing times of adversity and for uncompromising testimony.

b. **Sacrificial Service.**—In one department especially its sacrificial spirit is conspicuously in evidence. Its

liberality is universally recognized. Dwight L. Moody said that, if he undertook to raise funds for any great undenominational enterprise, he always counted on eighty per cent. from Presbyterians. No wonder some one has said: "They are the financial backbone of all American benevolence. They make possible the success of every great 'drive.' The nation knows it and is grateful."

c. Its Missionary Spirit.—It not only leads the world in per capita gifts for Missions, but its spirit and example have been the inspiration of Christendom. Among the Reformers, John Calvin led the way for the first missionary adventure in the ill-fated South American enterprise. According to Dr. Moses D. Hoge, "The first missionary since the Reformation sent forth by any church in its corporate capacity and ordained to labor in the foreign field, was Alexander Duff, commissioned by the Presbyterian Church of Scotland."

At the meeting of the Pan-Presbyterian Alliance in Glasgow, Prof. Lindsay informed that august and venerable body, representing the larger part of the Calvinistic forces of the world, that "the Presbyterian Churches do more than a fourth of the whole mission work among the heathen that is done by all the Protestant Churches together;" and, mentioning three of the greatest denominations, asserted that "the Presbyterian Church is doing more in the foreign field than all of them combined."

At the same meeting of the Pan-Presbyterian Alliance, representatives of the Eastern Section of the Ecumenical Methodist Conference appeared and

made a most cordial and pleasing address, expressing their fraternal good will and appreciation of our principles and work in the following complimentary language:

“Taking the world over, Presbyterianism in the future must be looked to as one of the greatest and most beneficent forces for the conversion and evangelization of the generations of mankind on every continent. We do unfeignedly rejoice as we behold your goodly array of churches, giving the noblest of their sons and consecrating their vast resources of learning and wealth to the greatest, the mightiest of all enterprises, the conversion of the world to Christ”; and the address closes with a prayer that our “cherished ideal of ‘a free church in a free state’ shall in every nation under heaven be an accomplished fact, and every citizen be taught that ‘the chief end of man is to glorify God and enjoy Him forever’.”

d. The Divine Approval.—It is not always safe to argue the divinity of any Church or Movement based solely upon its success, especially if the observation be confined to a limited period; but it is surely worthy of consideration that, wherever Presbyterianism has been presented faithfully and fearlessly, it has won its way. Not even its detractors will dispute the assertion that “The Presbyterian Church in the U. S.” is the staunchest and most uncompromising defender as well as the standard bearer of historic Presbyterianism in its undiluted form. Is that the explanation of the fact that since the dawn of this century it has led all the large denominations

of this country in net gains? If God has given it the leadership in growth, is He not thereby pointing the way of future success by its firm adherence to its principles and by aggressive propaganda of its faith? Are we ready to surrender our inheritance of the ages at the behest of visionary self-constituted leaders for the vagaries of their excited dreams? The providence of God, the success of the work, the opportunity of inviting fields, the needs of the unsaved, unite alike to challenge the church to meet its denominational responsibility.

The Crisis, the Touchstone.

Gold is not even endangered, much less damaged, by subjection to the sharp, biting acid. It is the test of its genuineness, the proof of its intrinsic value. Christianity can as safely submit its claims and its products to any required test. The church, as its exponent, is itself tested by the standard of Christianity which it produces. "Wisdom is justified of her children"—and of her fruits. This world crisis has not, therefore, discredited Christianity, but has sharply distinguished between the genuine and the counterfeit.

Critics who have prated blatantly of the failure of Christianity because, forsooth, Germany, a professedly Christian nation, plunged the world into war, are unmindful or else ignorant of the fact that the Christianity of Germany, under the process of Rationalism had degenerated into Unitarianism. The Kaiser, head and exponent of the church, who even assumed to exercise the functions of the ministry, worshipped a God essentially Jewish,—corresponding

rather to the incomplete revelations of the Old Testament—but he scarcely alludes to Christ or the atonement. In his conception of God there was no inconsistency in uniting Mohammedanism with his type of Christianity. Instead of the Beatitudes of the Sermon on the Mount, modern Germany, led by Nietzsche, substituted this more advanced creed: "Ye have heard how in old times it was said, 'Blessed are the meek, for they shall inherit the earth'; but I say unto you, blessed are the valiant, for they shall make the earth their throne. Ye have heard men say, 'Blessed are the poor in spirit'; but I say unto you, blessed are the great in soul and the free in spirit, for they shall enter Valhalla. And ye have heard men say, 'Blessed are the peacemakers'; but I say unto you, blessed are the warmakers, for they shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve."

Is it any wonder that Nietzsche, their accredited leader and accepted philosopher, exalted Napoleon above Christ, saying: "Corsica has conquered Galilee."

Types of Christianity.—If the world was shocked at German pagan philosophy, at German diplomacy, which converted solemn treaties into "scraps of paper," at German barbarities in the preaching and practice of "ruthlessness," it must be recognized that these are the fruits of the German type—"the Christianity that failed." The Christianity that inspired American altruism, that lavished its wealth upon starving Belgium, Syria, Armenia, and the persecuted Jews of Poland and Russia, that laid itself in sacrificial service on the altar of suffering for bleeding

humanity, is a "Christianity that did not fail," and cannot fail, anymore than the Christ of the Cross can fail, who offered himself a ransom for the world's suffering and sin.

Like the darkness that brings out the stars, the present Crisis serves to thrust Christianity into the limelight, where the genuine is strikingly distinguished from the spurious, where it shines with the reflected light "of the glory of God in the face of Jesus Christ." The Christianity that did not fail in the world's dark night of adversity, will never fail, but will shine with more and more beauty and brilliance till it ushers in the noonday splendor of the prophetic day of Jesus Christ.

V.

Christianity and Unity

THE Intercessory Prayer of Christ is the climax of His petitions, His ideal of the church, and the expression of His inner soul, as the cross cast over Him the spell of its dark shadow. "Seeing He ever liveth to make intercession for them,"—may not the church by faith hear still that sublime unending prayer before the throne: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17:21. In the sphere of Christian consciousness is not that prayer still re-echoing in His church, sympathetic with the purposes of its divine Head, as "the Spirit itself maketh intercessions for us with groanings which cannot be uttered." Is there any other prayer that so engages the thought, or any other embodied hope that so thrills the soul of the church,—except possibly the return of our blessed Lord Himself?

Unanswered Still?

Is the Intercessory Prayer of Christ for the unity of believers unanswered? Is the promise vain, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven?"

"Oh where are kings and empires now,
Of old that went and came?
But Lord Thy church is praying yet,
A thousand years the same."

Is this song of the church an idle boast? Is there no ear that heeds the unutterable cry of the church for unity? Is denominationalism, which guarantees the right of private interpretation of the Infallible Word, issuing in personal convictions of the truth, a flagrant violation of Christ's prayer, necessarily involving the sin of schism; or are only sectarianism and bigotry the evils which he execrates? Is the outward, visible ecclesiastical organization of Rome, heading up in the so-called Vicar of Christ, the essential of Christianity and the answer of His prayer?

1. Two Types of Unity.

Prevalent in most communions, two conceptions of Christian Unity have struggled for pre-eminence and sought to win the field to the exclusion of the other. One is the amalgamation of all communions in one visible organic body; the other ideal is a spiritual unity, overleaping all ecclesiastical barriers. Both put forward claims to be the answer to Christ's Intercessory Prayer.

a. The first type, of which Rome is the most conspicuous representative, is outward and visible, involving relationship to the Catholic Church and the acknowledgment of the Pope as the ecclesiastical head of Christendom. Inclusion within the Church of Rome is the one essential condition, without regard to the attitude of mind and heart toward Christ and the brotherhood of believers. This would make Church Union the *sine qua non* of Christian Unity, notwithstanding the fact that they may be absolutely independent of each other. During the time rival Popes at Rome and in Avignon, France, were cursing each

other in the name of Christ as His Vicars on earth, they enjoyed undisputed Church Union; but they could scarcely advance great claim to Christian Unity. At least that type of Unity does not commend itself very highly as possessing superior intrinsic merit and tending to fulfil the object of Christ's prayer, "That the world may believe that thou has sent me."

In a modified form throughout a large section of Protestantism, this type involves "Apostolic Succession" as an essential feature, but it does not guarantee unity within the communion which puts forth its exclusive claims. As a matter of fact, this feature itself may be a bone of contention within the fold. It certainly did not prevent the Bishops of Uganda and Zanzibar denouncing each other in the Kikyuu Incident, growing out of the fact that a Bishop in the expression of Christian Unity joined with Presbyterians and others on the foreign field in the celebration of the Holy Communion. The entire effect was to exalt Church exclusiveness at the expense of Christian unity. Was this in accord with the prayer of Christ?

Still further modified by Protestants in all communions, this type manifests itself in a sighing for the external reunion of Christendom, involving the surrender of religious convictions by means of compromises, more or less fundamental. These idealists are divided into two classes; the one secretly cherishing the hope of bringing all denominations into their fold, and the others chiefly sentimentalists without deep convictions, carried away with the idea of bigness, who need to ponder the words of the Master, that "The Kingdom of God cometh not with observation."

b. The rival conception is spiritual Unity, whose essential feature is the attitude of soul, involving the recognition of the brotherhood of believers, regardless of ecclesiastical bounds and limits. It rests upon the assumption that the words of Christ, addressed primarily to the first disciples, now apply to Christians of all creeds: "One is your Master, even Christ, and all ye are brethren." Who possesses the power of exclusion? At one period at least, even the beloved John, the Apostle of Love, was under the spell of a bigotry still existent in some ecclesiastical quarters, saying: "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." The reply of Christ should forever set at rest the pretensions of sectarian exclusiveness as the essential of unity: "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part." Mark 9:38-40.

The two ideals are mutually exclusive. Church Union is external, Christian Unity internal; one is visible, the other invisible; one is ecclesiastical, the other spiritual; one is confessedly that of Churchman, the other essentially that of Christian. One is dependent on forms and orders; the other is independent of both, being dependent solely on relationship to Christ and attitude toward the brotherhood of believers. In the striking language of Dr. Wm. H. Cobb: "Christian Unity is independent of all forms and lies below them like primitive rock below the later deposits."

2. Unity in Variety.

“Like a mighty army
 Moves the Church of God,
 Brothers, we are treading
 Where the saints have trod.
 We are not divided,
 All one body we;
 One in hope and doctrine,
 One in charity.”

Is that claim of the church inconsistent with the fact of denominational differences; or is there such thing as spiritual unity by means of which multitudinous branches may draw individual life from one common living and true Vine? If individual Christians may, without sacrificing individuality, why may not ecclesiastical organizations? Is it not a scientific fact that the Law of Evolution—God’s process in Nature—is constantly striving to express itself by changing the homogeneous into the heterogeneous, always from simplicity to variety? Are we justified in appealing to the analogy of Nature? Trench in his valuable treatise on Parables so argues: “The world of nature is throughout a witness for the world of spirit, proceeding from the same hand, growing out of the same root, and being constituted for that very end; and the question suggested by the angel in Milton is often forced upon our meditations:

‘What if earth
 Be but the shadow of heaven, and things therein
 Each to other like, more than on earth is thought?’”

Is there uniformity anywhere existent in the natural world? Are all trees oaks; or all animals lions;

or all birds eagles? Is it essential to the unity of the human race that all nations should be Anglo-Saxon? Did the unity of the Allies, under the leadership of General Foch, necessitate the breaking up of British, French and American army corps and the forming of conglomerate regiments?

I. Spiritual Unity.

1. Analogy.

Is there any force or significance in the exhortation of the Apostle, "Endeavoring to keep the unity of the Spirit in the bond of peace?" Eph. 4:3. Is there such thing as a unity of life in nature, manifesting itself alike in tree or shrub, in bird or beast, in African or Caucasian? Is there such thing as unity of purpose in individuals, in corporations, in states, in nations, in churches? May not many corps make but one army; or many parts compose one song? "Many as the waves, one as the sea"—is that fancy or fact? Is the church the only exception in the universe to the law of spiritual unity; or may its constituent parts existing in many nations, separated into many organizations, alike claim "One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Eph. 4:5-6. If not, what is the significance of the statement of the Great Shepherd of the sheep, that no one organization would embrace the entire flock—"And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold (flock) and one shepherd." John 10:16. The explicit language of Christ's prayer excludes the possibility of fulfilment in any visible organization, even though it included

every professed follower of Christ on earth, as is conclusive from any rational interpretation of the preceding clause: "Neither pray I for these alone **but for them also which shall believe on me through their word.**" Does this prayer have for its object only the living; or does it include in its sweep, past, present and future—the inhabitants of two worlds?

2. The Object of Unity.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, are in me and I in thee, that they also may be one in us; **that the world may believe that thou hast sent me.**" John 17:20-21. Would one vast outward ecclesiastical organization make such impression on the world as to carry conviction of His divine mission? Then why did Rome so signally fail, notwithstanding its exclusive claim of external unity undisputed for a thousand years? Would another external unity give promise of better success? If not, is there any conception of Christian unity which, realized, would afford *a priori* such guarantee?

Just imagine for one moment all the ecclesiastical organizations and branches of the church, instead of sacrificing their separate entities—ignoring their differences yet without surrendering their conscientious convictions—actuated by one spirit, manifesting sincere and unmistakable brotherly love in reciprocal acts, joining in one co-operative work without bitterness, jealousies or friction, having one supreme purpose to save a lost world and ultimately to "bring forth the royal diadem and crown Him Lord of all." What would be the effect of this spiritual unity, if the world

were blessed with such realization of practical Christianity? Would not there be the recovery of lost spiritual power, and as in the early days of Christianity, the exclamation universal: "Behold how these Christians love one another." Would that be an ideal end, so blessed, so divine, as to be worthy of the supreme prayer, "That they all may be one." Is such spiritual unity "a consummation devoutly to be wished?" Weighed in the balances of sound judgment, of noble purpose and of scriptural interpretation, which appears more consistent with the mission and character of Christ, external union or spiritual unity, as the consummation and answer to Christ's Intercessory Prayer? In the attainment of this ultimate goal the church, torn with strife and afflicted with intolerance, would take an advance position, if it could adopt and practice the famous dictum of Dean Stanley: "In non-essentials, Liberty; in fundamentals, Unity; in all things, Charity."

II. Historic Development.

The simplicity of "the faith which was once delivered unto the saints" has been modified by a process of ecclesiastical evolution brought about by the logic of events and the influence of environments. The study of church history reveals three manifestations of its corporate life and activity: **Unity, Uniformity and Unification.**

1. Unity vs. Uniformity.

In the early days of Christianity, during the Apostolic period, there was a **Unity** of life, loyalty to Christ being the dominant feature. Little wonder that the inspired historian asserts: "The multitude of them

that believed were of one heart and of one soul;" and, their enemies being judges, that "they turned the world upside down." Next came the age of the Church Fathers, in which there was effort to solidify the church still further by unity of doctrine in credal form, attempted by means of Ecumenical Councils, sometimes designated "the pitched battles of church history."

Gradually now there emerged the movement for Unity of organization, which finally crystalized into the Roman Catholic Church, whose great purpose was to translate Unity into **Uniformity**. The life and thought of each individual were stretched upon the same Procrustean bed. By its ecclesiastical red tape, Rome took the measure of each soul and stamped it with her "own image and superscription." As the outcome of this repression of distinctive individuality and under the operation of the process of Uniformity, the world and the church alike drifted and groped in the Dark Ages for a thousand years.

