

HON. WILLIAM JENNINGS BRYAN
MEMBER OF NATIONAL COUNCIL

PRESBYTERIAN MEN

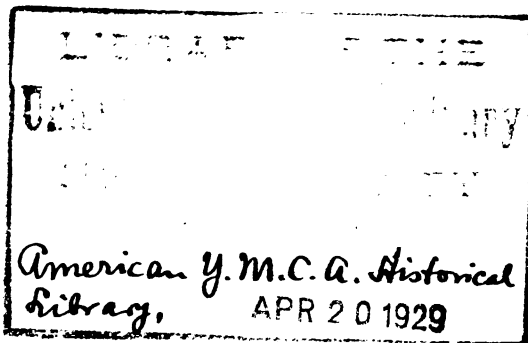
ADDRESSES AND PROCEEDINGS OF THE
FOURTH NATIONAL CONVENTION,
PRESBYTERIAN BROTHERHOOD OF
AMERICA, HELD AT ST. LOUIS,
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Convention Theme:

**The Brotherhood and
The Gospel**

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PREPARATORY SERVICE

“THE BROTHERHOOD OF THE BODY OF CHRIST.”

BY REV. WILLIAM HIRAM FOULKES, D.D.,
PORTLAND, ORE.

MY BRETHREN IN CHRIST:—It may seem to be an unwarranted license that joins two such distinct realities as “Brotherhood” and “Body” in one phrase. The paradoxical form of my theme will not long interfere with the disclosure of its real meaning. The figure of the body is scientifically dignified, scripturally worthy and beautifully symbolical. Even though the militant note will be doubtless the loudest and clearest that will be sounded during this gathering, there is one more fundamental; for, one day, “wars shall cease and ancient frauds shall fail” and “He must reign until He has put all enemies in subjection under His feet.” In that great day, He will present to His Father the host of the redeemed as His glorified body. It is the outshining truth, concealed in this common conception of the Church as the body of Christ that has given me boldness to bring you a message today concerning The Brotherhood of the Body of Christ.

At the outset stands this first axiom challenging our acceptance.

(1) THE REAL RELATION OF CHRISTIAN BROTHERS IS A CORPORATE UNITY IN THE BODY OF CHRIST.

The atoms of a substance have a chemical unity in the grosser molecule; the cogs of a machine have a mechanical unity in the completed mechanism; but the highest unity of all is the corporate unity of the many members in one body. A body, whose members realized their highest unity in chemical terms, would be a corpse; in mechanical terms, an automaton; but in corporate terms it would be an organism, "composed of different organs or parts performing special functions that are mutually dependent and essential to life."

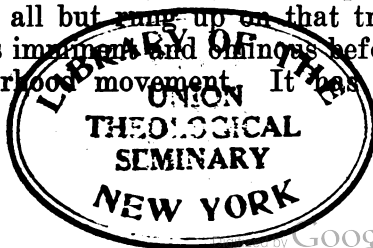
This unity, being larger, includes the others, which are lesser. The body has chemical constituents and passes through a complex chemical process constantly; the body includes a mechanism with articular and muscular elements that operate under the universal laws of physics and mechanics, but the body *is* a living organism. As such it subordinates the chemical and mechanical elements to its own organic function, and bids chemistry become the maid-servant and mechanics the man-servant of Conscious Life.

The real relation of Christians in the body of Christ is not infinitesimally and impersonally chemical, with individuality absorbed; it is not automatically and inexorably mechanical, with

freedom, and therefore personality, lost. It is rather corporate. In such a unity the several parts become individually perfected in the perfection of the whole; the various organs become vitally energized by the forces of life which flow through the entire organism; the many members become united in the identity of the one body.

Is Jesus Christ essentially real? That depends more vitally upon you and me, my brothers, than we may be willing to admit. With His essential pre-existent Godhead; with the glory that He had with the Father before the world was, we have little to do; but we have everything to do with His divine-human reality now: we have everything to do with the glory that He has among men and is eternally to have before the whole universe in the ages to come. The reality of Jesus Christ upon earth is a corporate reality. Our exalted head is glorified in the body of His humiliation, which is still being fashioned upon earth. Is Jesus Christ corporately real? That depends upon His body, which we are. It depends upon you and me. Our chiefest end is to glorify God by making Jesus Christ real.

It is not alone perilous—it is tragic, for Christian men to seek any other and deeper unity than the corporate unity of Jesus Christ. That peril confronts us, and, in some places, the curtain is all but rung up on that tragedy. The peril is imminent and obvious before the great Brotherhood movement. It has come insidi-



ously, in part, from the example of the great fraternal societies, whose successes have almost filled us with envy. Their rapid rise and their definite appeal, if not to the sensuous, at least largely to the social instincts of men, have become a lure to those eager for the outstanding progress of Christian Brotherhood. We need seldom, if ever, antagonize these various societies; but we are in grave peril of capitulating to them. Their genius is not our glory. Societies that get their names and their ruling principles from the names and characteristics of birds, beasts and fishes may have a place in the development of fraternalism, but the Brotherhood of men in Jesus Christ is of a different order. An echo of Paul's resurrection rhapsody will be consonant with this truth. "God giveth us bodies as it hath pleased Him, and to each seed a body of its own. All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts and another flesh of birds, and another flesh of fishes. There are also celestial bodies and bodies terrestrial, but the glory of the terrestrial is one and the glory of the celestial is another."

O, Brotherhood of Christian men, "there are celestial bodies and bodies that are terrestrial," but the glory of our Brotherhood is celestial, and not terrestrial. God has not fashioned for us a body of birds or beasts or fishes, but He has fashioned us into the body of His only begotten Son.

Our peril in these formative days of Brotherhood activity, before the movement has become fully conscious of its mission and become completely incarnate in an organization, is not that of apparent failure. Our dire danger is that of seeming success, gotten upon a basis that is radically wrong. Brotherhood suppers and banquets are fine, but they are not fundamental. We are in peril of substituting the chemical and the mechanical union for vital unity.

The Presbyterian Brotherhood needs to be kept from being either a comedy or a tragedy. There are men in the Church, wise and conscientious, no doubt, who are pursuing the policy of holding aloof from the Brotherhood because they fear a farce. They would not think of coming to a Brotherhood convention because they are sure it will only issue eventually in a fiasco. They see at long range,

“The Brotherhood band of two thousand men
March up Convention Hill and then march down again.”

The fears of these timid folk are unfounded. The Brotherhood movement is too secure in its footing to be laughed off the stage as a farce. It is not the comedy of a dwindling, dissipated enthusiasm that we need to fear so much as the tragedy of misdirected, unspiritualized energy. There are enough men who believe in the Brotherhood in the Church at large, and in most local churches, to give it momentum enough to carry itself through the Church. It is a move-

ment, a force that must be reckoned with. Cynical pastors and captious laymen cannot stay its progress. To all such critics without, as well as to the hosts of enthusiastic men within its ranks, the Brotherhood lifts up pleading hands. "Brothers of the body of Christ, I can find my reason for being, my *raison d'être* only in the embodiment of Jesus Christ upon earth. This is my high calling; to bring to the men of the Church the inescapable conviction that they are members of the body of Christ, and to lead them in their mutual exercise as many members of one body." Shall this plea of the very genius of our great movement be unheard by those without and unheeded by those within?