The reaction came in the Protestant Reformation, whose four hundredth anniversary was but recently celebrated, which liberated the soul from the thralldom of papal supremacy and Uniformity. John Calvin swept aside bishops and priests, as intermediaries between God and men for dispensing divine grace, and placed the human soul in direct contact and in immediate communion with God. This inevitably guaranteed the right of private judgment and freed the conscience from priestly domination and human traditions. Everything, however, has its distinctive and peculiar perils; and so Protestantism allowed liberty to transform itself into license. Individuality can scarcely be

checked short of independency. In theology it developed rationalism, and in ecclesiasticism it ran riot in sectarianism. As an army is organized into companies, battalions and divisions, for concerted action and efficient co-operation, so the Church of the Reformation lost much of its force and influence by lack of corporate unity and by arraying its forces against itself in suicidal conflict. For four centuries the "Variations of Protestantism" has been the taunt of the Papist; and its house being divided against itself has made Protestantism almost the despair of theologians and the profoundest thinkers.

2. Unification.

Now, however, comes the twentieth century, and with it "a change has come over the spirit of our dreams." The slogan of the present age is **Unification** of Christian forces. The process of development has been gradual from **Unity** to **Uniformity**, and from **Uniformity** to **Unification**. Under the spell of this magic word the church is destined to recover her poise and to regain her lost power. The banner, "In hoc signo vinces," needs to have inscribed on its opposite side the word "Unification," and the Cross will win through the co-operation of Christian forces.

Carlyle said: "The insight of genius is co-operation with the world's tendency." What that tendency is today scarcely needs argument. In the business world it is a combination of forces and assets. Witness the recent Government control and unification of all the railroads of the United States for more efficient service. In the political sphere it is international compacts and a League of Nations. In the church of

Christ it can be nothing less than fraternal co-operation, not amalgamation of incompatible elements. Ideas now rule the world. The militarism of the Kaiser, by which the sword held sway over a subject world, is an anachronism. It belongs to a past age. Woodrow Wilson is today the world's leader in an altruistic purpose to apply the Monroe Doctrine to the smallest and weakest of nations; an ideal worthy of the patriotic devotion of all the nationalities of the globe. In the world of Christian activity it is for the church to speak the word of power that shall dominate the thought and lives of men and lead Christendom, by means of co-operation, to ultimate victory.

3. Unifying Movements.

As significant as they are momentous are the great movements of the day for the unification of the spiritual forces of a divided Christendom. Nearly fifty years ago Presbyterianism led the way and the Protestant world by calling into being the "Alliance of the Reformed Churches throughout the world, holding the Presbyterian System." It is in effect an Ecumenical Council, but without ecclesiastic authority, whose object is mutual counsel and Christian co-operation. It meets once in four years ordinarily, alternating between Europe and the United States. Other Protestant bodies have since formed similar organizations. Ten years ago an interdenominational organization was formed, known as "The Federal Council of Churches," composed of representatives of the evangelical Protestant denominations of America, having a constituency of nearly twenty million communicants, which is seeking to promote spiritual unity and stimulate church activity.

“The Variations of Protestantism.” Protestantism, seemingly and hopelessly divided on ecclesiastical and theological lines, demonstrates, however, its spiritual unity in many such benevolent and undenominational organizations as the American Bible Society, The Young Men’s Christian Association, the Laymen’s Missionary Movement, the Student Volunteer Movement, the Red Cross Society and similar institutions, which have the utmost freedom of action and cultivate practical and co-operative Christianity in the name and spirit of the Master.

“O Lord and Master of us all,
Whate’er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.”

Two of the most useful and influential are “The Foreign Missions Conference,” composed of representatives of the Boards, having for its object the division of territory and Christian counsel; and “The Home Missions Council,” for the prevention of friction and overlapping in the home field. Corresponding to them are similar organizations of the Women’s Boards of Home and Foreign Missions. In the solving of perplexing problems and in the promotion of efficient methods of advancing the Kingdom, they have more than justified their existence.

III. Principles of Comity and Co-operation.

In the field of applied Christianity, the practical principles of co-operation are yet to be more thoroughly formulated and perfectly articulated by Christian statesmanship and wrought into action. As prelimi-

nary and leading the way to a more thorough plan of Christian co-operation, "The Council of Reformed Churches," composed of the Presbyterian units of America, have formulated the following rules, which have been adopted by each Presbyterian constituency :

1. Rules Adopted by Reformed Churches.

"1. Where Presbyteries or Classes belonging to the General Assemblies or General Synods cover the same ground, they are advised to endeavor, either as Presbyteries or Classes or through their committees, to agree, as brethren, to have the efforts of one church expended in certain fields and the efforts of the other churches expended in certain other fields, within their common bounds, so as to prevent hurtful rivalry or antagonism.

"2. Where there are weak churches which, standing each alone, cannot support a minister, but which can be grouped with churches connected with some other Assembly or Synod so as to form one ministerial charge, the Presbyteries or Classes having jurisdiction are advised to allow such churches to be grouped under a minister from either body, to whom their respective Presbyteries or Classes are willing to give them in charge, the contributions of such churches to the general benevolent funds to pass through the channel appointed by their respective Assemblies or Synods.

"3. In towns of less than 5,000 inhabitants, where any church is already at work, the others shall not enter without conference and agreement with the church occupying the field.

"4. In a community where any one of the constituent churches has a church, and the community is not capable of supporting more than one church of the Reformed faith, the people of the community should be encouraged to connect themselves with the existing church, with the understanding that a fair exchange will be encouraged in other communities.

"5. That the Supreme Judicatories of the several churches recommend their church members, when moving into new communities in which there are no congregations of their own church, to unite, for the time being, with some other Presbyterian or Reformed Church, if such there be.

"6. That the Synods are hereby directed each to appoint three representatives to act with representatives of other Presbyterian and Reformed bodies in constituting a Joint Advisory Committee of Comity, for the purpose of effecting a fair exchange of churches, to discourage overlapping of Home Mission forces, to settle cases of friction and promote other phases of co-operation in Home Mission work, the Joint Advisory Committee to report to each of the appointing Synods.

"7. That in any city of less than 100,000, where any Presbyterian or Reformed Church is at work among foreign people, no other Presbyterian or Reformed Church shall open a work for the same people in that city, until other cities and towns where such work is needed have been occupied.

"8. That in case of any denomination contemplating opening work for foreigners in such cities already occupied by one of the constituent churches of this

Council, this matter shall be referred to the committees of Comity provided for in No. 6 of this report."

2. Theory versus Practice.

The theory is beautiful as the dream of a poet, but the practice is ordinarily most commonplace prose.

a. In the first place, selfishness will inevitably assert itself and play havoc with our ideals. Christian men will encircle brethren in the arms of affection and submit as the solution of the matter the suggestion: "You get out of the way, and there will be no friction." This potential plan of co-operation will not awaken great enthusiasm in one party, at least, to the proposition.

b. Co-operation will not be very effective unless by agreements, which recognize priority of rights of the party first in possession of the field, especially if such covenants can be swept aside as "mere scraps of paper." In the opening of the Cherokee strip in Oklahoma thirty years ago, men and women lined up on the border till the firing of a gun, which was the signal for a mad race to stake a quarter section or valuable town lot. One young woman made the run on horseback, but upon reaching the coveted lot her horse stumbled and she was thrown violently to the ground. A gentleman, as rival claimant, first prudently staked the lot and then gallantly assisted her to her feet. With her first recovered breath, she exclaimed, "This is my lot, Sir." To which he replied, "No you don't," which necessarily involved a lawsuit; and the court gave it to the woman, **because she struck the ground first**. Church courts and Christian men should be as

ready to recognize the priority rights of denominations who have pre-empted the field of service. If not the church, who will lead the world in the preaching and practice of the Golden Rule?

Beautiful **theories** of comity and co-operation will not sweep the continent by the sheer force of their essential Christianity.

Interdenominational Court.

Just as a League of Nations has as its object to adjudicate national disputes and forever prevent the recurrence of war, with its awful horrors, so in the ecclesiastical sphere there should be formed an Interdenominational Court, composed of representatives of the evangelical denominations, to make effective comity agreements. It would be abundantly justified by having in view a two-fold purpose:

1. To Prevent Overlapping and the Needless Waste of Forces.

One of the greatest fertilizing agencies in the natural world is the nitrogen, abundant in the atmosphere. If it could be properly utilized, it would double and quadruple the productive forces of nature. Nitrate plants are being created for the purpose of extracting and adapting it to the soil. In like manner there is latent power enough in the Church of God, now going to waste, to propagate the faith in every nook and corner of America and throughout the world, if it could be properly directed and utilized.

2. For the Better Adjustment of Christian Forces to the Needs of Each Community.

The human hand is God's organized instrument of efficient co-operation. For the purpose one thumb is more valuable than a hundred additional fingers. "Go to the ant, thou sluggard," said the wisest of men; and the church itself might profit by this advice. In view of the splendid co-operation of its forces with their recognized leadership, division of labor and intelligent work, the ant colony is in some respects the most efficient organization in the world, worthy of imitation by rational creatures of the highest intelligence. No wonder Charles Darwin said: "The brain of an ant, though microscopic, is the most marvelous particle of matter that God ever made."

At a council of the Greek generals before the unbroken walls of Troy, Ulysses said: "Troy in our weakness stands, not in her strength;" and with equal truth it might be said, Satan's kingdom stands not so much in its inherent strength as in the divisions of the church. Placing a premium on co-operation. Moses reminded Israel: "One should chase a thousand—two put (not two thousand but) ten thousand to flight."

P. Whitwell Wilson, author of "The Christ We Forget," in a most beautiful brochure entitled "The Processional," alludes to the statement of the Premier of Canada, that, if in past years the United States and Great Britain had understood one another better, they might have prevented the late war, and adds along the same line of thought: "It was because Christendom was rent asunder that the birthplace of Christ lay for centuries under the hand of the despoiler. When Christendom united, the aggressors were driven out.

‘By this shall all men know that ye are My disciples, when ye love one another.’ If our political armies salute one commander, may we not ask for the same co-operation among our spiritual forces? Is it really easier to persuade citizens to work together than to persuade Christians and their clergy? Until the churches join hands with one another, how can we expect that Mount Zion will be delivered from the terrors of all those social distresses which tempt men, with such diabolical fascination, to the ruin of all their hopes? The world is full of people who sincerely want to do the right thing and are ready to take trouble, but decline the only complete wisdom and power whereby right things can be rightly achieved.”

It is for wise and Christian statesmanship by means of co-operation to lead the hosts of God’s people to overwhelming victory. Rev. Geo. W. Richards, Professor of Church History in the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa., in an address, now published in pamphlet form, has placed the church under obligation by his masterly defense of Denominationalism, at the same time pleading for interdenominational co-operation:

“Nothing but a new interdenominationalism, akin to the new internationalism, recognizing both the unity of the spirit of Christianity and the diversity of its forms, conserving the freedom and personal initiative which go with individualism and denominationalism, and yet engendering co-operation in place of competition between the churches and the subordination of denominational welfare to the advancement of the Kingdom of Christ upon earth—this alone will satisfy the demands of the Christian consciousness today. . . .

“When we are thus united by the spirit of God in hope, and faith, and love, then, with full confidence in one another and with supreme loyalty to the Christ in us, we shall declare ourselves before the world what we are in fact, the united Church of Christ. Then the Lord’s prayer for the unity of the believers will be answered, ‘that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us.’”

VI.

Christianity and Overchurching

PERPLEXING problems are not peculiar to Christianity. They are as acute in the business world as in the religious. There are problems, civic, economic, sociological, educational, moral, national and international. Christianity faces them all, and lends its benign assistance to their solution in every sphere of life. Eliminate Christianity, and these problems would be transmuted into "perils," so acute as to cause a reversion of society to the Ante-Christian era of the boasted Golden Age, described by the poet:

"On that hard pagan world, disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

The Question Raised.

The problem of overchurching is raised by different parties and from various motives, to the discredit of Christianity and to the damage of Home Missions. It will not down and must be frankly faced.

I Sources of Complaint.

Some there are of sentimental temperament, honest in their opinions, but usually superficial in their investigations and hasty in their judgments, who base

their complaints on isolated cases and bewail the waste of forces and the friction among religious bodies. Many of them are well meaning idealists, entirely too ethereal for the practical things of a world where ideal conditions unfortunately do not prevail. Others are promoters of Church Unions and Federations and are under necessity of exaggerating, or at least of magnifying conditions in order to justify their activities or official ecclesiastical positions. In some few cases there are those who indirectly seek to injure Home Missions with the purpose, whether intentional or otherwise, of diverting gifts in other preferred channels. Their complaint has something of the camouflage that raised the question of "waste" many years ago—"Why was not this ointment sold . . . and given to the poor?" The charge of over-churching is often urged by "business" men—implying needless waste, duplication of forces and friction. Ordinarily it is but a pretext by which to excuse themselves from the financial obligation to meet their responsibility in evangelizing our own country. The same financiers have no hesitation in establishing a rival bank in towns where already several banks are operating, and which are meeting very acceptably and sufficiently the needs of the community.

The question is sometimes raised by Home Mission statesmen—who are ever on the alert and constantly investigating—for the purpose of remedying the evil where it really exists, by withdrawals or exchanges.

2. Object of Investigation.

Frankly admitting that there is necessarily some overlapping in the home field, due to the infirmities

of human nature and the imperfect state of society, yet it does not exist in such enormous proportions as to be magnified from a molehill into a mountain. One of the chief functions of the Home Missions Council is to reduce overlapping and friction to the lowest terms; and very satisfactory progress has already been made in this direction. The difficulties of handling the matter are exactly the same as those encountered on the foreign fields, except that the latter are 10,000 miles away and not so much in evidence. The Foreign Mission Boards have divided their territory for the laudable purpose of preventing overlapping. The Boards of Home Missions are influenced by the same noble purpose; but human nature is the same the world over, and Comity agreements at home and abroad are not carried out always in the spirit of the Golden Rule.

With this analysis of sources and motives and with candid admission of the difficulties involved, the object of this investigation is to ascertain facts, collect statistics, exhibit them in perspective, silence honest doubts, encourage Christian statesmen to solve problems and remedy evils which admit of correction.

There are conditions in the sphere of Home Missions far more worthy of Jeremiads than imaginary evils of over-churching, magnified and raised to the Nth power. These complex conditions and acute problems incident to modern life have compelled Home Mission Boards to inaugurate a program, which might well be entitled the "New Home Missions." The congestion of over-crowded cities with all the demoralization attendant, the decay of the country church affecting the moral fiber of the nation, the perils of

increasing immigration with its paganizing influences destined to expand enormously, due to the closing of the war, the social unrest threatening the upheaval of lawless elements, organized vice lifting its impudent and ugly face in ominous attitude, the Macedonian cry of the isolated and backward peoples, as well as the economic, social and moral questions connected with our various forms of industrialism—these are giving new meaning, as well as additional emphasis, to Home Missions, calling for intense thought and quickened energy of the Home Missions Boards in other fields than mere denominational expansion.

I. Half-Truths and Misleading Statistics.

Abraham in saying of his wife, "She is my sister," uttered a half-truth, but was guilty of a whole falsehood. In like manner, the charge of over-churching is often based upon false premises, by shrewdly manipulating figures and parading half-truths. Dividing the population of the United States by the number of reported ministers and the total number of churches of all denominations, would seem to the superficial an accurate method of determining the number of ministers or churches to per capita of population; and yet the result is but a half-truth, furnishing misleading statistics and conveying a false impression, as will be clearly seen by the following exhibit of facts.

1. Government Statistics.

The Bureau of the Census, at Washington, D. C., has recently published the official Report of Religious Statistics for the ten-year period ending December 31, 1916. The Government estimate of population for

that date was 102,826,309. Dividing this by 191,796, the number of ministers in the United States at that time, would give one minister for every 536 of population; and dividing by 227,487, the number of church organizations, would give one church for each 452 of population. These statistics, however, include 20,287 Catholic priests, 356 Greek priests, 719 Jewish rabbis, 5,990 Mormon elders and 10,452 Christian Science, Russellite, Theosophist, Spiritualist and other "freak" —sect preachers, making a grand total, which must be subtracted, of 37,804. The figures must be still further discounted by eliminating the "unemployed" and secularized ministers. The religious periodicals of the Presbyterian Church, U. S. A. (Northern), state that its ministry numbers 9,645, of whom 6,563 are pastors, supplies, missionaries and evangelists, leaving 3,082 not engaged in ministerial work; so that one-third of its entire ministry must be counted out for this one Church. The same consideration would eliminate several hundred from the list of the Presbyterian Church, U. S. (Southern); and the Presbyterian denomination is confessedly perhaps the most strict of all in their requirements for licensure. If the fact is taken into consideration that some denominations license almost indiscriminately (one denomination reporting in Georgia alone 500 ministers unemployed), it is very evident that thousands and thousands must be counted off; so that the evangelical forces would show scarcely one minister to each thousand of population.

By the same process, counting off the small nominal churches of less than a dozen members, the "freak" organizations and the non-evangelical, such as Catholic, Christian Science, Mormon and Jewish, would

give perhaps one church to every thousand of population. Is this in any sense "over-churching?" One man could not adequately serve a greater number than these, if he were amid the destitute millions in China or in the heart of the Dark Continent.

2. Complications.

Specious pleading is sometimes employed to prove over-churching in the South—a church for every 319 of population and a minister for every 470 people; but, even if the figures are correct, let it not be forgotten that they include the Negroes, whose ambition to preach almost equals the number of the male population that can read and write, and whose churches easily split into rival factions to furnish opportunities for the hundreds of candidates that cannot otherwise find pulpits for the display of their talents. The Baptists and Methodists, whose colored churches are almost exclusively confined to the South, report a combined ministerial list of 35,560, and a roll of churches totaling 33,823. This alone would furnish one minister and church to each 250 of colored population, approximately. Counting these among the evangelical forces of the South necessarily and tremendously reduces the general average of per capita to population.

As an illustration of this religious condition among the Negroes, Rev. W. H. Holloway, in "Study of Thomas County, Georgia," asserts that of the 98 Negro churches in that one county about half originated in a church split. Of the neighboring county, Dougherty, he says:

"We have been able to learn of about 120 preachers in the county. Of this number fully 75 are either or-

daigned or licensed. The most of their names appear in the minutes of the various denominations. Now this number may be doubled, if we search for all those who call themselves preachers and fill the function of interpreters of the Word of God.

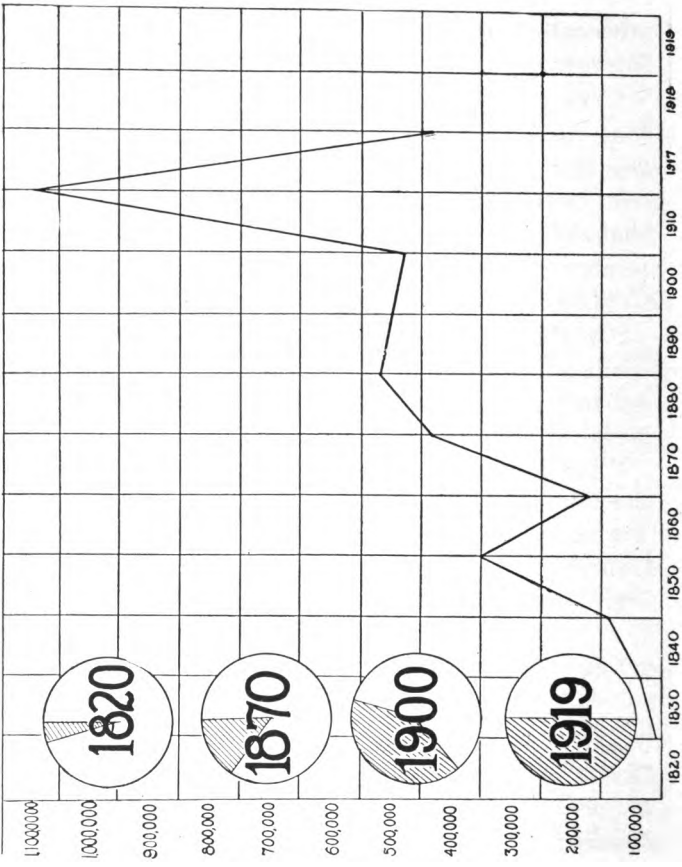
“You will get some idea of the vast host who belong to this class when I tell you that the records of the last Conference of the Southwest Georgia District of the African Methodist Episcopal Church show that there were 43 applicants for admission to the conference. Note that this is only one of the four or five Conferences of this Church in the State.”

In this same county of Dougherty, there is not a white minister living out of the corporate limits of Albany, the county seat. Now if you divide these 120 Negro preachers, plus the dozen white preachers, into the population of this county, it is very evident that the number of population is quite small per preacher. Yet upon such superficial data some would convict the Church of the living God of the sin of “over-churching.”

3. **Exceptional Cases.**

The argument for over-churching is notoriously based upon exceptional cases. Among the hundred thousand or more towns in our country, who does not know of some **real cases** of over-churching, as well as **apparent** cases? The critics cite one town in Texas with several small Presbyterian churches; but they could not find a dozen such cases by means of a search warrant. The Presbyterian Church, U. S. A., has on its rolls 9928 churches, and the Presbyterian Church, U. S., reports 3,442, making a total of 13,370. Upon

IMMIGRATION AND URBAN POPULATION



Black line indicates fluctuations of immigration into the United States. Shaded portions show growth of urban population

investigation by a joint committee, an actual count revealed only 57 places in towns of less than 5,000 population where any of these 13,370 churches of the two denominations are in the same town. Of these 57 cases of "overlapping," about half have remedied themselves by one or the other denomination withdrawing; and there remain only little fragments of less than a dozen members each, not yet officially dissolved or transferred. This joint committee is now engaged in an effort to effect "exchanges," with the consent of the people, for adjudicating these few remaining cases. In Texas, where most overlapping occurs, the Comity Committee have exchanged churches until less than 20 such cases remain. In Oklahoma there is only one town of less than 5,000 population (the number agreed upon for comity purposes), which contains two Presbyterian churches; and there are special and sufficient reasons in that case which justify the existence of each particular church, and each serves its specific mission as unhindered as if they were a thousand miles apart.

II. Rural Surveys.

Quotations from the Rural Surveys asserting that a certain percentage of small churches are dying are an illustration of specious pleading known as "non causa pro causa," which admits the fact, but assigns the wrong reason in the way of explanation.

Admitting the truthfulness of these quotations as to conditions in certain sections, after all it would be only a half-truth, which could be more than offset by quotations from the "Neglected Fields Survey," conducted by the Home Missions Council, comprising 27

evangelical denominations in the United States. One of these official "Surveys" stated that conditions in Colorado revealed only eleven per cent. of over-churching, and that there was far more "overlooking" than overlapping.

I. Overlapping vs. Overlooking.

The following quotations from some of these "Neglected Fields Survey" should at least counterbalance instances of "over-churching":

"It was the opinion apparently of the majority that there is decided over-churching, chiefly in small towns;" but

"The fact was carefully noted, also, that some of the churches in small towns minister to considerable districts of surrounding country. In nearly every state visited, from four to sixteen men declared that they knew of people who had grown there from childhood to young manhood and young womanhood without having Gospel privileges within reasonable reach. Perhaps more significant were facts like the following, which were brought to our attention:

"In Montana 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the Northern part of that State, 40 by 100 miles, has been homesteaded during the last two years, and has few religious opportunities. One county in Idaho has a rural population of 9,000, with a population of 5,000 people, has but one church.

"In North Dakota, fourteen counties have but three permanent places in each for worship. One county in Idaho has a rural population of 9,000, with

no preaching service. Another county of the same state has purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular preaching services; these two Idaho countries are largely Mormon. Literally, thousands of foreigners in all the states surveyed never hear the Word of God."

Citations of similar character might be multiplied indefinitely but let the following from the same source suffice:

"We find in one Western state one hundred and thirty-three towns of from one hundred and fifty to one thousand souls without any Protestant religious work, and one hundred of them being also without Roman Catholic work. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have post office, but without any churches. If the same rate of destitute communities to total population holds through all the mountain and Pacific states there are many more than four thousand such communities in those eleven states. Home Mission funds have been so limited that the Boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of neglected fields."

2. Expert Testimony.

Dr. Bruce Kinney, author of "Mormonism, The Islam of America," Superintendent of Western Work under the Baptist Board in the West, furnishes addi-

tional illustrations of "overlooking" in his most recent treatise, entitled "Frontier Missionary Problems":

"I visited one county with a main line of railroad running diagonally through it, which, according to the census, had 6,000 people. There was not a single evangelical organization in the entire county nor was any such regular work being carried on. This, despite the fact that there were seven towns with a population of from 500 to 1,400 each. In one of these towns a woman, several times a mother, said in my presence that she had never had an opportunity to belong to a Christian Church. I dedicated a building in a town which for several years had had 400 people. It was on a transcontinental line of traffic, but there was not another religious organization or church building for seventy-five miles. In a religious survey, conducted in 2,266 Oregon school districts, 1,141 reported, and of that number, fifty-four per cent. had no access to religious services, not even a Sunday-school. It was estimated that if all had reported the per centage would have mounted up to seventy-five per cent. It is estimated that in Western Washington 120,000 people have no regular religious privileges.

"In Utah there are approximately 400 communities served by the Post Office Department, yet there is evangelical work in only about ninety of these communities. Of course some of the balance are small as to population, though large as to area. On the other hand there are still about forty towns with a population of 500 or more in each without evangelical services.

"In Colorado an interdenominational survey a short time ago found 127 towns, with a population of from

100 to 1,000 in each, with no services outside of the Roman Catholic, while 100 of these communities had no religious services of any kind. In one county containing forty-four organized school districts there was only one church.

"This survey reported 428 communities in which there were post offices but no church. San Miguel County had 5,000 people in twelve towns and only three evangelical churches in the county. Las Animas County had only four churches for the 16,000 who lived outside of Trinidad, the county seat.

"Yet, in these same coal camps, there was a saloon for every thirty-one male adults. There were sixty counties in Colorado at that time but no church, either Catholic or Protestant, in eighteen of them."

Hasty Judgments.—In this same volume, "Frontier Missionary Problems," Dr. Kinney furnishes valuable testimony, growing out of his personal experiences and rare opportunities for observing and collecting facts on all phases of missionary operations:

"A transcontinental train stops at a small frontier town of three hundred people and the tourist sees four church spires and at once draws certain deductions, the chief one of which is that the town is over-churched, and another that he will not contribute any more of his hard-earned (?) money to home missions. There are certain facts that he has left entirely out of his calculations. One is that likely there are more people in the irrigated section about the town than in the town itself. Another is that the distribution of churches is about as follows: One Roman Catholic, one Swedish Lutheran, one Mormon, one German Bap-

tist and one English Methodist. This or some other equally unassimilable combination makes any scheme of federation impossible. Race and language are often impassable barriers.

“Another factor that is often neglected by the tourist is that the missionary money given for a field may be shared with several communities besides the one under observation. He will report that \$1,200 of missionary money is coming into three churches in a certain town. Possibly that is so, but he ignores the fact that while these three pastors live here they are ministering, perhaps, to from four to six times as many people in other towns and their surrounding districts. In five states we have 134 missionary pastors in both city and country. They care for 303 churches and outstations.”

Great Expectations.—No one disputes the fact that there are boom towns, each of which is eventually to become “the Chicago of the West;” and occasionally such expectations are disappointing, and churches do not develop as rapidly as predicted. Home Mission Superintendents on the alert to occupy strategic centers in the interest of advancing the Kingdom before the forces of evil capture the town, may like other investors, find their calculations but “Baseless fabrics of a vision.” Yet who can infallibly forecast the future?

Sometimes exploded booms become substantial realities. Dr. Kinney furnishes illustrations of towns “which came back”:

“Butte, Montana, lost one-third of its entire population (about 15,000 people), in a given three months

a few years ago, just because the price of copper went down a few cents per pound. As these lines are written (1917), Butte has a larger population than ever before, because of the greater demand for copper and its consequent higher price.

“Many towns could be named in which bubbles have burst and fortunes faded, but which have ‘come back’ on a sounder basis and with newly introduced enterprises. Wichita, Kansas, had its boom which collapsed in the early nineties, carrying to disaster many fortunes and many people, some of whom committed suicide, while others left the country if they could induce their eastern relatives to loan them the money to get away on. Hundreds of fine homes were entirely vacant for many months. Today, Wichita has a population of sixty or seventy thousand (52,000 in 1910), and is one of the most solid, substantial and prosperous towns in the entire country for its size. One of the churches of that town, if indeed it cannot be said of more than one, which is now one of the greatest forces for righteousness, nearly went out of existence during those trying times.”

3. Salvation by Reduction.

It is a singular hallucination that the large number of people out of the church is due to the great number of ministers and churches engaged in generous rivalry attempting to save them! The same argument would justify the farmer in abandoning his intensive system of farming; and instead assign a greater number of acres than one laborer can effectively cultivate. If a greater number of ministers and churches are failing to save our country, by what form of reasoning, or

sophistry, can any special pleading demonstrate that a greatly reduced force would accomplish larger results!

Dr. Kinney re-enforces this consideration:

“A recently issued report has come to hand where one typical Western county was subjected to a thorough religious survey by experts. It was stated that one in five churches had been allowed to lapse and declared the failure of the religious life of the county would be corrected only by disbanding or combining other churches. This, despite the admission that 86.9 per cent. of the population of said county were not members of any evangelical church. If it is a mournful fact that one-fifth of the churches of the county have been abandoned, how is the situation going to be improved by having still fewer churches?

Violating Religious Convictions.—The argument attacking weak organizations would encourage the violation of the strongest conviction of God’s devoted people. Every thinking man is well aware that Baptists, compelled to give up their convictions as to baptism, and likewise Presbyterians, would be less interested in propagating principles, contrary to their beliefs; and that they would eventually drift into indifference and be practically lost to the campaign for the advancement of the Kingdom.

The most unkindest cut of all” is the effort to turn the self-denials of these worthy home missionaries against themselves, parading their small salaries as evidence that the country was so over-churched that the people were taking this method of punishing their preachers! The amount of salary paid is by no means

a test of efficiency and no evidence of failure or success in the eyes of Him who searcheth all hearts. Many a man receiving only \$500 salary may be rendering nobler service in the estimation of the Master than all others. "He that is faithful in that which is least is faithful also in much," is Christ's estimate of men.