II. OUR CHRISTIAN BROTHERHOOD NOT ALONE FINDS ITS CORPORATE UNITY IN THE BODY OF CHRIST, BUT IT IS UNDER THE LAW OF PERFECT OBEDIENCE TO THE WILL OF ITS EXALTED HEAD. Than this my lips could utter no more imperious truth. The glory of the body is submission to the purpose of the head. The more perfect the obedience, the more complete the glory.

We can well afford, this sacramental afternoon, before coming into the heart of this great convention (wherein we doubtless will be discussing many of the weaknesses, as well as much of the power of the body) to contemplate anew the infinite perfection of our exalted head. The Lord Jesus Christ, who by His *Incarnation* and *Passion* entered so perfectly into our humanity that He became literally the head of a

redeemed race, by the power of His *Resurrection* and his *Ascension* was exalted by the will of God Almighty, and "was made to sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this world, but also in that which is to come, all things having been put in subjection under His feet: and, by that same will of God, was given to be head over all things to the church which is His body, the fulness of Him that filleth all in all." (Eph. 1:21-23.) The inexhaustible resources of the ascended Lord, the treasures of wisdom and knowledge which have been hidden in Him, the fulness of the Father which dwells in Him, all of these, my brothers, constitute the essence of our life: they *are* our life; *He* is our life, for, "To us to live is Christ." If Christ lives on earth He must live in men. He wills, exalted upon His mediatorial throne, to live on earth. He energizes His body. He communicates His will to every member. He gives His life in its immeasurable fulness to His body, as yet imperfect. He seeks to vitalize and to keep, humanly and divinely quickened, both the sensory and motor nerves of every member. He is no mystical Buddha upon the throne of a consciousnessless Nirvana; sensitive to no want of any; desirous of supplying no need of any; removed, passionless; aloof. He is, rather, the tireless, redemptive energy of Almighty God, incarnate in the only begotten Son, passionate for the lost.

Is the heart of any great commercial system busy? Do its electrical nerves quiver under the multitude and variety of the commands and inhibitions that radiate from yonder nerve center? Shall we deny to our exalted Head, to whom physical forces are the least significant of all, that divinest of all joys—the capacity for infinite service without tiring?

The Brotherhood of the Body of Christ leaves no doubt as to how it is governed. Humanly, we may prefer Cabinets or Councils, Presidents or Moderators, Bishops or Presbyters. If we belong to the Exalted Brotherhood we will be under the most inexorable sovereignty the world has ever known, its single law, "Perfect obedience to the will of its head." "But this is tyranny!" It depends upon the head. But if, O Lord of life, to enter fully into the fellowship of thy body on earth means tyranny, then tyrannize us speedily and effectually, subdue us graciously unto thyself! Teach us the glory of human wills that have been so wondrously revived by a healing touch like one of old, that they can transmit and transmute the will of Jesus Christ into daily thought and action and into eternal life!

Turning for a moment to the field of human government in the quest for a word, one cannot escape the conclusion when his quest is crowned with success that the word is universally odious, "*Anarchy!*" There are bold and brutal folk who want to prey upon others, who hate all

that is good, with all the passion of ignoble souls. Apart from this dangerous but self-destructive band of iconoclasts, there is little friendship for the word *anarchy*. To me it is a more loathsome word than hated, for I always see it first in its physiological aspect,—“*headless!*”—a ghastly trunk, a pallid torso, a human body robbed of its glory by the guillotine and made the most gruesome thing on earth.

There is no single sight which makes the angels in heaven shudder more grievously than that of the body of Christ on earth attempting to live without perfect and vital union with its exalted head. A Brotherhood of men, naming “the name that is above every name,” but bowing the knee to Mammon, morning, noon and night,—living for hours and days, yes, even weeks at a time, without having had conscious communion with the Risen Lord; running here and there and everywhere on a thousand greater and lesser concerns, but not at all on the King’s business,—is not this spiritual anarchy of the deadliest sort?

O, my brothers, the very essence of our Brotherhood movement is to give us fellowship in our obedience to the will of our exalted head. Let no brother think himself above the provision of this sovereign law; and let no brother think his commonest action beneath its searching, sweeping imperative.

So far, I have suggested two fundamental truths concerning the Brotherhood of the Body

of Christ. First, that the true relation of Christian brothers is a corporate unity in the body of Christ. Second, that every member of the body is under the law of perfect obedience to the will of the exalted Head. Let me suggest a third underlying reality.

III. THE BROTHERHOOD OF THE BODY OF CHRIST MUST GATHER TOGETHER A MYRIAD OF ORGANS IN THE ONE ORGANISM, MANY BLOODS IN THE ONE BLOOD, MANY MEMBERS IN THE ONE BODY.

If the implications of modern science be true, then the whole cosmic process has converged toward one point, so far as the earth is concerned, the creating of a congenial atmosphere in which to bring forth the finished product, the human body. There it stands at the apex of the whole scheme. Many colors, many forms, many fashions, but one body, the habitat of primal humanity. From this high vantage point, which is but a foot-hill of the eternal range of the mountains of God's glory, I bid you look to the celestial heights and catch the full-orbed vision of that mightiest peak of all, with its glistening head far above the clouds in the azure of heaven, and see its body,—the habitat of a redeemed humanity, fashioned out of many soils and through many ages, the body of the exalted Christ. This is the end of the whole cosmic process. When Christ shall have completed His body on the earth; when every member shall have been brought into conscious rela-

tion with the head, when every organ shall have responded to the purpose of the great organism and the will of the head, when all bloods shall have been touched by the holy cross and shall have been transformed into the blood of life; then the head that was once wounded shall be eternally healed and shall present unto His Father a glorified body,—not having spot or wrinkle or any such thing, but filled with His own eternal fulness.

Today, my brethren, we are doubly sharers in this marvellous process by which Christ is preparing an eternal habitation for Himself. We are both a part of the process so far as our individual lives and service are concerned, and also with respect to our relation to the members not yet conscious of their function.

Let us think for a moment of our own concern in the body of Christ. The thought which almost overpowers my spiritual consciousness at times is the one which I suggest first. The Lord has a definite function for me to perform as an organ in the organism to His body. He depends upon me to fulfill that function according to His will, not for my sake alone, but for His body's sake. If I do not discharge my duty, if there is no organic health in me, then the whole body of Christ suffers. It is true that not every member may be conscious of my lapse, my atrophy, or palsy or paralysis, but the body as a whole suffers loss, and the Lord Jesus Christ suffers pain in me. On the other hand,

just as surely, if I do fulfill my function according to the will of my glorified Lord, the whole body of Christ shares in the blessing which flows from the health of even an insignificant member like me; and, best of all, the Lord Jesus Christ has joy in me. Another corollary, easily deducible from the third axiom, "that the Body of Christ must gather together a myriad of organs in the one organism of His body," is that no two organs can ever fulfill the same function. Of all unseemly contests over position and precedence, none is more shameful to those who engage in it, and more painful to Christ, than the rivalry between different sections of Christendom. The full force of His intercessory prayer is never grasped until we couple His two petitions for the unity of His followers together, "that they all may be one; even as thou Father art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one even as we are one; I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." The unity for which He prayed is not primarily that we may have comfort in an undivided fellowship, but that through it the world may know that Christ is sent of God and is one with God. We are not merely hindering our own organic development in the body of Christ, but we are

putting the Son of God to an open shame and are wounding if not crucifying again our glorified Head. By the unhappiness of our divisions, we are missing the force of the fulness of Christ's blessing for ourselves and keeping it from others.

Yet, but a moment ago, I dared to assert that "no two organs can fulfill the same function." It is the consciousness of the truth of this deduction applied to the body of Christ that would practically make impossible such jealousy and rivalry. The hand would be content to be a hand, and would not try to keep the eye from seeing. The right foot would be content to walk straight forward and not to trip the left. The ear would not burn with envy because it could not smell, and the eye would not shut itself because it could not talk. There is no such thing as uniformity among the members in the body of Christ. There is unity, but not uniformity.

One practical difficulty that besets many a local Brotherhood is that which ensues when a series of methods and duties devised to meet other conditions entirely, are imposed upon a group of men temperamentally and otherwise unfitted to use those methods to discharge those duties. As leaders of the Brotherhood, men of the St. Louis Convention, we have a higher function than the taking back home of a plan, with its intricate parts, and the trying to work that plan out on the members of the home church

Brotherhood. If that is the best we can do, we will be only makers of a great manikin, putting hands where feet ought to be, and asking eyes to hear and ears to talk and tongue to see. If we can, on the other hand, carry back to our brothers in Christ,—blood-brothers by the holiest and best blood on earth and in heaven—this great ideal and make it real,—“We are every one members or organs in the body of Christ. We are under the law of obedience to do His will. Let us come together in the holy fellowship of His blessed body on earth and find our functions, grow into the proper knowledge and discharge of our duties, and thus become vitally joined to our Head,” we will have done more for our local churches than by a hundred workable plans for large meetings and interesting banquets, and novel successes.

The axiom under which I have been reasoning turns its face away from us, as well as toward us. It points to others. Since “the Brotherhood of the Body of Christ must gather together a myriad organs in the one organism, many bloods in the one blood, many members in the one body,” it surely follows that the body will never be perfected until the myriad organs are gathered; restored, if they are lost; quickened, if they are lifeless; healed, if they are hurt; bound up, if they are bruised, and brought back again unto the fellowship of the body of Christ. This is also the mission of the Brotherhood,—to help complete and perfect the body of Christ on

earth. The figure opens before me illimitable vistas into a great and precious truth. Would that I had time to enter its region with you today. Let me only suggest the vision of that vista nearest at hand. If we, as members of the Presbyterian Brotherhood of America want to get very near the heart of our Master, we can do it in no way better than this. Make our outstanding task this ensuing year the restoring of lost and wayward brothers to the fellowship of Christ. What a multitude of our fellows have lost heart and faith. How many "ex" Sunday-school superintendents and elders and deacons there are! It is strikingly true in the great Northwest, but it is true everywhere. Must we not believe that He who went about touching blind eyes unto sight, maimed limbs unto service, dumb tongues unto praise, will follow us with a rare blessing as we seek for their sake, and for His sake, the lost members of the body of Christ?

Is this too much for the Brotherhood of the Body of Christ to do? Does not the human body with its marvellously interactive systems and organs challenge us? When disease grips any member, any organ of the body, does not the heart rush its life-giving blood in abundance to the spot; do not the lungs respond valiantly to the call "more oxygen! more oxygen!"? Do not all the organs and channels of all the systems, circulatory, lymphatic and eliminatory, with all the rest, rush relief to the rescue of

every sore spot? It must be so in the body of Christ on earth. "If we say we love God and hate our brother, we are liars. (I. John 4:2.) If we have even this world's goods and see our brother in need and shut up our compassion from him, how does the love of God abide in us?" (I. John 3:17).

I said that this axiom of the myriad organs in the one organism points to others. We have felt the pricking of conscience, no doubt, as our glorified Christ whispered to us in the face of some unlovely man in some plight more awful than pitiable, "Inasmuch as ye did it unto one of these least my brethren, ye did it unto me." Ah! it is there, my Presbyterian brothers, that the larger truth grips and holds us. What we do unto the miserable, the helpless, the hopeless, we are doing unto our head. There is nothing pleasant in putting your arm around a drunken man and taking him home, and bathing him, and putting him to bed and staying with him till, through you, your Christ gets hold and holds fast. It is not pleasant in the thinking of it, as those know best who do it most; but, oh! it is glorious in the doing of it when we do it unto Him! There are countless men in the church, in honorable positions today, who were brought back into the body of Christ by the love of the Brotherhood, by the ministry of the love of the Son of God.

The final phase of this axiomatic truth of the many members in one body struggles for utter-

ance. It is this: The body of Christ on earth can be nothing less than earthwide. If there were no other reason why I cannot help being a foreign mission enthusiast, this would suffice, "that Christ may have His complete body on earth." "When will He have it?" do you ask? Ask not me, and I think, wisely, refrain from asking Him. Better yet, ask your own heart, "Am I doing all that I can to help Him realize His body on earth?"; and then, best of all, ask Him, without the reserve of that false humility which is pride, "O, my exalted Lord! into what fellowship of service may I not enter with thee that thy body on earth may be made more gloriously complete?" If you are young, He may answer, "Go to China! There are those of another color and another clime whom I must yet have by the millions upon millions before my body will be made glorious!" And if you cannot go in person (and He never transplants an organ in the organism of His body that cannot stand the strain) He will lay upon you the burden and the fellowship of such intercession and such devotion that prayer will become a daily miracle and giving a daily delight—for the sake of the faraway members of His body on earth.

A final truth makes my message four-square to this mighty Brotherhood gathered from the North, the South, the East and the West. It comes as the crowning conclusion to the principles already outlined.

IV. IN THE BROTHERHOOD OF THE BODY OF CHRIST, THE LIFE OF OUR EXALTED HEAD IS COMMUNICATED THROUGH THE BODY TO EVERY MEMBER, AND EVERY MEMBER HAS LIFE IN THE HEAD.

The end of the perfect body is not symmetry of form, but *life*. The purpose of the myriad organs in one organism is not unity, but *life*. The meaning of many members in one body is not harmony, but *life*.

The body of Christ on earth is intended to be a living body, whose life is supplied by the Lord Himself. "I am the Life," He declares. "I am come that ye might have life and that ye might have it abundantly," He proclaims. "I give unto them eternal life," He assures. Let the Christian remember that it is his Lord's life and not his own that he is living. There is no life in me apart from Him. "I live, yet not I, but Christ liveth in me."

This may seem to be a hard saying. It is not exactly fit for sensitive worldly ears, for a heart that has fashioned its life without taking Jesus Christ into account; but, brothers in Christ, it ought to be music to our ears and joy to our hearts to know that the Lord of Life, "the blessed and only potentate, the King of kings and Lord of lords who only hath immortality, dwelling in light unapproachable, whom no man hath seen nor can see," lives in us, filling the little crevices of our cramped personalities with the infinite riches of His grace; until we cease to

be vessels and become channels of life through which He may reach and fill others.