III. The Value of the Small Church.

The charge of over-churching depreciates and misrepresents the small churches. They may not show great results, humanly speaking, but they serve as real and high purpose, in the development of character by means of their heroic struggles, as the great city churches containing so many inactive members "to be carried to heaven on flowery beds of ease."

Who does not know that the small rural churches are the source of supply and the moral strength of the more pretentious metropolitan? Dry up the small streams and what becomes of the great river? Railroad officials maintain small branch lines, which never become self-supporting, as feeders to the great trunk lines. The denomination which discourages and neglects the small rural churches, will eventually have "Ichabod" written upon its portals. It is equally true that these small churches are a source of supply for Foreign Missions; and Home Mission funds expended upon them may never bring them to self support, but will make them recruiting stations for Foreign Missions, and a large element of support in sending the Gospel to the ends of the earth.

VII.

Christianity and Race Problems

THE ultimate test of Christianity is not the number of adherents who profess its faith nor the intellectual character and respectability of its constituency. Neither credal nor ecclesiastical standards measure it. "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father, which is in Heaven." Matt. 7:21. Nominal Christianity may be as scrupulous as the strictest sect of the Pharisees, as ethical as a moralist, and be lacking in "the one thing needful." "Wherefore by their fruits ye shall know them," is the practical test, but not infallible. The only genuine trait is Christ-likeness, the possession of his Spirit. "Let this mind be in you which was also in Christ Jesus." "If any man have not the spirit of Christ, he is none of his." The moral law is the outward standard of Christianity. The royal law of love is written in the Thirteenth Chapter of First Corinthians: "Though I speak with the tongues of men and of angels and have not charity—." There is no substitute for it; neither can it be counterfeited.

Practical Test.

One practical test of Christianity is its attitude towards the weak—Negroes, Indians, Immigrants. Only one case can be considered within these limits: Is Christianity practiced toward the Negro? He has

been in the hands of the taskmaster, of the politician, of the mob, of the nominal Christianity, and of some generous philanthropists—exploited at times by each, except possibly the latter.

Is not the time propitious for Christianity to take his case seriously instead of shirking the responsibility of facing courageously a vexatious problem, which has been knocking at its door for a half century, and which will never avaunt, so long as Christianity and humanity stand face to face.

North and South—Sinners Alike.—In his “Autocrat of the Breakfast Table,” Oliver Wendell Holmes undertakes a facetious explanation of misunderstandings between individuals, saying: If two parties, Thomas and John, engage in conversation, there are at least six persons talking: 1, Thomas as he knows himself; 2, Thomas as John knows him; 3, The real Thomas as God knows him; 4, John as he knows himself; 5, John as Thomas knows him; and 6, John as God knows him. Is there any wonder that misunderstandings occur? In like manner, attempting to solve the Negro problem, makes it necessary to reckon with at least six parties: 1, The good Negro; 2, the bad Negro; 3, the good people of the South; 4, the bad people of the South; 5, the good people of the North; and 6, the bad people of the North. Each of these six entertains distinctive views peculiar to self. As an artist from a half dozen different photographs produces a composite picture, so we are under necessity of forming a general concept of this perplexing problem that will, from divergent attitudes and opinions, evolve a harmonious conclusion—if possible.

The North approaches the subject from an academic and sentimental viewpoint; the South from practical experience of contact and from race prejudice. The Negro has opinions of his own on the subject; and the coloring of his views will depend on whether he is addressing a Northern or a Southern audience, what object he has in view, and the interests affected by his opinion. Neither section, North or South, is in entire sympathy with the other, and each is somewhat intolerant of the sectional attitude of the other. The North listens sympathetically to the shrewd Negro canvasser for Northern money, and to the ambitious but disappointed Negro embittered by what he considers a discrimination against him as to social rights. The South misjudges the Negro by the vast multitude of hopeless degenerates and by the unscrupulous individuals, who misrepresent conditions.

It matters little as to divergent **theories**. The North and the South in close contact with the Negro treat him practically alike. The South attempts by law the segregation of races, restricting his right to purchase property in white districts; and the North accomplishes the same result by proscription and by custom. The South separates the races in the schools, and where Negroes in the North give too much color to white schools, they have been driven by police force from the white schools into separate buildings. Race prejudice exists the world over, and Ray Stannard Baker says it is increasing rapidly in the North, which was to be expected in view of its growing Negro population. North and South are alike sinners against him in some respects; and it is Pharisaism to condone one's faults while condemning the same thing in others.

Both sections should give heed to the growing number of educated and worthy men of the race represented by Booker T. Washington, W. H. Sheppard, Major R. R. Moton, Professor R. R. Wright, and many others, who have won for themselves deserved promotion and the respect of both races. Is not the time propitious for each section to cease pointing the finger of accusation at the other and to join in co-operative efforts to relieve the Negro's real wrongs and to extend helping hands in uplifting him?

Distribution.—In the distribution of Negro population by the census of 1910, out of a total population of 62,683,000 in the North, 1,078,000, or 1.72 per cent., were Negroes. In none of these states does the Negro population reach 5 per cent. Nearly four-fifths, or 78 per cent. live in the cities, and their illiteracy is rated at 8.7 per cent. The foreign-born population of this same territory is 12,775,000, or 20.4 of the whole. In other words, there are twelve foreigners to every Negro in the North.

Almost 9,000,000 Negroes live in the South, about 30 per cent. being illiterate. Nearly four-fifths live in the country, 40 per cent. of the farmers of the South being Negroes. In two Southern States they constitute one-half of the population.

I. Progress of the Negro.

Many of them are making decided progress. They own or control a million farms in the South; one-half million of them own homes valued at nearly one billion dollars. Two million Negro children are in the public schools of the South, taught by 25,000 Negro

teachers. About 6,000 are authors; 1,000 have secured patents at Washington, 30,000 are architects, electricians, druggists, physicians, bankers, insurance agents, owners of department stores, mills, etc., and they publish 400 newspapers. After all has been said of their progress, it still leaves the vast majority of them, shiftless, without purpose or ambition, degraded, criminal, and in dire need of helping hands and of the gospel of Christ.

i. Education.

In the educational sphere, the Negro has made his greatest attainments, and by the greatest number. From 90 per cent. illiterate to 30 per cent., measures his progress as a race in fifty years, which is far in advance of some other backward people in our country. The private schools, established and maintained for educating Negroes number 625, costing something over \$3,000,000 annually, 354 of these being maintained by white denominations. The North has been exceedingly generous in providing for him the means of education, especially in the higher branches. The South taxes itself for the purpose and gives the Negro a proportion of its funds. The North expends more than twice as much per capita on education, as does the South; while the latter expends twice as much per capita for whites as for Negroes. This seems like an unfair discrimination, and yet it is as much as the South expends on its mountaineers. Kentucky, for example, expends more per capita on Negroes than on white children, chiefly because of the disparity in numbers. In Southern states, where the Negro chil-

dren equal or exceed the white, the per capita is smaller for the Negro; but even in that case the discrimination is not so great as would seem, because Negro teachers can live on much less than white, and the aggregate salaries are smaller in the case of the Negro, which reduces the per capita cost.

The North and the South confessedly differ as to the need and value of higher education for the Negro; and therefore, the South expends six millions on the higher education of whites, and nearly half million for the higher education of Negroes of the total \$6,000,000 for Negro education. The total expended for education of Negroes by means of taxation, church and philanthropy aggregates nearly \$10,000,000. Without apology or condemnation for this attitude of the South, we must reckon with the fact that it cannot see any extensive sphere for large numbers of highly educated Negroes. What can be, and is said, to the contrary, is well known, but it is "a condition and not a theory which confronts us." There is room for highly educated Negroes as preachers, teachers, and physicians; but if they were all possessed of higher education, they would be more fortunate than their white brethren, and multitudes would be embittered and disappointed in having insufficient openings for the display of their talents.

Booker T. Washington, who was not only a great man, but endowed with remarkable foresight and wisdom, believed that the higher education of the Negro should be along industrial and agricultural lines, adapted to the needs of the pupil and the community. Just before his death he gave utterance to the thought

which guided largely his life work and made him the benefactor for both races :

“It has been necessary to demonstrate to the white man in the South that education does not “spoil” the Negro, as it had been so often predicted that it would. It has been necessary to make the masses of the Negroes realize the importance of applying what they learned in school to the common and ordinary things of life; to see that education, far from being a means of escaping labor, is a means of dignifying labor and thus indirectly the means of dignifying the common and ordinary man.”

The whole subject of Negro education has been thoroughly investigated and tabulated by Thomas Jesse Jones, in collaboration with the Phelps-Stokes Fund, and the report has been issued in two large volumes by the Bureau of Education, at Washington. It is most comprehensive and trust-worthy, furnishing invaluable information, as to the expenditure of funds in this sphere of service; and especially should philanthropists consult its pages before bestowing contributions indiscriminately on institutions entirely in the hands of Negro trustees, or in campaigns conducted by irresponsible Negro solicitors. Every friend of Negro education by all means should possess himself of this encyclopaedia of information, and use it to stamp out fraud, as well as to encourage worthy educators and efficient schools.

As evidence, it states that a Philadelphia woman who has been contributing to eleven Negro schools, found, upon investigation by Thomas Jesse Jones, that five were unquestionably frauds. This same report

demonstrates that the Negro schools of white denominations are more economically and intelligently managed than any others.

2. Religion.

The chief thing about the Negro is his religion. It not only ministers to his spiritual nature, but it furnishes almost the sole means of cultivating his social instincts. Unfortunately, moving pictures and other similar diversions now compete with his Church in this respect, much to his disadvantage. Admitted even by himself, his religion is highly emotional, and judged by his neighbors, is devoid of high moral standards. His "getting religion" is frequently a psychological phenomenon, often accompanied by bodily contortions with great mental and spiritual agony, but unfortunately it does not guarantee honesty and virtue. Nearly 50 per cent. (4,700,000), of the entire colored population is connected with some branch of the Church.

About 64 per cent. of Negro Church membership is claimed by the Baptist denomination, 32 per cent. is Methodist, and only 4 per cent. is left for the Congregational, Presbyterian, Episcopal and others. No wonder Booker T. Washington said, "Whenever you see a Negro not a Baptist or Methodist, some white man has been tampering with his religion." Some of the work done by these latter denominations, demonstrates that such "tampering," however, is eminently worth while.

Three attitudes toward Negro Churches by white denominations may be mentioned as typical: 1. Bap-

tist and Methodist have organized and encouraged separate Churches for whites and colored; and this partly accounts for the numerical success of these denominations. It makes them more self-reliant, but does not give perhaps as high type of Negro membership.

2. Congregationalists and Northern Presbyterians are "color blind" in theory, but are not able to make their practice entirely conform to their ideal; for they rarely mix in congregations or in church courts. Their success is not phenomenal to say the least. In more recent years, they have come to appreciate the wisdom and necessity of separate churches for the races, and now largely encourage that policy.

3. The Southern Presbyterian organizes them into separate Presbyteries, composing a colored Synod, which sustains the same relation to the General Assembly as any other Synod, its Presbyteries being represented in the General Assembly on the same footing as the white Presbyteries; and the Home Mission Committee finances these colored Presbyteries and maintains a theological Seminary at Tuscaloosa, Alabama, for educating a native ministry. The success of this policy, however, as yet is uncertain, having been inaugurated only five years ago. The advantages are two-fold: In Presbytery and Synod they are thrown absolutely on themselves to develop their own powers and exercise their gifts in initiative, and yet in the General Assembly they stand on the same footing with their white brethren, and are helped by such association and example.

3. Philanthropy and Church Aid.

The following amounts represent the average annual expenditures by the white denominations on the Negroes, in the combined educational and evangelistic spheres:

Congregational	\$ 320,000.00
Presbyterian, U. S. A.	317,000.00
Methodist Episcopal	252,000.00
Protestant Episcopal	107,000.00
Baptists, North	100,000.00
United Presbyterian	88,000.00
Lutheran	66,000.00
Presbyterian, U. S.	40,000.00
Methodist Episcopal, South	35,000.00
Baptist, South	10,000.00
Dutch Reformed	1,000.00
German Reformed	1,000.00
<hr/>	
Total.....	\$1,337,000.00

Nearly all of this is expended on Negro education, and very little for evangelistic work among them. Practically the entire amount is expended in the South, less than \$100,000 of the sums reported was for Negroes in the North, although they number at present nearly two million. If they are leaving the South for better advantages, surely this entails a tremendous responsibility on the Christian people of the North to whom they are now turning for sympathy and salvation.

Patronage and financial support should be carefully guarded and wisely bestowed. The advantage of

financial aid gives a better type of minister and membership, but carries with it perhaps a corresponding disadvantage in its inevitable tendency to make them beggars and sycophants; and they do not need encouragement in that direction. The Colored Cumberland Presbyterian Church may not exhibit high type of character in ministry or membership, but it receives no financial assistance and claims a larger membership than all other Presbyterian bodies combined, although the latter expend nearly one-half million dollars on colored Presbyterian churches. The best service that can be rendered the Negro is perhaps not gifts of money, which he greatly prefers, of course, but personal work by establishing Sabbath-schools taught by white teachers as at Louisville, Kentucky, under supervision of the Rev. John Little.

II. Wrongs.

1. Injustice—Mob Violence.

Purposely we have reserved for the last the consideration of the question of the Negro's wrongs and the remedy. He is lynched in the South and mobbed in the North. He is lynched in the South for crime, although, occasionally an innocent Negro may suffer. It is not altogether due to race prejudice, but partly to indignation and the determination to protect mothers and daughters; and the same punishment is meted out to the white man for a similar offence; but while protesting against lynching, the majority of critics forget to protest as well against the crime responsible for the lynching. The proverbial law's delay and the possibility of escaping justice,

undoubtedly contribute to lawlessness. The best people of the South universally and unequivocally condemn lynching, but are unable, ordinarily, to control a mob, excited by assaults upon defenceless women and the growing frequency of that crime.

Unmitigated Evil.—Aggravating circumstances there may be, but there are none so extreme as will extenuate the guilt, much less justify the crime of lynching. Lynch law murders, not simply its victim, but lynches the law itself. It breaks down the sacred barriers erected for the protection of human life, and brutalizes the community. Always there is possibility of the innocent suffering, and gradually there develops such disregard of life, the most precious boon given by God, that the extreme penalty is often visited upon a suspect for the most trivial offences, once the tiger in human nature has tasted blood.

If we are to Christianize Christendom, there can be no better starting point than "beginning at Jerusalem," by meeting our obligation in outlawing crime, and giving even a criminal the benefit of practical Christianity. It is not sufficient to say it is the act of the rabble. Christianity must overawe the vicious. Church and State, press and pulpit must make their power felt. Legislatures must enact laws, and courts of justice enforce penalties without fear or favor. Christian womanhood, for whose protection lynch law justifies itself, must repudiate lawless crime and use this potent influence for punishing guilt by legal processes.

The North Equally Guilty.—The North mobs the Negro chiefly for competition in labor. In the East

St. Louis riot of 1917, 107 were murdered, their houses burnt and Negro babies thrown into the flames. The South has never disputed his right to work, but on the contrary, the white man and the Negro will work side by side on the same wall or in the same field in perfect harmony and with mutual assistance. The North cannot condone its guilt by abusing the South; nor can the latter excuse itself by recrimination. Both sections must face the law of a just God and hear the impartial rebuke of his Holy Word:

“Therefore thou are inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” Rom. 2:1.

During the Fall of 1916 the most remarkable exodus took place, in which hundreds of Negroes emigrated North. Inquiry of the Bureau of Information, at Washington, as to their number, brought the reply that the subject was under investigation and no definite answer could be given at present. The general consensus of opinion estimates the number at five hundred thousand. Various wrong reasons have been assigned for this sudden exodus. The North attributes it largely to the lack of protection in the South. The South suggests that it took place on the eve of the national election and was a plan to secure votes. Doubtless both are wrong in whole or in part. If lack of protection had been the prompting motive, why did it take place so suddenly, and not gradually? There can be but little doubt that it was the high price of wages, and that the movement was worked up by agents, through appeals to the cupidity of the Negro,

with glowing accounts of financial, political and educational advantages.

It has created a scarcity of labor in some sections of the South and interrupted the normal condition of things at least temporarily. It has likewise created a problem at the North, resulting in mobbing of Negroes and murders on a scale never equalled in the South. More Negroes have been lynched in one place than have suffered in like manner during a period of many years, extending over the whole area of the South.

The Governor of Illinois said, "I know of no outrage perpetrated in the South or anywhere else that has equalled that in East St. Louis." Even white women and young girls joined in the savage attack on unoffending Negroes. The same bitter race prejudice manifested itself at Youngstown, Ohio, Philadelphia, Pennsylvania, Providence, Rhode Island, and in other Northern cities. These are but symptoms, and wherever in great Northern cities Negroes congregate in large numbers a smoldering volcano threatens to burst out any moment with but little warning and less provocation, destroying the life and property of the Negro.

2. Injustice—Economic and Commercial Wrongs.

Great suffering in some cities is reported among these Negro emigrants. Living in small, unsanitary rooms and paying exorbitant rents, will more than offset any advantage received by them in the way of higher wages, and will also have their effect in the deterioration of character, many of them having seemingly abandoned their families.

In a pamphlet published by the Methodist Episcopal Church, occurs the following statements:

"In Detroit a one-story-and-a-half shack, with four rooms on the first floor and one room or attic above, was "remodeled" camp-meeting style, into a four and a five-room apartment on the first floor, the front apartment renting for \$35 per month, and the two apartments upstairs. A few doors away a family pays \$16 a month for a single, unfurnished room, without even running water. And every one of these rooms is so crowded with Negroes that one almost has to go out into the back yard to turn around.

"In Newark, New Jersey, an investigation was made by trained workers of 120 self-supporting families, living in the worst section of the city. A close study of 53 of these families reveals that 166 adults—only 20 of them were over 40 years of age—and 134 children, a total of 300 souls, are all crowded into unsanitary, dark quarters, averaging four and two-seventh persons to a room.

"To be 'all dressed up and no place to go' is a sad state for any one to be in. But for a Southern Negro unused to Northern ways to be in this predicament and at the same time to have more money in his pockets than he ever had before, is a dangerous situation. For to him are closed so many reputable places where he might make merry for the evening in an innocent way. But wide open are the pool rooms, the saloons make special provision for him, and the houses of ill-fame, which know 'no color, race or creed' entreat him within their shameless walls. Small chance of wife or mother left down South getting any of his

wages. Not even his manhood will be left when they see him again."

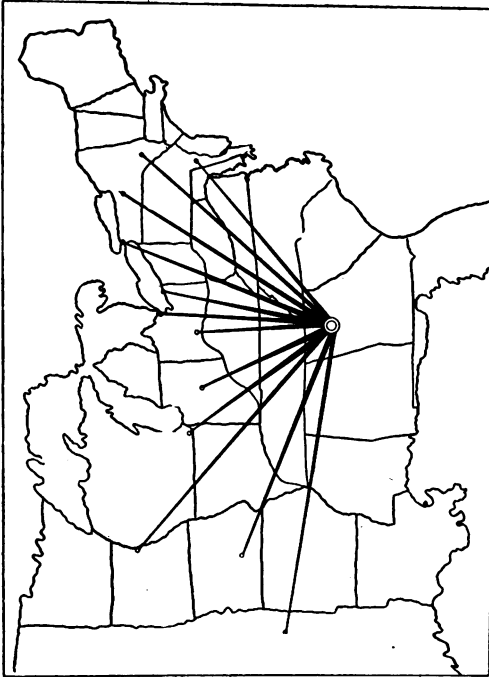
Opinions—Wise and Otherwise.—The following quotation from the *Literary Digest* is an exceedingly discriminating array of facts, the chief value of which consists in giving impartially all shades of opinions:

"Not since the Civil War has the South faced an issue so grave, according to some observers, as the great exodus of Negro workers to the North. James W. Poe, president of the Colored Patriotic League, says that one-third of a million Negro laborers have moved from twelve Southern States in less than a year, and that at least 73,000 have gone to Pennsylvania alone. This defection of labor, according to *The University News Letter* (Chapel Hill, N. C.) represents an economic loss to the South of not less than \$200,000,000 in crop wealth. At the same time that certain Southern journals urge Negroes to remain and those who have gone to return, some Northern editors also agree that it is vastly better for them to go back South.

"Perhaps the most striking utterance is that of the *Chicago Tribune*. "We taunt the South with race-prejudice when it burns 'a bad nigger' but just see how we Northerners detest even 'good niggers'." The real race-prejudice is ours, for we say to the black man, 'God bless you, good-by,' whereas the South says, '——— you, come here!' In other words, the Northerner is a great friend of **the** Negro but not of **a** Negro, while the Southerner is a great friend of **a** Negro but not of **the** Negro; and this journal adds:

'Our observation goes to show that the Negro is happiest when the white race asserts its superiority,

NEGRO MIGRATION



500,000 have gone North in past three years. It creates a labor problem in the South. Introduces race problems into the North. Intensifies sociological and Christian situation in both sections.

provided that sympathy and understanding accompany the assertion. Not long ago a Virginian, noticed a very gloom black porter in a Northern hotel, and learning that the Negro had come from Virginia, said, 'You —— black fool, go back to Virginia!' The reply revealed much: 'Oh, Cunnel, dem's de fust kind wuds dat's been spoken to me since Ah come up Noff!'

'Southerners insist that 'the nigger must be kept down.' They enforce the color-line. Yet they will work side by side with Negroes, befriend them in adversity, and overlook their minor failings. . . . They do not hate Negroes. In their hearts they like them. Said Dooley: 'I'm naught throubled whin the naygur is amon'st his oppressors, Hinnessy. What troubles me is whin he falls into th' hands iv his liberators'.'

"The Florida Times-Union speaks as follows:

'The Negroes of the South may see in this East St. Louis affair just what will happen all over the North when there is no longer enough work for all and white men want their jobs. Where are they safest—in a section where a certain offense insures their summary death and good behavior assures them safety; or in a section that in time of passion gives them no assurance of safety at all, and where their color will mark them for assault?'

"The lure of higher wages is generally accepted to be the motive for migration, but, we are told, the Negro soon finds out that whatever increase he gets in wages is more than offset by the higher cost of living in Northern States. Thus the Tifton (Ga.)

Gazette tells of one Buster Cullen, who went to Pittsburgh from Tifton to find a fortune. Five weeks later he returned to his home town disillusioned, because he discovered that by the time he had paid for his board and keep 'his wad looked like a widow's mite.' What is worse, according to Buster, up North 'they treat 'niggers' like red-headed stepchildren, and there is no corn-bread, absolutely nothing but light bread, and no 'nigger' wants to live on that for a working diet.'

"In sharp contrast to the foregoing contention is the weight of argument of three articles in the New York Evening Post on "The Negro Exodus from the South," which are contributed by Mr. Taylor Kennerly, who is a Southerner. 'The whole economic, commercial, educational, and moral attitude which the white man has assumed, and still assumes, toward the Negro is wrong; and while the white man has robbed the Negro of millions of dollars through keeping the black man in ignorance, he has also lost billions through the same method, and will continue to do so until he himself changes these deplorable conditions—conditions which should not be tolerated in any civilized community.' The very men who have power to change these conditions are crying the loudest about the Negro exodus, we are told, and 'they want to keep the Negro in the South, and they are doing everything in their power to do so, except the one thing that will succeed—giving him a square deal!'"

This exodus will at least give the North opportunity to study the Negro at close range and to put in practice theories and advice which they have furnished the South.

3. Injustice—Political and Civic.

The fear of Social Equality has served undoubtedly for a half century to deprive the Negro of some rights and privileges, which otherwise might have been gladly accorded him, and which might have brought about a better understanding between him and his truest friends. Social equality is no longer regarded as a remote possibility by the white people of the South, nor specially desired by the Negro. It has come to be recognized as a situation which would be equally embarrassing to both parties. Having been given equal privileges with his white brethren in Church Courts without any tendency on his part to presume, creates the presumption that he should be accorded a square deal in other spheres.

Universal suffrage doubtless was a political blunder, productive of much bitterness, resulting in accentuating and intensifying race prejudice. Unquestionably an educational qualification should protect society from the peril of the vicious and ignorant voter; but surely such legislation as the "Grandfather Clause" should no longer discredit our intelligence and justice as a people. Ignorance should no longer be allowed to hide behind the skirts of remote ancestors; and no country can tolerate such palpable injustice without reflexive injury to itself.

At the same time it must be recognized that the Negro is partly responsible for such discrimination against him, by allowing himself to be made a tool of designing and unprincipled politicians to perpetuate their tenure of office and without any advantage to the Negro. If the Negro would assert his manhood

and cast his vote with the intelligence and moral elements of society, there would be greater inclination to accord him full share of the responsibility of government. Dr. Lyman Abbot touched the core of the difficulty, when on one occasion some one complained to him that the Negro vote was not counted, and he replied: "What I deprecate still more is the fact that it is **counted on the wrong side**"—of moral questions.

Booker Washington, in a public address, to a large Negro audience in Macon, Ga., asserted that the good people of both races were kept apart by the vicious of each. The spirit of Christianity should be invoked to bring about a reconciliation between the races, which would result in repealing "Grandfather Clauses" and in training the Negro to recognize his responsibility by endorsing morality and righteousness with his vote.

On the other hand the superior race owes a duty to the inferior, which should insure Justice in the courts irrespective of "race, color or previous condition of servitude." The criminal character of his race is against the individual Negro on trial, creating a strong presumption of guilt; and being tried by a jury exclusively of a different race does unquestionably place him at great disadvantage, which, however, of itself, should insure charitable consideration for an unfortunate and weak brother.

III. Mistaken Pleas.

In pleading the case of the Negro in the name of Christianity, it should be conceded that false assumptions on his part and misguided pleas by sentimental friends of the North, have hurt his cause and tre-

mendously disturbed his peace of mind in regard to matters of no consequence whatever. One notable illustration will serve the purpose by way of explanation. In the matter of separate cars for the races his feelings have been hurt and his happiness impaired by wrong attitudes. It is freely asserted and assiduously contended, that Negro troops, who have served this country abroad, and been given social privileges, must not be expected to submit on their return to the discrimination of separate cars, where color alone herds intelligent and low caste Negroes together, much to the disgust of the better class. Does it ever occur to the sentimental, that the extremes are equally great in the white car, to the discomfort of the more cultured? If the white people are compelled to submit to inconvenience and annoyance of low grade companions in travel, why should the educated Negro be immune? How would he keep such degraded Negroes from following him into the white car and there disturbing his equanimity? In its last analysis such contention would require the railroad authorities to provide cars according to distinctions in life or attainment in character, which would conjure up more trouble than such attempt would allay. As a matter of fact, it is not discrimination at all, but prudence which necessitates separate cars. Society recognizes the necessity of quarantining against disease. Is there not just as good reason in taking precautions for preventing troubles,—possibly riots, as the result of placing inflammable material in close proximity?

Sentiment vs. Christianity.—It is not the province of Christianity to settle political or social questions. The only occasion for introducing this political phase

of the Negro question is to insist on justice for him under the Constitution of the United States. But sentiment must not be mistaken for Christianity. Separate cars for white and colored passengers involves no moral or religious question. It is a matter of sentiment. The danger is that he and his partisans in claiming sentimental and social privileges may prejudice his inalienable rights.

If Negro leadership could emancipate the colored man from the thralldom of partisan politics and sentimental considerations, and base an appeal for a new hearing in his behalf on the high plain of rights, as a citizen of the United States, it might induce the intellectual and moral forces of society to unite in the plea for justice with some hope of success.

The Negro—A Man.—Eliminating sectional influences and ideals, and sinking into oblivion sectional prejudices, tabooing sectional crimination and re-crimination, let North and South, white and colored, protest against lynching and mobbing anywhere, North or South, and insist that the Negro be treated as a man, with liberty to go and come at will, the right to labor without let or hindrance, the right to full police protection and equal justice in the courts, entitled to Christian sympathy in his environments, to brotherly help in his necessities and to all the blessings of the Gospel of the Son of God.

VIII

Christianity and the New Era

IN 1816 the General Assembly of the Presbyterian Church in the United States took an advance step, for the development of its organic life and for meeting the spiritual needs of the rapidly growing Republic, by creating an Agency for the purpose, entitled "The Board of Missions acting under the authority of the General Assembly of the Presbyterian Church in the United States, with full power to transact all the business of the Missionary Cause, only requiring the Board to report annually to the General Assembly." It was authorized to appoint missionaries whenever they may deem it proper; to make such advances to missionaries as may be judged necessary; to take such measures for establishing throughout our Churches, Auxiliary missionary societies, and generally to conduct the work of Home Missions in all its phases.

A Century of Organized Home Missions.

A century of organized missionary effort justifies this review of its salient features, a record of its triumphant achievements and a discussion of its Home Mission principles and purposes.

A century fills a large section of time in the life of an individual or of an institution; but a century is an insignificant fraction in the history of Presbyterianism. Looking backward one hundred years, the

Board of Home Missions is an infant in the arms of American Presbyterians; and looking backward one hundred years beyond that, American Prebyterianism is itself a babe—the offspring of European Presbyterianism; but even at that time Presbyterianism itself was venerable with age, reaching backward through the centuries beyond the times of Christ and the Apostles. It is older than Grecian philosophy; it saw the rise of the Roman Empire seven hundred and fifty years before Christ; it antedates Egyptian civilization; it reaches backward to the times of the Patriarchs, having its origin in the twilight of history.

1. Parallel Achievements.

The life of organized Home Mission Work falls within the limits of the most important century in the world's history and parallels its greatest achievements.

One hundred years ago the United States was an infant itself among the nations of the earth, containing only five millions of people—about the size of the present population of New York City. Spain held Florida, Texas, New Mexico and the Pacific Coast, and France had but recently arranged the "Louisiana Purchase," conveying to the United States the great West. Now it stands at the forefront of the nations of the earth, having over one hundred million population, with an international influence reaching around the globe, able to dictate peace terms to the World, and leading the nations in an altruistic mission in behalf of humanity.

However great the world's achievements during the one hundred years past, in material development,

in scientific progress, and in statecraft, these are not by far its greatest triumphs. Missions are the grandest characteristic of the progress of the past century—sometimes characterized as “the miracle of missions.” During this same period the Presbyterian Church in America has grown from an insignificant body of 500 ministers, 700 churches, and 25,000 communicants to an aggregate strength of 12 denominations and 2,700,000 communicants, their representatives preaching the gospel among practically all the nations of the globe.