Nothing short of the complete and perfect fulness of Jesus Christ will suffice for the least of us. Could a mother ever persuade her most timid child of her genuine love unless she could reveal herself to that very child in the utter abandon of her love? Does a human father's heart have less affection for the second child because there has been a first? Each member of the circle of the family must have all the love of every other member. It is none the less true in the divine circle of life in Jesus Christ. Every member of his redeemed Brotherhood which He has gathered to Himself by the bonds of faith and made a member of His body on earth must have all of His life. Do we have it, my brothers in Christ? We have it, but, unfortunately, we do not possess and appropriate it. It is as good as gold in the bank or water in the fountain or light in the sky. We have the life of Christ in its immeasurable fulness for our very own. He withholds nothing. He hides nothing. He lavishes Himself upon you and me. How then, more than pitiful, how terrible it is, for any of us to try to live lives of self-righteousness; self-centered, self-expanded, self-satisfied lives, when He seeks to live in us! In the hour of heart depression, a saline solution is often injected to supply the lack of the rich corpuscular blood which has failed. The saline solution is a gracious emergency substitute.

What would we say of the member that deliberately constricted its supply of blood from a heart that never failed, and then injected into its arteries the saline solution because it preferred it rather than blood? How many of us are doing that very thing with our spiritual lives! That precious blood in which all bloods are made one flows in a never-ending ever-pulsating stream from the heart of the Son of God, to you and me. But we rob the heart-throb of the Eternal Christ of its power to give us full and perfect life and then inject the saline solution of worldly wisdom, with its attendant exhilaration, but with its final impoverishment of our lives, into our inmost hearts. There is no more pathetic sight than that of a seriously anemic child, a breathing corpse, a walking skeleton, an imprisoned soul. It is just so of the anemic members of the body of Christ on earth; weak, wan and wasted for lack of blood. But the blood is there, is here, is everywhere. It flows ceaselessly and graciously. O, brothers of the body of Christ, will we not let Him live in us to the very fulness! Do not let us wait to empty ourselves! Let Him empty us of all that is evil by supplying us with His perfect blood! Let Him crowd out the carnal life by the flood-tide of His eternal life!

As I close my message today, I want to turn this last truth around, to let you see the glory of its other side. "He lives in us." Ah, yes, but *we live in Him*. We are saved in Him. We

have peace in Him. We are confronted in Him. We are one in Him. It is infinite condescension that He should be willing to live in us, but it is eternal grace that He should be willing to have us live in Him. If we can take the word "vicarious," over which so many men stumble, and rid it of every vestige of narrowness by which we make it apply to the one single and sublime event, and match it instead against the whole round of our connection with Him, how gloriously vicarious Christ is! How marvellously we stand completed in Him! How patiently He bears the brunt of our misbehavior, the shame of our shamelessness, the hurt of our sin!

Does it mean nothing to us that at the head of our great fraternity of life we have an elder brother, bone of our bone and flesh of our flesh? No doubt it means much, but it might mean much more. As we gather together the meanings of our separate lives, we find them all centered in Him. We can sing with the immortal Wesley—

"Thou, O Christ, art all I want,
More than all in Thee I find."

I will be bold enough today to change the perfect tense in one of our old hymns to a present imperfect. Instead of listening to the risen Lord as He tells the story of His one great sacrifice for sin, hear Him recounting the everlasting sacrifice of Himself for His saints as He says,

“I am giving my life to thee.
 “What art thou giving for Me?”

May we all be ready to answer in the words of that other hymn,

“Here, Lord, I give myself to Thee,
 ’Tis all that I can do.”

Members of the Presbyterian Brotherhood, great and godly men will knock at the door of this convention during these brief but memorable days. We will gladly open and let them in, with their messages of inspiration and counsel. In a moment, under the leadership of our honored Moderator and his colleagues, we will sit together in the heavenly places. But, my brethren, we may hear even now, if we will but listen, the sound of the knocking of a nail-pierced hand at the door of our hearts, and the voice of one saying, “Let me in! Let me in!” Shall we not first, and now, let the King of Glory in, crying—

“O come to our hearts, Lord Jesus
 There is room in our hearts for Thee!”

and He will come in and sup with us; He will come in and abide with us; He will come in and show us His hands and His side, and we will not be faithless, but believing.

Then, blessed ministry of grace, when the bread is broken and the cup is poured, He will rise before us, Lord and Master of us all; and, stretching out His hands to every man in this

presence He will say: "Ye are my body, my fulness, my life!"

What a glorious heritage is ours, men of the Brotherhood of the Body of Christ! May the Holy Spirit of God make us worthier of our high calling in Jesus Christ our Lord!

IN MEMORY OF OUR BRETHREN DEPARTED.

**John H. Converse, Member of National Council,
1906-1910.**

**James W. Axtell, Member of National Council,
1907-1910.**

Henry E. Rosevear, Secretary, 1908-1909.

MR. HOLT:—You have noticed the black margin on the memorial page for our brothers, and perhaps have thought, as I did, that the glorious vision of the Brotherhood of Christ's Body set before us, is not only as wide as the world, but as long as the ages, embracing not only every one living now, but every one who has lived and every one who by faith in Christ shall through all the ages be members of His body. That Brotherhood has suffered, as we call it, the loss of three strong, helpful souls; yet not lost,

“For all the children of the King in earth and heaven are one.”

It seems fitting that we should now, without any attempt at eulogy, join in a memorial service of prayer and song. We shall be led in prayer by Dr. Gregg, pastor of this church, and join in singing the hymn, “For All the Saints Who From Their Labors Rest.”

“Part of the host have crossed the flood, and part are crossing now.”

MEMORIAL PRAYER.

BY REV. HARRIS H. GREGG, D.D., ST. LOUIS, MO.

Father, we praise thee for this hour of worship; we come into thy presence to worship thee and glory in thee and praise thy great and holy name; and to rejoice with one heart in the spirit of our Lord and Saviour, who became man that He might die for us men and our salvation; and then didst rise from the dead, who is now seated at thy right hand. He remembered the truth and the life of His people; He came not to be ministered unto to but to minister. We would have no confidence in ourselves; looking at that cross, we would boast of thy sufficient grace and the work of thy own love and spirit in the hearts of those men whose names have been mentioned before thee and us today.

We thank thee for that strong man, John H. Converse, to whom thou didst long ago show thyself. In all the simplicity of a child he rose up, and at thy word sought to tell the world of thee; with a heart full of love, with a heart enlarged like the sands of the sea, that he might make known thy love to all the children of men. He dwelt in the cloud of the mountain with thee, yet he walked with God in the valley with us. We thank thee that, having run his course with us, he is in the mountain with thee. We pray that his mantle may fall on many a business man in our beloved church in the land.

We thank thee for the brother, James W. Axtell, who lived in the great place of the Most High, and was so richly equipped by thy spirit, speaking wisdom, and with the law of kindness on his lips. We thank thee he was in the spirit and heard thee speaking beyond him the things he has seen, the things that are, and the things that shall be after thee.

We thank thee for that efficient life and for the service of our brother, the beloved Secretary of this Brotherhood, the disciple whom Jesus loved, who also saw the vision of his Lord and heard His voice, and, seeing the veil rent, was taken within the veil. We thank thee he was a minister of the true sanctuary; he stood by the altar and pointed to the blood. He ministered at the table and showed the bread of life, and in the light of the candlestick spoke of Him who was the light of the world, and not only went in but helped others in, his thought reaching unto the uttermost part of the earth. We thank thee he serves thee face to face.