2. Observation—Retrospect and Prospect.

Some years ago the author stood on the summit of the great Pyramid in Egypt. Looking eastward, the valley of the Nile, clothed in luxuriant verdure, lay spread out like a carpet of bewitching color, reminding of the poet’s vision of the heavenly Canaan:

“Sweet fields beyond the swelling tide,
Stand dressed in living green.”

In the midst of this enchanting landscape the city of Cairo stood out in clear-cut outlines of minaret, mosque and mansion, startlingly distinct, in that marvelously dry atmosphere. It called up a vision of Egyptian civilization with its lost arts and ancient lore, antedating history. Turning westward, there stretched out the great Sahara, vast, mystic, impenetrable. It was a suggestion of the future, dim, uncertain, calling to untrodden paths of adventure and attainment.

Standing today on the crest of a new century of missionary enterprise and facing the future, vistas

of opportunity beckon to what possibilities no prophet's skill can foretell. But hearts are more prophetic than intellects, and give birth to the buoyant hope that past successes will be dimmed by the greater glory of future triumphs. Vision always antedates achievement.

I. Retrospect of Home Missions.

The colonization of America, though slow at first, staged the climatic act in the drama of human history. The old world was still dreaming, when rudely awakened to the startling fact that the scepter of empire, civil and religious, had crossed the seas in its westward sway. Behind the misty haze of the new world events were moving rapidly, hidden for the time from the eyes of Europe. The pioneer was felling the forests and blazing the way for the new empire of the Kingdom. Railroads had not yet come to facilitate transportation but many a town was rapidly taking on the importance of a metropolis. In this formative state, the home missionary saved the cause of civilization as he shared the fortunes and misfortunes of the frontiersman. In the cabin of the backwoods-man, in the rude brush arbor, or unsheltered beneath the blue canopy of the heavens, the sturdy forefathers of the infant republic were summoned to meet and recognize their supreme obligation to Christ and Church. Foundations of individual character were laid which in turn became substantial elements in the building of a spiritual empire.

1. Pioneer Efforts.

Rapid expansion westward taxed the resources of the church to keep pace with the march of civilization, that the latter might crystallize into Christian rather than pagan forms. No type of heroism calling for adventure and hardship eclipsed the glory of the home missionary, who bravely faced alike the privations of the wilderness and the tomahawk of the savage, as he shared the fate and strengthened the faith and courage of his struggling constituency. Such men as Clark and Whitman, Jason Lee and Gideon Blackburn, served a two-fold mission of preserving the menaced dominions of the republic and of laying the broad foundations of a spiritual empire,—destined at no distant day to dominate the world in both the political and spiritual realms of thought and action. Home Missions, in any historic account of the material development of our great Commonwealth, must be accorded a fundamental sphere of service, not simply in its effort to evangelize and write Christianity into the constitution of our ancestry, but in its indirect but equally important service of stimulating and training the leadership of the nation.

The evangelistic effort of the pioneer church, rendered extremely difficult by reason of its scattered constituency, placed additional burdens on its meager finances by necessitating sustentation funds for hundreds of struggling organizations, unable to maintain their services, and calling for substantial assistance in erecting houses of worship, which, however primitive, taxed the resources of our fathers in their heroic struggles. Except for Home Mission enterprise and timely

aid, our civilization would have failed, America would have repeated the follies and ungodliness of empires that had been impotent to deal with the forces of evil which wrought their destruction, and ours would have been another wreck on the shore of time, swelling the number of the derelicts of the past. If America had failed humanity and God in the new adventure, neither pen of historian nor vision of prophet could reckon in terms the fateful consequences.

The Voyage of Discovery.—America has been discovered many times. It was discovered first by Columbus in 1492, by Great Britain in 1776, by Spain in 1898 and by Germany in 1918. America is just beginning to discover herself. She has taken an inventory of her resources, and now estimates her wealth at \$250,000,000,000, increasing at the rate of half a billion a week. She reckons up her food supplies, and contracts to meet the request of Europe for twenty billion tons to feed the famished nations. She calls for an exhibit of military strength between the ages of 21 and 31, and 10,000,000 register in a day. She calls for Liberty Loans, and her willing sons come trooping with billions more than asked. These, however, are material things, her possessions—not herself.

2. **Altruistic Mission.**

She has discovered her soul in her altruistic mission among the nations. During the past one hundred years she has thrown wide her doors to the oppressed of all nations, offering an asylum of refuge for a suffering world; and, wherever the feet of the

downtrodden or persecuted have touched American soil, she has thrown around them the strong arms of the great American Republic in the protection of "life, liberty and the pursuit of happiness." In 1898 the struggle of Cuba for liberty awakened her sympathy, and the booming of American guns on the opposite side of the globe gave freedom to the Philippine Islands and Cuba alike; and, though the cost was \$20,000,000, not a dollar has been asked back in the way of indemnity, but instead the entire amount was cheerfully contributed to the cause of humanity.

Near the beginning of the twentieth century, in connection with the Boxer Movement in China, she came to the full realization of her altruistic mission. At the time other nations were exacting vast indemnities at the hands of unhappy China, the United States generously relinquished her claim and asked that China devote it to the higher education of her youth in such countries as England and America, which is perhaps one possible explanation of the fact that China became the first great Republic of the East. Drawn into the recent world war from no selfish motive for territory or military glory, it was her contribution to human freedom in the fulfilment of an altruistic mission, worthy of the patriotic devotion of her 107,000,000 people.

II. The New Home Missions.

Questions of social service involving great moral reforms through the application of practical Christianity in the sphere of civic righteousness; community welfare work to meet the enlarged needs and

changed conditions of rural Christendom; the Christian Americanization of the polyglot populations pouring upon us; and the making of democracy safe for the world,—have all served to introduce new features, which necessarily widen the horizon of missions, in a program entitled the New Home Missions or Second Missionary Adventure for Christ. The betterment of economic conditions and the solution of social problems are by-products of Christianity, worthy of effort and sacrifice so long as they do not exalt themselves as its substitutes or obscure the Spiritual Mission of the church. The reformation of society is the indirect aim of Christianity through the regeneration of the individual. The salvation of the community is the more direct and ambitious aim of the social reformer. As allies, having each the same purpose, though with different methods, they can well afford to bid each other Godspeed in the worthy effort in the interest of righteousness and the Kingdom of God.

I. Community Service.

Dr. W. A. Harper, President of Elon College, in "The New Church for the New Time," advocates Social Service ardently as a phase of the Gospel deserving special emphasis in the New Era, but very wisely discriminates between the "Social Gospel" and mere crusades for reforming society.

"The social gospel—it is no new gospel, but **the** gospel with a new emphasis. It is not a new gospel, but **the** gospel with a new application. The social gospel does not discount the necessity for the individual new birth. It recognizes the folly of the mere

reformer on a social crusade of relief for 'the-down-and-outs.' It fully grants that men's physical needs and intellectual desires may be satisfied by the social settlements and the public charities and libraries. But relief to be restorative must touch the heart and quicken it to newness of life. That quickening touch the social gospel knows can be found only in personal contact with Jesus Christ, and so while it pours in the healing oil for the body and provides for the liberating of the mind, it applies the magnetism of the Spirit that the heart's blood may circulate in life-giving, vitalizing streams till the man is made 'a new creature in Christ Jesus.' It gives cups of cold water, but does it in His Name, and the water thus given not only slakes the thirst, it restores the soul.

"The social gospel has one conception of how man is to be redeemed. The social reformer has another. The latter is from **the-without-in** process. The former is **the-within-out** method. The sore, the open sore, is there and both want to cure it. The social reformer applies cooling cloths and salves and provides a quiet resting place for the sufferer. The social gospel gives the patient a tonic to build up his system and purify his blood. In both cases the sore is removed, but in the former process it is only driven in and will shortly attack some other portion of the sufferer's body. He is relieved, but not cured. The gospel cures, restores, revitalizes, makes the man anew. The social reform program is one of **reformation**. The social gospel is committed to **preformation**. The social reformer would **eliminate** the trouble. The social gospel will **redeem** the whole man."

As allies the church and moral reformers have a similar purpose and a common meeting place in the practical sphere of service. The church seeks primarily the regeneration of the individual, but not solely for the salvation of the soul. Each redeemed soul becomes a constituent part of the spiritual forces for the reformation of society. Whether denominated "Social Service" or "Christian work," the objective is the same. No individual Christian can live for himself, or live to himself. If he does not minister to human suffering, if he does not wage eternal conflict with the powers of evil, he belies his profession and defeats the purpose of his redeemed life. His religious life necessarily has a social aspect which makes demands upon his whole personality, physical, social and spiritual.

Christianity, therefore, has its institutional churches, which touch human need at every point. It conducts orphanages for the fatherless, homes for the aged, hospitals for the afflicted and mission schools for the destitute. In its community service it conducts kindergartens and clubs, for Americanizing and Christianizing immigrant children, recreation features for young people, and whatever else constitutes a point of contact for bringing the gospel to bear on the life of the unsaved. Even in secular welfare work or in great moral reforms conducted by its allies, it is the church which creates the atmosphere that they breathe, and it is the church which idealizes, educates and promotes and without whose moral sanction every moral objective would be wasted effort.

2. Opposition of False Faiths.

The verdict of history testifies to the singular tendency of human nature to produce a distorted caricature of each valuable principle, movement or institution, divine or human, devised or undertaken for the welfare of society by its benefactors. The sin offering of Abel is caricatured by the fruit offering of Cain; the miracles of Moses by the imitations of Janness and Jambres; the worship of Jehovah by the incantations of Baalism; the repentance of Simon Peter by the excruciating remorse of Judas Iscariot; the Gospel of the Apostles by the false teaching of Judaizers, Neo-Platonists and others; and Christ Himself by pseudo-Christ. History repeats itself because of this persistent impulse of human nature to reproduce its deformities in all ages and countries. Consequently Democracy is caricatured by Bolshevism, the Brotherhood of Man distorted by Socialism, and Christianity itself misrepresented by false faiths.

Every error or heresy, no matter how absurd or mischievous in its full development, has for its original basis some substantial foundation or scriptural truth. It has usually a modicum of truth to float it, but is always accompanied by sufficient mortal error to neutralize the truth and accomplish its veiled but deadly purpose. It is this imitation of truth which blinds unsuspecting and superficial souls to its real character. If "Satan himself is transformed into an angel of light," is it incomprehensible that his emissaries, whose words "eat as doth a canker," should "creep into houses and lead captive silly women" and vapid men, "ever learning but never able to come to the knowledge of the truth"?

Illustrations.—Mormonism professes to accept the Bible as the infallible Word of God, and to base its doctrine and practice upon the teachings of inspiration. This makes seemingly a substantial foundation upon which to ground faith, and leads the prospective convert to infer that Mormonism is strictly scriptural and its distinctive principles a question merely of interpretation. Quoting the example of the Patriarchs, it justifies polygamy by an appeal to the Bible itself, carefully concealing, however, the fact of its condemnation by positive precept of the later revelation of the New Testament, which enunciates the law—"the husband of one wife." If the victim of their proselyting schemes lends a sympathetic ear to their cunning reasoning, he is initiated into the mystery of a new revelation, known as the "Book of Mormon," which Joseph Smith professed to have "discovered" by aid of the Angel Maroni. Strenuously insisting upon Mormon belief in revelation, not only of the Bible, but as a fact still pertaining to the divine character of the Church, their dupes are persuaded to accept this **later** revelation of the Book of Mormon, which becomes the supplanter of the teachings of Christ and a substitute for the infallible word of God. The Bible is thus simply made a stepping stone to lead the soul away from the Bible itself and into the blackness of darkness of this "doctrine of devils" and "synagogue of Satan."

With equal shrewdness, Christian Science bases its deadly error upon a principle whose truth is universally recognized—the influence of the mind over matter. Long before Mrs. Mary Baker Glover Patterson Eddy, the muchly-married, divorced and discredited

“discoverer,” was born, physicians had recognized and employed psychological methods in hysterical and mental diseases. Any comprehensive treatise on psychology will furnish remarkable illustrations of the operation and effect of this well known law of psychic or pathological phenomena. These facts, well known in the natural world, are paraded as “results” of a system of religion designated “Christian Science,” in which these “facts” are employed to prove the contradictory statement that there are no “facts” of any character, and everything is a “delusion of mortal mind.” It is a case of the snake that swallowed itself. The system is unphilosophical in that it explains away the phenomena upon which its own system is founded; it is unscientific in that it denies every fact, criterion and law of Science; it is unchristian in that it denies the existence of Christianity; and it is unscriptural in that it contradicts flatly every fundamental truth of Scripture. Yet it bases its claims upon scripture in order to undermine the Scriptures.

In the compass of this discussion it is manifestly impossible to enumerate, much less undertake to expound and expose, the numerous false faiths which have exalted themselves as substitutes for Christianity. The sole object has been to make one or two serve as specimens of their insidious methods and sophistical reasoning, and to emphasize the fact that in Christianizing Christendom the Church has no more powerful opponent than the various systems of spurious Christianity. They can have but one explanation in their insidiousness and in the zeal of their advocates. They are the masterpieces of Satan, the devices of the cunning and malicious “working of

Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9-10.

3. The Day of Problems.

With each new act of the changing drama the plot thickens. The material conquest of our country is well nigh complete, but the spiritual is hardly begun. Lord Macaulay, in one of his classic essays, states that Spain is one of the easiest countries for an invading army to overrun, from the Pyrenees to the Mediterranean, but the most difficult to subjugate. Behind each day's march of the army, scattered forces reform, to harass and dispute with the invader every inch of occupied territory in an unending struggle for supremacy. Home Missions saved the day in its march from Plymouth Rock and Jamestown to the Golden Gate and Puget Sound; but the forces of evil are still unconquered and the issue is renewed on still other fields of battle. Behind the line of march, even in the older States, the fierce conflict yet rages, not as once in simple form, but in complex problems and perplexing situations.

Exceptional groups, entrenched behind obstinate prejudices, impenetrable environments or vexatious conditions, make them almost inaccessible to Gospel influences. The highlander, tossed by the surging waves of restless humanity and left stranded on mountain height or in isolated cove, requires all the skill and adventure of a missionary "life-saving station" to

rescue him from his peril, undertaken ordinarily without his co-operation and frequently against his strenuous opposition. The Indian, brooding sullenly over past wrongs or smarting under fresh injury, withdraws within the solitude of his proud spirit and declines with thanks spiritual aid from the hand of the white man, which robbed him of inheritance and inalienable rights. The Negro, behind a barrier of race prejudice and under the ban of a superior race by reason of racial traits and faults fastened upon him by heredity and strengthened by unfavorable environments, may be geographically near to the Kingdom and very dear to Christ, but is not in a specially receptive attitude toward sorely needed help extended by the more sympathetic element among his white brethren. The immigrant, "a stranger in a strange land," suffering from nostalgia, disappointed in his expectations of America's sympathetic attitude, misunderstood in his acts and purposes, drifting into evil environments, difficult of approach on account of foreign speech, is practically beyond the reach of church and gospel influences. Yet these four exceptional groups, Mountaineers, Indians, Negroes and Immigrants, aggregate 30,000,000 of our population (1 out of every 3 1-2), and constitute a tremendous missionary obligation and problem. Is Christianity equal to the overwhelming task of Christianizing them? If it halts, balked by the impossibility, it cannot evangelize the world,—unless America is eliminated from its commission.