As we praise thee for all these men, we would praise thee for all the officers and the members of this organization. We ask thee, Lord Jesus, that our lives may be changed because we meet here. We pray thee to send us forth indeed, as laborers in thy vineyard. We pray thee to equip us. We pray thee to make us all and individually men of God, men of faith, men of prayer, men of the Word of God, men who walk in the light of thy countenance, walk-

ing humbly before thee in thy grace and in the power of thy might. Remind us that thou art all sufficient to the day and the hour. Let us find our sufficiency in thee. Let us know that thou art the same yesterday, today and forever. Speak to us that the scripture cannot be broken; tell us again and again, as we heard today and through the conference, thy Church shall be built. Let us hear thee saying, as on the eve of the Transfiguration the disciples heard it, "I will build my Church and the gates of hell shall not prevail against it." Let us see thee building; and oh, builder of the house of God, let us see the plummet in thy hands and know that He that was the foundation and laid the foundation, is also the chief cornerstone. May we hear thee say to us, "Till I come."

We ask it all in Christ Jesus' Name. AMEN.

MEMORIAL HYMN.

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest. Alleluia! Alleluia!

Thou wast their rock, their fortress, and their might;
Thou, Lord, their captain in the well-fought fight;
Thou, in the darkness drear, their light of light. Alleluia!

Oh, may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victors' crown of gold. Alleluia!
Oh, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. Alleluia!

THE COMMUNION SERVICE.

REV. CHARLES LITTLE, D.D., Wabash, Ind., Moderator of the General Assembly of the Presbyterian Church:—It is understood that the pastors of the St. Louis churches will pass the elements to us, and after the preliminary remarks Dr. Niccolls will give to us the bread and will lead in the communion prayer; and after him Dr. Cannon will lead in the administration of the cup. Then the concluding word and prayer from Dr. Fullerton, announcing also the concluding hymn.

Certainly we have been led by the voice of prayer and address and song to this season of joy, as our Chairman has just said to us, and our Heavenly Father can bless all human agencies to our own good. Is it not fitting, brethren, that a Brotherhood, such as this, should come to the table which has been spread for us by our Elder Brother? We remember, as we read the story of this institution, that our Lord had with Him as disciples, His associates, His brothers, and through them the message was to be given to the world, as the message is also to be given to the world through us; is there any other body of Christians who can more properly introduce their tarrying together by such a service than a Brotherhood? The very word "Brotherhood"

has been brought to us by our Elder Brother. The very word "Brotherhood" teaches us unity; that we are all one and equal to the other. I read that the Duke of Wellington went back to his Parish Church, and as he went up one aisle to the altar, a very humble man went up another, and they came and knelt side by side at the altar. Some suggested to the more humble man that he should step aside until the noble Duke had had his personal communion with God. But the other man, the man more honoured in the affairs of this life, reverentially laid his hand on the arm of the humbler man and insisted that he should remain by his side, and then added words of sufficient emphasis to be understood, "We are all of us equal here."

We have come from our different homes, different in years, different in circumstances, different in relationship one to the other, to the outer world; but we are all of us equal here. It is our Father's house; it is our Father's table; it has been spread for us by the one who was my Elder Brother and the Elder Brother of us all equally. Surely the Brotherhood can rejoice; it is a season of joy for us.

What is the thought as we come here? Some of us are thinking of the marvelous goodness of God in so permitting us to come. If we so think, let us by the mercies of God beseech ourselves to present our bodies as a living sacrifice. Or if we are thinking of our own unworthiness, God comes to us in His marvelous

love, and bids us look up to Him and possess the greatness of God in Christ.

Is this a sacrament? The very thought of the sacrament and what God has done for us, suggests we renew our vows.

Is this a Communion season? How we should rejoice with each other; for, as suggested by the early creed, "I believe in the communion of saints," we are all sharing and sharing alike, a communion with each other.

Is this a supper, as the second thought that comes to us? We are glad that it is a supper rather than one of the other meals of the day. In the early morning hour some of you business men have gone from home eager for the business efforts and the children have not risen from bed, and in the noon hour you have remained away from home. It was only the broken family. In the evening the shadows are beginning to come; when the shadows come, then we all gather at home, and we tarry one for the other, and we have gotten through with the day with its victories and its defeats. Whatever may have been the condition, we are home; and it is the supper hour, the hour that means strength for our bodies, for a new day's work. This is our supper.

I conjecture if some noted man of this city should invite some of us to his house, he would place on the table that which we might most need, as we shared his fellowship; and so our Lord, the Chief among ten thousand, the one

altogether lovely, has prepared this table for us, for our spiritual strength, for our spiritual elevation. He has prepared for us that which our needy souls may require. It is not only a supper; it is our Lord's Supper; it is an immortal supper He has prepared for us. We are celebrating now the death of our dear Lord. Only a few days ago in many a town the birth of Mr. Lincoln was celebrated, and tomorrow in many a town the birth of General Washington will be celebrated. We celebrate the birthdays of our great men, but we are meeting this afternoon, and in the Cross of Christ we are glorying; we are remembering our dead. It is His death and His love which has prepared this table for us. Our leader has spoken the right word when he says it is our joy to have this table spread for us.

It is a blessed occasion. I believe I have been specially honored in being permitted to introduce this service to you. We are all specially honored because our Elder Brother said, "I, if I be lifted up, will draw all men unto me." May our hearts burn within us as our Saviour talks with us by the way.

SAMUEL J. NICCOLLS, D.D., LL.D.:—Coming down through the ages with wondrous accent are these words, "On the same night in which our Lord was betrayed, He took bread and blessed it, and brake it, and gave it to His disciples, saying, Take, eat, this is my body which

was broken for you. This do in remembrance of me. After the same manner also, He took the cup and gave it to His disciples, saying, This is the cup of the New Testament,—my blood which was shed for many for the remission of sins. Drink ye all of it.”

These are the words of the institution, and how tenderly and how touchingly does our Lord Jesus call our attention to Himself in this ordinance which we are about to celebrate. From His hand we receive this sacred bread of His love. It is all radiant with that wondrous love which He showed to man in giving Himself for us. There is no other thought to come to us at this time than the thought of Jesus Christ in His richness. We come to receive the pledge of a finished redemption from His hand; the token of His undying love and care for us.

As you have heard these words did you not discover a wondrous personality in them? Blot out those little pronouns “my,” “me,” “I,” and the ordinance is nothing. It is the wondrous personality that is in it that leads us to bow before Him as we come into this presence. Oh, there is a real presence in the holy sacrament,—the living Christ who is putting Himself before our hearts. We are to be assisted through our senses in finding Him, but after all the touch and the taste are only to quicken within us the senses of the soul, that looking out into another world we may see Him.

Long years ago when that storm of bloody

strife was sweeping over our land, at the close of one of the fiercest battles, the chaplain went over the ground and found a wounded soldier. Approaching him, he said:

“Is there anything I can do for you?”

“No,” he said.

“Is there nothing you want?”

“No.”

“But, my man, you are dying.”

“Yes, I know. But there is one thing, Chaplain, you can do for me. Just cover my face with my blanket; I want to shut out everything but Jesus.”

That is what we wish to do at this sacred hour, so that we shall stand as did the beloved disciple when his own teacher pointed him to one who was walking in solitude before him, “Behold the Lamb of God that taketh away the sins of the world.” Our sins, our infirmities, our doubts and our fears,—let us shut them all out and just look at Him who is all in all to us.