III. The New Era—"The World to Come."

Poetry at times seems almost inspired as it reveals modern truth. James Russell Lowell leads us groping through the mists to the threshold of a new day of human destiny:

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good
or evil side;
Some great Cause, God's New Messiah, offering each
the bloom or blight,
Parts the goats upon the left hand and the sheep
upon the right,
And the choice goes by forever twixt that darkness
and that light."

i. Anglo-Saxon Leadership.

Bishop Warren Candler, of the Methodist Church, makes the following exhibit of the growth of Anglo-Saxonism and its destined supremacy:

"At the close of the sixteenth century the Anglo-Saxons had not a single inch of territory outside the British Isles, and there they had dominion over no more than half of the main island and a part of Ireland. The Latin races then controlled the civilized world.

Now the Anglo-Saxon nations control nearly, or quite, one-third of the land surface of the globe. More than one-third of the population of the world is under their governments, and more than a third of the wealth of the human race is in their possession.

They have colonies on every continent and in islands of the sea. They occupy the most strategic points in the world and rule on the highways of the ocean.

“The language which they speak is being taught in all nations, and it promises to become the most widely spoken tongue among men. Their conceptions of civil freedom are influencing the political institutions of all lands and conforming all governments to the democratic type. In short, the whole earth is Anglo-Saxonized to a very great degree. It was this fact that led the German militarists to undertake the world-war, which has now closed so disastrously to all their plans and hopes.

“Insofar as any theory of human probability can forecast the future of the world, it may be foreseen that mankind must, in the main, look to the Anglo-Saxon nations for guidance in both civil liberty and spiritual Christianity. Nowhere else can be found the disposition and the resources for so great a mission. It behooves them, therefore, to cling to the religion whereby their greatness has been accomplished, and to communicate it to all mankind in the most brotherly and loving spirit. As never before the Anglo-Saxon nations need now a great revival of religion among them—not a local visitation of grace, but a spiritual movement as wide as the lands which they inhabit.”

What Ralph Waldo Emerson said of America might more appropriately be given a wider application to Anglo-Saxonism: “Our whole history appears like a last effort of divine Providence in behalf of the human race.” Is the Anglo-Saxon God’s new chosen race for a New Era? It must not make the fatal mistake of Germany in exploiting and sacrificing

her own people in a vain ambition to dominate the world, but instead consecrate its resources, powers and influence to the spiritual task of saving the world. Not for selfish ends, but as a means to a world purpose, Professor Austin Phelps urged spiritual preparedness more than a quarter of a century ago: "Spiritual strategy demands that the evangelization of this country should be kept ahead of every other movement for the conversion of the world." In the providence of God it is for the Anglo-Saxon world to create a new world. "The world to come," predicted by Christ and Apostles, had its first fulfilment in the Christian Dispensation, which was scheduled in the divine economy to supplant the Jewish, and which is to have its highest fulfilment in the New Era destined to succeed the Christian. The Jewish almost imperceptibly passed gradually into the Christian. Is this generation the invisible connecting link between the old and the new? Are the day gleams already crimsoning the horizon with the rising sun of righteousness?

Anglo-Saxonism has at last seemingly found itself. It has heard and obeyed God's summons to spiritual leadership of the world. It has not counted the cost. Two hundred billions of dollars and 10,000,000 lives is a fearful price. The game would not be worth the candle if the results,—peace and liberty,—are but temporary, and if no higher interests of the Kingdom of God are secured. Professor James Stalker states that it cost more each day than the expenditures of all the Mission Boards annually for the spread of the Gospel, and that the entire cost far exceeded the total amount expended for the promulgation of the Gospel

since the Church received the great Commission. Is this investment to be wasted; or transformed into a means for bringing in the Kingdom? Let Anglo-Saxonism answer by recognizing its unprecedented opportunity and by rising to the height of its world responsibility.

“Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.”

2. The Moral Issues of the War.

It was not the war essentially that changed the map of the world. It was primarily the moral issues involved. Other conflicts in the past had been attended with great consequences. Former struggles had been largely for national supremacy, ambitious self-seeking of autocrats, the acquisition of territory or exploitation of colonies. In many cases it was the triumph of might by means of “the strongest battalions.” Such conflicts and victories settle nothing permanently.

“Freedom’s battle, once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.”

“Truth crushed to earth will rise again—
The eternal years of God are hers.”

The origin of the last war seemed the most accidental imaginable. The assassination of an Austrian Prince was the spark that ignited the surcharged magazine. The first terrific crash was the result of

“Alliances,” and bade fair to issue in the usual, inevitable triumph of might. It was then that Autocracy, with its innate or inherent disregard for human rights, blundered in its mad haste to accomplish its purpose, and ran ruthlessly across the neutrality of Belgium and shamelessly proclaimed sacred treaties as mere “scraps of paper.” This shocked the moral sense of Anglo-Saxonism, the exponent of democracy and human freedom. Autocracy had revealed its cloven foot, and the nations shuddered at the thought of the next possibility of the stamp of its iron heel. Great Britain may have been influenced partly by the justifiable law of self-preservation; but she raised the issue of sacred treaties, national honor and the rights of the weak in the family of nations. From this moment it became a gigantic contest between autocracy, prepared and organized, self-confident in its strength, raging in its fury for loot and world domination, on the one side, and democracy, the defender and champion of humanity; between systems rather than states, between ideals and not alliances, between right against might. It was to the everlasting credit of Britain that she placed moral values above material things, and cast into the balances possessions, titles and the throne of her kingdom, hesitating at no earthly cost in the pursuit of her ideal,—the salvation of humanity. It was just the opposite of the policy which lost her the American Colonies that now “brought the colonies and dominions of the world-flung Empire straightway to ‘shoulder arms’ at the foot of Britain’s democratic throne, bearing their unsought pledges of loyalty and devotion. The princes of India, the Boers of Africa, the men of Canada and Australia, the Maoris of New

Zealand, trooped unbidden to their places in the ranks."

Pacific America, isolated in her geographic position, which made her comparatively safe from attack, and steadfastly fixed in her policy of non-interference in world politics, was reluctant to enter the conflict. Sympathetic from the beginning with the moral aspects and the heroic struggle of the oppressed, patiently enduring both injury and insult at the hands of unscrupulous autocracy, it might almost be said that divine Providence forced her in as a chosen means of preserving the moral government of the world. A striking cartoon represents the Kaiser as viewing apprehensively the vast hosts of American troops pouring into France, and inquiring, "What ship brought all those men?" To which came the prompt response, "The Lusitania!" "Whom the gods would destroy they first make mad." The sinking of the Lusitania was doubtless a potent factor, but the determining influence which irresistibly thrust America into the conflict was the quickened moral sense of mankind. German ruthlessness eventually "awoke the sleeping lion of humanity's conscience."

3. The New Democracy.

During the sessions of the General Assembly a quarter of a century ago, one of the commissioners in an address alluded to Christ as "the original democrat." It created a mild sensation and provoked friendly criticism, in applying to Christ a term which had at the time almost exclusively a political cast. It would not seem in the slightest incongruous with

His character or mission or even inappropriate to-day, since the world famous phrase of Woodrow Wilson, "making the world safe for democracy," has changed essentially the meaning of the term. It drew the issue sharp and distinct between rival systems of autocracy and democracy. It has recast the thought of men unto the utmost ends of the earth, revolutionized the ideals of nations, changed radically the map of the world and turned history into a new channel. It has given enlargement to the Monroe Doctrine, and is carving Europe into free and virile republics along racial and homogeneous affinities for self-government, by breaking the yoke of the oppressor.

The proposed League of Nations is an effort to reverse the rule of autocracy, which has hitherto been the law of governments and the tool of diplomacy. Whether the past witnessed a war of wits or a war of weapons, there has been little regard for law of God or the cause of humanity. The people have been the pawns on the world's chess-boards, to be sacrificed to advantage in the move for position. They are now to be the kings and queens, with power to move at will and to their own advantage. Mere changes in forms of government, however, are insufficient guarantees of democracy, as oppressions have been possible and practiced under monarchical and republican alike. Democracy will be safe for the world only as its foundations are based on the moral law of God and its guiding principles regulated by the spirit and teaching of Christ. This is the ideal of the new democracy, and, if it could be realized, it would signify the prevalence and practice of Christianity in world politics.

4. New Economic and Social Systems.

Labor Unions, Sabotage, Bolshevism and kindred manifestations of socialism are signs of the times which must be reckoned with, and which demand the highest statesmanship as well as the most sympathetic and wisest handling on the part of its Church. They all reveal an unrest on the part of the laboring classes, based upon both real and supposed inequalities in life's sphere and awards. In many instances the complaint is just; in others it is due to prejudice, misinformation or the propaganda of designing men, and in certain instances to the well meaning but mistaken policy of superficial sentimentalists, who magnify and aggravate the evil which they seek to remedy, by unjustly attacking the Church and thereby arraying the labor element against Christianity. Manifestly there can be no remedy for inequalities due to race, birth and differences in physical or mental endowments, which handicap some in the struggle for the survival of the fittest. These may be providential, hereditary or unfortunate personal traits of character. There is oftentimes, however, advantage in such disadvantage, or at least compensations, which should teach that "godliness with contentment is great gain."

A campaign of education should be undertaken in behalf of those amenable to reason, designed to show that wages is a relative term, and that the average laborer is better paid in actual money than ministers of the gospel, teachers in our public schools and many of the professions of life, while the expenses of the latter are comparatively out of all proportion. In addition there should be some means of bringing to

bear on the complainants the fact that in insisting on the golden rule for themselves, they are grievously violating it in their practice towards the parties against whom they lodge complaints. After carefully eliminating the fancied wrongs, earnest and Christian effort should be made to remedy real wrongs and allay the bitterness of class prejudice. Ministers of the Gospel should address their labor unions; church courts should appoint commissions to study the problems of labor and poverty and undertake a ministry of reconciliation and seek to change their attitude towards Christianity and the church. Christian people of tact and sympathy should seek by a ministry of personal contact through visitation in their homes to fulfil a mission of unparalleled usefulness in the interests of humanity and Christianity.

5. Reconstruction Programs.

Germany failed in her ambitious purpose of world supremacy; and "Mittel Europa" is an exploded dream of the past, but she has rendered mankind signal service in uniting the Anglo-Saxon world, upon which devolves now the supreme task of reconstruction. Not simply are torn and devastated countries to be rehabilitated and their institutions to be restored and refurnished, but dead systems are to be resuscitated, and the whole economic conditions, social fabric and moral forces are to be transformed and adjusted to the new and greatest Era of the world's history.

The discovery of America has for four centuries given mankind worthy occupation in the building out of its trackless wilderness a new world, which has had its reflex influence on all peoples of earth. Now,

however, the responsibility challenges the nations to rebuild a shattered world. The very foundations of society have been shaken, and the builders will not be embarrassed by the necessity of tearing down. The new foundations may be laid broad and deep upon eternal principles of justice and truth, and the new fabric of humanity reared of indestructible materials of righteousness and human brotherhood.

British Reconstruction—Significant.—America has been priding herself on her claim of being the most democratic country on earth, but the Geographic Magazine asserts that Britain has been reborn almost overnight as the result of the war and is now several laps ahead of America in the race for the goal of pure democracy. "The war has reincarnated in a new Britain, the spirit of democracy, the love of freedom, the devotion to fair play and substantial justice. It is not a political and institutional but a human democracy. The Social caste system and the pound sterling have been overthrown as rulers. The ordeal of war has made Britain know that humanity is the most precious thing in the world. The rich man discovered that his wealth was dross, the titled person that his title was tinsel; the great common denominator among them all became human life and human souls."

To make good this contention the Geographic gives a summary of achievements which measure British progress. In the sphere of economics and food conservation Britain regulated the milk supply so wisely that while the rich could buy only a limited amount under penalty of a fine of five pounds, yet the British Medical Association announced that by fur-

nishing a more adequate supply for the children statistics proved that their death rate had been decreased exactly one-half; and that the food regulator in rationing the people had practically driven alike hunger and gout from the Kingdom. Perhaps the most remarkable working of the law of Compensation reveals the fact that while one million British subjects perished in the war, yet the sanitary regulations have so preserved life that population will show no diminution, if any.

In the House of Commons which had just voted one-quarter of the national wealth in war appropriations, the minister of education made a demand for \$75,000,000 to inaugurate a complete new educational organization and was enthusiastically applauded. It proposes to help the munition girl whose aspiration spurs her on and the boy that digs the trenches in Flanders who sees life with a wider vision; and it makes education compulsory, practical and cultural—the most complete and satisfactory educational scheme ever devised for any nation. Perhaps such incidents justify Dr. Nicholas Murray Butler, President of Columbia University, in his published statement that the war had set forward the educational interests of the world fifty years.

Foreseeing the myriad problems to follow the war, Britain has set up a Ministry of Reconstruction to devise and put into practice various needed reforms. Already it has announced that one million new houses must be provided. The rehabilitation of agriculture and economy of lands have already raised food products sufficient to feed the country for 40 out of 52 weeks of the year during the unfavorable war condi-

tions, which justifies the hope that it will soon feed its population out of its own soil. Taxes on large ancestral estates are now solving the land question, and these great holdings are being disintegrated. Lands which have been in some families 600 years have been sold to tenants whose families have occupied them 300 years, and they are now free holders. Even the House of Lords has become the subject of reforms, and a parliamentary commission has reported a plan of reorganization that will make it elective, as the United States Senate, with no longer hereditary rights to seats. Then will come the Federal System, perhaps, of State Legislature for Scotland, Ireland, Wales and England, with representatives in a National Parliament at Westminster in London. The moves and the Kingdom is coming!

Physical Reconstruction.—On a larger scale the entire world is being reconstructed. In France alone 200,000 arms and legs are gone, and other countries have suffered proportionately. These mutilated bodies will be reconstructed, and, instead of dragging through life as dependents upon society, they will be trained as "specialists" and contribute their part toward supplying the world's demolished physical forces. More than 250,000 square miles of war territory in Europe and Asia, an area the size of Texas, have been utterly devastated, and vast areas torn up by shells to a depth of twenty feet, rendering it utterly useless; and the French engineer reports that nothing can be done except to plant pines and wait 100 years. Three hundred and fifty thousand homes have been demolished. To build them again, not including furnishings, will require a force of 100,000 men working

twenty years. Benevolent institutions of all countries will join in the spirit of the Good Samaritan in lavishing their means for the rehabilitating of these devastated lands and in rebuilding its destroyed churches.

IV. Reconstruction of Christendom.

These reforms, economic and social, are Christian, but not the essence of Christianity. It created the atmosphere which they breathe, and supplies the benevolent principles by which they are actuated. Just as Christ is the vine from which individual Christians draw their spiritual life, so Christianity itself sustains a similar relation to benevolent institutions and social reforms. They could not exist except for the spiritual power of Christianity, which pervades society and leavens modern civilization. Christianity furnishes the ideals and the stimulus. Its by-products serve a noble purpose in the sphere of humanitarianism. Christianity cannot afford to abandon its higher spiritual mission involved in the Great Commission and enter into competition with its by-products in the sphere of mere social reform; neither must they assume the function of substitutes for that which gives them life and breath. The result in either case would be equally disastrous to the cause of humanity and to the Mission of Christianity.