It is fitting that in such an hour as this we should come to Him and renew our allegiance to Him; and know that the Christ who died for us, the Christ who lived for us and lives now for us, calls us now to His service. On the same night in which our Lord was betrayed, He took bread and blessed it. Let us look to God, following His example:

Oh, God, the Father eternal, immortal, invisible. Oh, God, the Son, uncreated, eternally

begotten. Oh, God, the Spirit, proceeding from the Father and the Son, one God, we adore thee; unto thee do we lift up our hearts with adoration and praise. We rejoice before thee that thou hast created us in thy image, made us capable of certain things. We give thee thanks for thy wondrous care over us, but especially do we praise thee for the gift of thy love to us in sending thy only begotten Son to be born of a Virgin, to redeem us by His sacrifice on the Cross. We thank thee for His unspeakable gift of the very bread of life for our souls. As we look out into that wondrous love shining on us in the face of Jesus Christ, more and more do we humble ourselves before thee, and confess our unworthiness. Never is our sin so shameful as when we remember thy love in our transgressions and wandering from thee; we humbly confess our transgressions, asking, oh, God, for Christ's sake, be merciful to us, blot out our transgressions; and, receiving from thee the pledge of thy forgiveness, may our hearts rejoice in thy redeeming love. Eternal God, we have come before thee after the manner and example of our blessed Lord and Master, our Intercessor, and we ask thee that thou wouldst bless this bread and this wine, which in accordance with our Lord's example we set apart to a holy and sacramental use, that they may be as sacramentally the body and blood of Jesus Christ, and in receiving them in accordance with His appointment we may be

fed on the benefits of His passion. Grant, we pray thee, thus to bless to us the ordinance of thine own appointment.

As we receive the pledge of our Redeemer's love bring us into such fellowship with Jesus Christ that our hearts may burn within us; give us such a vision of Him today that we may have the realization in greater power of His own word in which He said, "I, if I be lifted up, will draw all men unto me." Lord, let us feel the drawing power of thy love so that we shall surrender ourselves unto thee. We ask thee for thy Name's sake, AMEN.

The same night in which our Lord was betrayed He took bread and brake it, saying, "Take, eat, this is my body which is broken for you. This do in remembrance of me." He was wounded for our transgressions; by His stripes are we healed. The chastisement of our sins was upon Him. "I am the bread of life. Feed on me."

REV. J. F. CANNON, D.D.:—After our Lord had blessed and broken the bread and distributed it to His disciples, we read, "He took the cup and gave thanks." As we think upon it, it fills us with wonder. "He took the cup and gave thanks." It was the emblem of His own blood; He knew what it would cost Him to fill it; He knew He must pass through the agony of the Cross; He must taste the bitterness of death and endure the hiding of His Father's

face; and yet, knowing that as the meaning of the cup, He took it and gave thanks. It does seem to me that if Jesus gave thanks before taking the cup it behooves us to give thanks before receiving. Let us look to Him in thanksgiving.

Oh, Lord, our Saviour, lead our hearts in thanksgiving to thee that thou hast shed thy blood for us. We thank thee that we have been given, not corruptible things as silver and gold, but that we have been given thine own precious blood, as of a lamb without blemish and without spot. We thank thee that in drinking thy blood we have life, everlasting life. We thank thee that thy blood was shed for many for the remission of sins. We take the cup at thy hand to-day with praise and thanksgiving in our hearts. Grant that we may understand more of the need of thy blood that was shed for us. May thy Spirit take the things that are thine, may He unfold to us the fullness of the meaning of thy grace and bring us more completely under the power of thy grace and enable us to appropriate the spirit of thy sacrifice as our own spirit and as the word of our lives. Grant that we may find thy blood is drink, indeed. We ask for thy Name's sake. AMEN.

He took the cup, and when He had given thanks He gave it to His disciples, saying, "This cup is my blood of the new covenant, shed for many for the remission of sins. Drink ye all of it." Just as freely as the cup is given

and taken, so freely are all the spiritual benefits which it symbolizes offered to us. Drink all ye of it. "For as often as ye drink this cup and eat this bread ye do show the Lord's death till He come."

REV. BAXTER P. FULLERTON, D.D., LL.D.:—
Oh, Lord Jesus Christ, whose life and death have been brought so vividly before us this afternoon, incarnate thyself in each one of us as we go hence to meet life's responsibilities and life's privileges. No man can tell what the day may bring forth. We do not know what awaits us tomorrow, but with thee and in thy strength we can meet it all and triumph over all difficulties. Oh, God, bless us, we pray, as we have taken the bread and the wine this afternoon; God grant that we may discern through it the blood of our Lord and from such discernment may we get a real conception of what Jesus Christ is to us and of what He is to the world to which we minister. Oh, God, let thy blessing come upon the men gathered here; keep us, we beseech thee; send us forth as Jesus sent His disciples forth to the world, unto which Jesus gave His life and for which He has commissioned us. Let thy benediction be on us now as we close this hour of service, for Jesus Christ's sake. AMEN.

THE MEN AND RELIGION
FORWARD MOVEMENT

THE MEN AND RELIGION FORWARD MOVEMENT.

BY. REV. CLARENCE A. BARBOUR, D.D., NEW YORK.

MR. HOLT:—In the last four years there has been a great deal of questioning, internal and external, as to the objective of the Brotherhood. There is a great deal to be said on this subject. Some of it may be said before we get through with this convention. We have all been looking and longing for at least one thing in which the Brotherhood could enlist itself without suspicion of narrowness,—a purpose and aim which was worthy to enlist the activity and sympathy of every Presbyterian man the country over. Under God, we believe that such a movement has now arisen and it will be presented to us tonight by one of the men best qualified to tell us about it. An enterprise that will loom large in the deliberations and, as we trust, in the resolves and effects of this convention. Without anticipating what he is going to say to us, and without repeating what many have been familiar with, I take great pleasure in introducing to you the Secretary of the Religious Work Department of the International Committee of the Young Men's Christian Association, long a beloved pastor, Rev. Clarence

A. Barbour, D.D., of New York, to speak to us on "The Men and Religion Forward Movement."

DR. BARBOUR:—Mr. President and Gentlemen of the Convention:—I count myself as possessing a peculiar privilege tonight in standing in this presence and speaking upon this theme. The President has said that we have been looking for objectives in the Brotherhood. I have the honor of serving on the Executive Committee of one Brotherhood; I think I have some little knowledge of the other Brotherhoods of the land, and I believe that we all of us realize that while we may feel about for a time for our objectives, that whatever work we have to do has to be done in the pretty immediate future. David Starr Jordan said recently, "Today is your day and mine, the only day we have, the day in which we play our part of a great whole; we may not understand, but we are here to play it, and now is our time."

I think we shall agree that one of the characteristics of the day is the fact that the day is a time of thinking in terms of the Kingdom of God. It is admitted at once that some of the thinking is misty and some of the teaching has no body of clear thought behind it, but nevertheless, the conception of the Kingdom has come and come to stay. The field is the world, said the Master; any smaller conception is a belittling of our faith, a caricature of Christianity;

anything short of the conquest of the world for the Christian is an ideal unworthy of the Christian name. Let no one misunderstand; we are not of those sentimentalists who decry ecclesiastical or denominational organization; we counsel no sacrifice of conviction to a going forth in the spirit of our Divine Lord, "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us, that the world may believe that thou didst send me." That is the purpose. Oneness of believers, that the world may believe that the Father of our spirits sent His Son, Jesus Christ, into the world.

One of the Christian statesmen of this day has said, "It needs no prophet to foretell that this movement in the direction of federating and uniting and consolidating Christian forces is bound to increase in volume and momentum. Men may question, criticise and resist it, but it can no more be held back than the tides of the sea. Christian laymen, in the light of their business experience, will not be longer patient with existing conditions. The most discerning ministers are those earnest in their advocacy of a change; surely a closer drawing together of the bands of their followers cannot but be pleasing to our Lord and Master."

The foreign missionary achievements of the Church in Asia, India, Latin America, in relation to Christian comity, union schemes of education, philanthropy and evangelism, have been

such as to inspire confidence in the same opportunities and methods in the home fields. How much better and wiser would it be, instead of resisting this movement, or, by indifference, prolonging the period of waste, inefficiency and failure, to exert and exercise true statesmanship in aggressive, masterful effort to bring about this federation and consolidation.

The Men and Religion Forward Movement,—if I might venture to make a definition of it, which has never been made in this form,—certainly is a federation of Christian men's organizations, and of Christian men individually, for the purpose of lovingly, earnestly and persistently urging the claims of Christ in an unusual manner upon the men and boys of North America. Now, there is a man's religion. I was reading again today in the Book of the Acts about some examples of a man's religion. For example, when the Apostle Peter, with John, was brought before the Sanhedrin, as given to us in the fourth chapter of the Acts, Peter said, "If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. He is the stone which was made the head of the corner and in none other is there salvation; for neither is there any other name

under heaven, given among men, wherein we must be saved." "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Or look in that later chapter of the same book, where the Apostle Paul is before Festus and Agrippa. Paul said, "I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am." Then, perfect gentleman that he was, he added, "Except," of course, "these bonds."

Pass from the Apostle Peter and the Apostle Paul, to the Master of them both and the Master of us all. When He is presented, as He ought to be presented, men recognize that there is a man's religion.

Now, brethren, let us get together in the presentation of that religion. I remember a Cornell-Princeton football game some years ago, when the ball was in Princeton's posses-

sion and being carried on further to Cornell's goal, until at last it got down to the five-yard line and only one down; two downs yet and only five yards to go. The Cornell men, as if by common consent, rallied to the side lines and shouted; and this was their slogan, "Get together, Men. *Get together, Men.* GET TOGETHER, MEN." There was something in that slogan that got into the blood and nerve of the Cornell men, and presently it was Cornell's ball, and was going far toward the Princeton goal once more.

Whence came the idea of men and religion in this, The Men and Religion Forward Movement? I suppose if there is any man living who is more responsible for it than another man, it is splendid Harry Arnold, who tonight is at Saranac Lake in the Adirondacks fighting for his health and his life. I suspect that Harry Arnold was one of the pioneers in the advancing of this idea. There came together a group of the International Y. M. C. A. men and little by little there was worked out some such plan as that which is proposed today in The Men and Religion Forward Movement. When that plan, thus systematized, was brought to one of the Secretaries of a Brotherhood, he listened; and from a pigeonhole in his desk he brought out an almost similar plan, which had been evolved by Brotherhood men. When the plan was taken to Marion Lawrance, of the International Sunday School Association, he list-

ened; and then from a pigeonhole in his desk he brought out a plan which the International Sunday School men had worked out, very, very similar to the plan I am to present to you tonight. So, when you ask whence came the idea, I think we would best say the idea was born, reverently we may say it, in the heart and in the mind and wisdom of Almighty God, and was intimated by Him to more than one of His servants, and to more than one group of His servants.

What organizations have already agreed to participate in The Men and Religion Forward Movement? There are in the first place the Brotherhoods of every evangelical church in America. There is The Gideons, that splendid organization of Christian commercial travelers. There is the International Sunday School Association, and there is the International Committee of the Y. M. C. A., with their state and local organizations, the continent over. I venture to say, gentlemen, that there never has been such a union of Christian men's organizations upon the face of this earth in the history of man as is assured in the movement of which we now speak.

What are the means to be used? Let me mention them briefly:—

First:—Publicity. Such publicity, through such methods as have never been so fully used before. For example, contracts have already been entered into with such men as Justice Hughes, and Governor Harmon, and Governor

Woodrow Wilson, men who stand high in the eyes and the honor of men, to write articles for the leading magazines beginning next fall, urging the claims of the Christian religion upon the men and boys of America. Already arrangements are being made with the leading journals of the continent, the daily journals, to give at least a column a week to the furthering and giving of publicity to the idea which is here involved. Besides this, from pulpit and from lecture platform, on billboards, through street car advertising, in every legitimate and effective way, the claims of Christ upon men and boys are going to be given a publicity in the next eighteen months, which we venture to say they have never had before.

Second:—There ought to be ninety cities,—from seventy to ninety cities,—selected, each of which is to be a center of the campaign. Those ninety cities, in part, have been selected already. You understand, of course, that no city is accepted as being one of the centers of this campaign, except on certain, definite conditions, which will insure, or at least will make probable, the success of the campaign in that city. In each of these cities there will be organized a committee of one hundred of the biggest and best and brainiest Christian professional and business men who will be the executive and campaign committee for that city, and not only for that city, but for contiguous cities also. Let me call your attention to the chart which hangs

over the President's head. This gives you Detroit, which is one of the cities furthest advanced up to date in the organization of the campaign. Here are contiguous cities going as far as Bay City, ninety miles away, and there are some other cities over on the other side of the river which might be added. In each of these cities there is to be a sub-committee of four, a pastor and three laymen, who are to cooperate with the committee of one hundred in the center city. That enlarged committee guarantees that the main program of the Detroit convention, which will be one of the features of the year in Detroit and other cities, will be reproduced in each one of the cities named,—the contiguous cities. So that we are going to reach not ninety cities, but, as near as we can figure it out, thirteen hundred and fifty cities throughout the continent of North America.

Third:—A third feature of the movement is the organization of three teams of experts. These experts will be not only from America, but from across the sea. If there are ninety cities, there will probably be four teams of experts. If there are seventy cities, there will probably be three teams of experts. These teams will be made up, for example, of the best available experts on Bible Study, on Social Service, on Shop Work, on Men's Work, on Boys' Work, on Evangelism, and the best leader of Gospel Singing for men that can be secured. There will be seven or eight men on each of

these teams, if I may call them so. The visit of these teams to any center, like Detroit, will be about seven days in duration. During those seven days the whole rounded message of the Gospel of Christ to men and boys will be presented and the best known methods, the best ascertained methods for dealing with men and boys in the all round message of Jesus Christ, will be presented not only in platform addresses but in normal institutes.

Let me illustrate. Here is a great city like Detroit or Chicago. That city will be divided into sections. On a certain evening, for example, the expert on Bible Study will be in a certain quarter of that city, and also in the afternoon, to reach all those in that quarter of the city who desire to come in contact with the most approved and up-to-date methods in Bible Study. Then that expert will pass on to the next quarter and an expert on Social Service in the same quarter will take his place. The next day the expert on Men's Work, etc. So that during the week in every quarter in every one of those cities there will be set forth, both, let me repeat, in platform addresses and normal institutes, the salient features of the all-round message of the Gospel.