1. The Supreme Need.

The gospel for the New Era is not a new gospel, but the gospel of the Son of God, which is "the power of God unto Salvation" for all ages. The world can never outgrow it unless it could outgrow sin and suffering. "Jesus Christ is the same yesterday, to-

day and forever." The spiritual need of a soul is the same in the twentieth as in the first century, the same for intellectual "Greek" and savage "Barbarian," for Anglo-Saxon as for African. There may be new methods of presentation and new applications of the truth to the changing phases of complex modern life; but above all there must be new zeal and enthusiasm of propaganda involving new consecration of the Church to her enlarging task.

The consecration of **possessions**, now so widely and insistently urged as the chief essential, is vitally important, but cannot take the place of the dedication of **life**. Increasing numbers swelling the forces of nominal Christianity,—as conspicuous and spectacular as the growth of the "mustard seed" which filled the earth,—is not so essential as the "leaven" of spiritual life that shall transform Christendom itself. To accomplish this end nothing will avail short of the rebirth of the Church itself and the revitalizing of Christianity. "The evangelization of the world in this generation" is a most worthy ideal and aim, which should rally the missionary forces of the Church to the highest endeavor, but is not so fundamentally essential to the final triumph of the Gospel as the Christianizing of Christendom. The former cannot be accomplished without the latter. The missionaries who are making the supreme sacrifice in heathen lands to introduce Christianity are thwarted by commercial agents, globe trotters and nominal Christians, who negative the testimony of the most earnest missionary.

Comparisons instituted between Christianity and other religions, sometimes to the discredit of the former, are possible, because Christendom is not thor-

oughly Christian. At the time Christian England sought to force opium on heathen China, an offer of an enormous sum was made to the Emperor of China for his influence in promoting the scheme. To his everlasting credit and to the shame of Christendom, he answered, "Never will I consent to enrich myself with money obtained at the expense of the sufferings of my people." Within recent months, after the abolition of the opium trade, a commercial trust company bought up all the opium in China and sought the privilege of extending the time till they could dispose of it, on the ground that it would entail great loss on them otherwise. They even sought the intervention of the British Government to accomplish their nefarious purpose. At this juncture the "Heathen Chinese" Government bought, at a cost of \$15,000,000, the entire supply stored at Shanghai, and publicly made of it a huge bonfire to protect their people from its curse. In view of this incident to the credit of heathenism, and the world war to the discredit of Christendom, is it any wonder that Count Okuma of Japan said to a Christian American: "Many thoughtful Japanese are now questioning the value of Western Civilization. Perhaps our friends in America will not be so sure now about having something to give us?" Is the proverb still in force, "Physician, heal thyself?"

In "Missions Striking Home," J. Ernest McAfee, Secretary of Home Missions, in most forceful, pungent language shocks a complacent church by rehearsing some plain but unpalatable truths:

"A saved America holds the key to the world's saving. The unsaved man cannot be a true saviour, and the impact of the unsaved spiritual organism, such

as is this land of ours, cannot in the truest sense be that of a saving power. Unsaved America must remain at best a lame foreign missionary agent.

“A Church which is not gripping the life of its own community is simply bluffing, however zealous it may be in sending to the uttermost parts. An unsaved America, zealously saving the nations beyond the seas, simply shows its incapacity even to comprehend the saving mission for anybody. A program which permits a so-called missionary Church to welter in the reek of its own community’s moral disease, cheapens distressingly the Gospel it presumes to preach, and at the same time casts disgraceful reflections upon the distant community to which it presumes to bear its Gospel message.”

A leading newspaper of San Francisco recently announced that 151 Chinese students arrived in that port on the “Nanking,” one of the steamships of the China Mail Company. They obtained scholarships by competitive examination under their government authorities, and are to be educated in America out of the “Boxer Indemnity Fund,” which our government returned to China for this purpose. Bishop Warren Candler, of the Methodist Church, states that there are about 20,000 such Chinese students in our colleges and universities, and that, as they are allowed to select their own institutions for study, most of them are attending universities in which teaching prevails hostile to evangelical Christianity.

Rev. Jas. F. Love, Secretary of Foreign Missions of the Southern Baptist Board, in his recent tour of Japan, most strongly urges that Japanese youths, un-

less they are thoroughly grounded in the faith and firmly fixed in their Christian character, be not encouraged to seek education in America, lest their faith be destroyed. Is not this a terrible reflection on a Christian country which is undertaking to evangelize Japan? Should not America be Christianized for Japan's sake? If Christianity cannot Christianize Christendom, can it evangelize heathendom? No nation can transport a better article than it possesses. Non-Christian peoples will judge Christianity not so much by the preaching of the missionary as by the national character of those he represents. The projection of any type of Christianity into new fields of adventure will depend largely upon its own inherent vitality and force for righteousness. Evidently the intensity of the type will determine the extensiveness of its penetrating power in its reach unto the uttermost parts of the earth. Consequently the greatest service which can be rendered heathendom is to Christianize Christendom.

The Vital Question.—Is this an impossible task? Multitudes enthusiastic for world evangelization have lost faith in the ability of the Church to Christianize the civilized and nominally Christian nations, and as an alternative are turning to the heathen world as the sole means of retrieving a lost cause. The materialistic spirit pervading the Church, the latent unbelief deadening its spiritual life, the worldliness neutralizing its vital godliness and the lukewarmness characterizing its activities, have made some, apologists for a low standard, as if this were all that could be expected, and have caused others to lose faith in the mission of Christianity as a transforming influence in the world.

Churches may have apostatized, and nominal Christianity may be far below par; but has Christianity itself failed? Has it ever been extensively practiced or even thoroughly tried? Is it possible for Christianity to fail without involving the failure of Christ Himself? If the salt has very largely lost its savor, wherewith shall it be salted? Cannot the life-giving spirit of Christ revitalize it? If so, by what means?

2. The Quickening of Spiritual Life.

The Church has heard much of movements for "deepening the spiritual life of the Church." Various terms expressive of such attainment have been employed, such as "the fresh baptism of the Spirit," "filled with the Holy Ghost," "anointing for service" and "reconsecration." Unquestionably many individual Christians have had their spiritual life marvelously quickened and have attained heights of religious experience far beyond the average genuine child of God,—even discounting much of their claims. What though some have become fanatics and others have pretended a saintliness doubtless unfounded, being self-deluded? Are there not gradations in grace, and possibly degrees in glory? In refusing to admit "sinlessness" in this life are we not in danger of discounting "saintliness?" Does not the statement that "Enoch walked with God" imply spiritual attainment beyond the average of the Patriarchal Age? Laying aside the prejudice that attaches to a misused phase, what would be the effect if the whole Church should seriously and earnestly seek the "deepening of its spiritual life?" If the **deepening** of the life of individuals has had its marked effect, what would be the result of a broaden-

ing of such quickened life as wide as the Church itself? What if such life should take on a genuineness so as to make Christianity synonymous with righteousness throughout Christendom? What if there should be such intense and widespread revival of the prayer life of the Church as brought each individual soul in immediate and holy touch with God? What if family altars should be the rule instead of the exception in the Church? What if each Christian should practice the resolution of David: "I have set the Lord always before me?" Would these results mean the Christianizing of Christendom? Are they beyond attainment? What would be the effect of a widespread movement to put them in practice? Would not the Kingdom come immediately and in power?

3. The Development of the Individual.

The Church is made up of units. The aggregate power and vitality of the Church are equivalent to the sum total of its units. The strength of a chain depends on that of the individual links. The force of an army is measured by the aggregate number and quality of the soldiers who have graduated from its training camps. Churches are the training schools of Christ for transforming lives. The Church has the potential spiritual power in its millions of members. It needs not more **men**, but more **man**. Training in stewardship or in personal service is for the investment of life, but far more important is the cultivation of personal piety for self-development of spiritual life, the secret and the source of power and influence, making each a replica of Christ. Is it any wonder that J. Lovell Murray so forcefully states:

“The one positive factor needed is Jesus Christ. He alone can supply the upbuilding, redemptive, vitalizing force that will save human society. But he cannot function except through His followers. He cannot conquer in the world if He is defeated in the lives of His individual disciples. Not on the fields of Flanders or Galicia or Mesopotamia, but on the battlegrounds of men’s hearts is raging the ultimate warfare of the hour. If the hands of Christ are tied today, so that He cannot transform the life of mankind, it is only because He does not find free instruments whereby He can do His supernatural, recreative work. It is not the profession but the fact of religion that is lacking. Let the religious life of those who name His name become a living, glowing reality and His miracles will multiply in the whole of human life.”

4. The Elimination of Parasites.

The Church is the only divine institution in the world for Christianizing Christendom. The spirit of Christianity may pervade other institutions, and many of them may be allies of the church. At the same time many volunteer movements and semi-secular organizations are parasites, which flourish at the expense and life of the church. No one disputes the fact that they have served noble ends and accomplished incalculable good; but it is equally true that numbers draw their strength from the church and turn again and rend it with their criticisms and superior airs. If they possess spiritual power, it should be displayed within the church and not that much drawn from the church for their machinery and rival activities. If the great apostacy comes it will probably be

through such instrumentalities secularizing and lowering the standard of spiritual religion. Some years ago there was a cry raised "Back to Christ" which did not always ring true. "Back to the Church" is the slogan needed in this age, when so many rival and voluntary institutions are presuming to do the work for which Christ instituted and commissioned the Church. Unless some of these "movements" are checked the day is not far distant when they will still further presume to displace the church and assume its functions. If they triumph it means "apostasy." Only through the church can Christianity Christianize Christendom.

The efficiency of the church will largely depend on eliminating not only its parasites without, but as well its parasites within. Lost motion and loss of power are due in some instances to certain forms of Christianity, which by proselyting prey upon other branches of the church. Evangelical Christianity should be reduced to the "lowest common denominator" of essential truth and then raised to the "highest power" of spiritual life. Christianity cannot Christianize Christendom so long as it tolerates any form or type that preys upon itself by expending its energy in proselyting schemes and rival methods of waste rather than in co-operative efforts for the extension of the Kingdom.

Stimulus of a World Kingdom Task.

Victor Hugo said: "Nothing is more powerful than armies except ideas when its day is come." One result of the war has been to teach the world that it

can do things on a large scale. After spending \$200,000,000,000 for a destructive war, \$200,000,000 in a single united drive for Y. M. C. A. and kindred benevolences, \$30,000,000 for Red Cross Work, the church can never return to its restricted and petty programs. Great movements will now appeal to men because the world has come into sympathy with large enterprises. The spirit of expectancy is everywhere. Great movements mean that God is moving. Providence is "the pillar of cloud" that leads and points the way. The church above all institutions should read the signs of the times and keep step with the spirit of the New Era, with its enlarged ideas, with its expanding horizon of Christly service, and above all with the leadership of the Captain of the Lord's Hosts.

The mingling of world populations with the consequent interchange of thought makes it impossible now to evangelize any one nation apart from the whole, which necessitates a world program embracing home and foreign countries alike. Edward L. Mills in the "Centenary Survey" of the Methodist Episcopal Church powerfully re-enforces this contention:

"'America for Christ' as a slogan for Home Missions is entirely too small. The World is the subject of redemption, and nothing else or less than a World view will do in thinking of Home Missions. America is to be saved chiefly because of her usefulness later in saving the rest of the World. America is the proving-ground for Christianity. We cannot have two kinds of religion, one a sixteen candle-power kind for export to the heathen, who do not know better, and a forty-watt-Mazda kind for use at home.

"The only kind of Christianity that is going ultimately to succeed anywhere, is the kind that works here in America, for sooner or later, all the objections philosophical, commercial, and otherwise, which are met in America, must be faced elsewhere. What the World has been waiting for through the centuries is a sample Christian Nation. America has the best chance of being that sample. Consequently, every movement, which better expresses Christian ideals in American life, makes easier the task of every missionary abroad.

"It is a mistake to talk about 'America for Christ.' It is also a mistake to talk about 'the world' when in the thought that word does not include America. So far as we can see, the world cannot be saved apart from America. Every achievement of home missions which registers its fine Christian idealism in Governmental action is felt around the world: it has international implications; and every evil thing permitted in America, deadens the message and delays the pace of every foreign missionary."

If the full significance of the World Kingdom Task thoroughly filtrates into the consciousness of the Church, it will catch fire. It should constitute a stimulus adequate to move the spiritual forces of the world to an effort commensurate with the gigantic task. To accomplish the purpose, however, it is supremely essential that men revise and reconstruct their conception of the significance of the term. Unfortunately the very terms, "Home" and "Foreign" Missions, have served each to limit this conception to a part rather than the whole. Many in each branch of the service have become partisan unawares. The

advocates of Home Missions who insist on Christianizing their own nation completely before undertaking the task of evangelizing foreign lands would block the way of the kingdom indefinitely. There never would come a time for aggressively pressing the great Commission. This justifies the charge of "provincialism" and narrows the conception of the mission of the church. With equal force the same charge of provincialism obtains against the advocates of Foreign Missions. In discoursing eloquently of "World Programs," "World Situations," "World Obligations," they are not thinking in world-terms at all. Their thought and plans embrace only "the heathen world" and not the whole wide world. It is all the more inexcusable because of their charges of "provincialism" against others. The time is now propitious for discarding these narrow conceptions and for so enlarging the thought of men as to take into calculation a real world program and into their sympathies every phase of missionary effort included in and essential to the fulfilment of the Great Commission. It has never been said, Go ye into all the **civilized** or into all the **heathen** but not into all the **world**.

A sense of proprietorship in the world, or partnership with all mankind, should characterize at least the children of God, who "so loved **the world** that he gave his only begotten son,"—the measure of his inexpressible love and the supreme sacrifice of the universe. One compensation of the war has been to awaken the sympathy of every part in the whole. It is no longer "God's world" simply; it is as Lloyd George says "everybody's world." Let no one flatter himself that his is a world program, if it lacks either

of the two essential elements,—the evangelization of the world and the Christianization of Christendom.

Immediacy.—Never was there such a time in the history of the church as **now** for meeting this world obligation. Good intentions have characterized the church in every age, but procrastination has been the bane of all missionary enterprise. The one thought which should be burned into the church's soul is the force and significance of **Immediacy**. All doors are wide open. The clock of opportunity is striking the hour. The church has unlimited resources. The world waits in breathless expectancy some world wide movement. The Master has issued anew, in the world changes taking place, his marching orders.

In his apocalyptic vision John, the last survivor of the Apostles, saw just before the close of the Christian Dispensation a mighty "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory unto him." Is this not a symbol of the fact that the gospel is to spread according to geometrical progression? First it was carried on foot by the apostles; then in ships with sails; at length by steam; and near the close of the present age with automobiles and aeroplanes and electricity as upon the wings of an angel!

Scholars are accustomed to allude to the Augustan as "The Golden Age." The world's golden age is future; the millennium is yet to come. The future of this sin cursed earth is to be as glorious as its past has been shameful. It is the gospel of the Son of

God that shall crimson every mountain top and illumine every dark valley with the rays of the sun of righteousness.

May the glad shout of a redeemed world speedily resound to the embattlements of heaven: "Hallelujah, for the Lord God Omnipotent reigneth"; and may heaven and earth unite to "bring forth the royal diadem and crown him Lord of all." Amen and Amen.

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