Now, please understand, that the visit of a team like this to a city is not the whole sum and substance of a year's work. It is merely an incidental matter, an important incident, no doubt, but an incidental matter after all, because

beginning with Rally Day in September of next year, up to Culmination Day in May the year following, there is to be a year of unusual methods and effort for the salvation, body, mind and soul of the entire body of men and boys in that city. Of course, no movement like this is going to succeed except as it lays the stress, as it must be laid, on the individual local church, and in the last analysis, upon the local, individual man. No outside team is going to be able to do this work for the churches and for the Christian men of those churches; but the incoming of new methods and the incoming of the inspiration of this vast movement is going to mightily help the local churches, and mightily help the body of Christian men in any city. It was proposed that these teams should begin, for example, one in the South and work from East to West; another in the extreme North and work from East to West, and another in the middle between the two and work from West to East. The plan is now to take the continent territorially, and that all the teams, say for a month, will go into one territory of the continent. For example, when one team is in Atlanta, another team may be in Charlotte, North Carolina, or Charleston, South Carolina. While one is in New Orleans, another may be in Memphis, or Mobile, or Birmingham, and after the campaign as far as the teams is concerned has been carried on in the South for a month, or six weeks, or two months, all of the teams will be transported, perhaps, to

the Pacific Coast, and will give the whole coast the simultaneous inspiration of the presence of all the teams at once on that coast.

Fourth:—Another feature of the campaign will be the Exhibit. It is proposed to have with each team a traveling exhibit of what the Christian Church is doing for the welfare of men and boys. Such a pictorial and concrete exhibit, I think, has never been given before. That is going to be one distinguishing and very valuable feature of the movement.

Fifth:—A fifth feature will be collateral and co-ordinated efforts for specific classes among men and boys. For example, while these campaigns are going on in the cities, there will be unusual and special effort made to reach railroad men as a class. There will be unusual and special effort to reach students in our great colleges and universities as a class, and such men as Mr. Mott are already thoroughly committed to this collateral and co-ordinated work.

Sixth:—There is to be presented the insistence that this year, or this eighteen months, of work is to be only a beginning. That this thing is no spasm, no thing for a week or for a year, but that by all the teaching of these methods there is to go on from this Men and Religion Forward Movement Campaign such a continual and cumulative effort for men and boys as will never cease until the kingdom of our Lord among men and boys has come.

Let me say a word in regard to the financing

of this whole matter, because I know some will inquire about that. There is a central committee of ninety-seven. Looking over the list of the committee I find Charles T. Thompson of Minneapolis; William Jennings Bryan, Lincoln, Nebraska; James D. Husted, Denver; Hugh H. Hanna, Indianapolis; Ralph W. Harbison, Pittsburgh; Charles S. Holt, Chicago; A. A. Hyde, Wichita; Ira Landrith, Nashville; Henry B. F. McFarland, Washington, D. C.; Judge Selden P. Spencer, St. Louis; Charles Stelzle, New York.

I think you will agree that these men are not mere sentimentalists, and these, as a part of the Committee of Ninety-seven, have not gone into a hare-brained scheme. A budget has been prepared with great care that will take care of the matter of the salaries of experts on these teams and all matters that rightfully belong to a central committee. The amount of money subscribed is a considerable one, and is being rapidly and generously provided. A local city, like Detroit, will, of course, take care of its local campaign. It will entertain these gentlemen on the expert teams while they are there. It will pay no salaries, and it will have no part as a city in the payment of the salaries; that is taken care of from the central body; but it will naturally, as in every great campaign, take care of its own local, legitimate expense.

Now as to the importance of the all-round message. I wish I had an hour to speak on that,

but I am no thief of time, and I am going to yield to Dr. Alexander when my time is exhausted. Let me call your attention again to the salient features of this message.

First:—*Bible Study*. A layman said to me not forty-eight hours ago, an honored layman in a Christian church, that his grown daughter, now a wife and mother, asked him during family prayers, when visiting in the home, whether Moses and Jesus were contemporaries. The leader of a student Bible class in one of our universities told me also within forty-eight hours, that in a class of fourteen sophomores this past year only one of the class knew in what town or village Jesus was born. Now you may credit these things or not; the source of them in each case was eminently credible. I have no question whatsoever that they were literally and strictly true. The fact is we talk so much about the immense number of Bibles that are printed and circulated that we forget that there is such a thing as the existence of these facts together with an appalling ignorance of the Bible. There needs to be a tremendous campaign entered upon for a sane, wholesome all-round study and knowledge of God's Word as the lamp of our counsel and the light of our path. That feature certainly is needed.

Second:—*Social Service*. Anybody who has his ear near the ground today and hears the widespread mutterings of discontent will not

need to have it proved to him that there needs to be also a sane and wholesome message of social service on the part of those who represent Jesus Christ.

Third:—*Shop and Factory Work*. Many of these men under present conditions will not come to our churches to hear the truth of Christ. The only alternative is that we take the Gospel where they are; and, gentlemen, as I think of some of the shop meetings which it has been my pleasure to address in the last ten years, I know that men in the shops give a welcome hearing to the presentation of a man's religion.

Fourth:—*Missions*. The Laymen's Missionary Movement has opened the door here, and we can assure you that the Laymen's Missionary Movement is going to cooperate strongly in this feature of the Men and Religion Forward Movement.

Fifth:—*Boys' Work*. Brethren, if we are going to reach the college students of this continent in very large numbers we have got to begin with the high school boy. I heard one of the best qualified men to speak on this theme say within a few days that within his memory the sins which were formerly sins of freshmen and sophomores in colleges have gone back a student generation and today are the sins of Freshmen and Sophomores in the high school. If your eyes and ears are not open to the awful need of work, corrective and preventive work,

among boys, you don't know very much of what is going on today. When I was in San Francisco a little while ago a boy was dragged over the cliff of Telegraph Hill. Here is the account of it from the San Francisco paper, "Kite drags boy over cliff. The boy was flying his kite out on Telegraph Hill; a large kite held by a very strong cord. The wind was blowing in tremendously from the Pacific. The kite drew the boy toward the edge of the cliff; he, unwilling to lose his kite, held on too long until he was dragged over and fell 200 feet a mangled and crushed mass of flesh upon the rocks below." Now, listen, the boy's father said that night, "I did not see the accident, and have received contradictory reports about it, but in whatever way the accident might have occurred, it could have been prevented if there had been a fence there. The neighborhood has long felt the need of a fence at that spot above the quarry; perhaps, the death of my boy will result in one being put there."

Perhaps the death, the moral death, of not one but a multitude of boys, may result after a while in Christian men getting together to put a fence around the cliff.

Sixth and Last:—*Evangelism*. This is an all-round message. Bible Study, Social Service, Shop and Factory Work, Missions, Boys' Work, Evangelism, and if you leave out the last

you leave out the greatest essential of all, Evangelism.

They say there is a coal mine down in Pennsylvania which has been burning for fifty years. They have tried to put out the fire, but ever and again columns of smoke rising through crevices of the roof have told that the fire is still going on. At length the fire approached a mass of anthracite coal, four hundred million tons in weight, representing a cash market value of two billions of dollars. Then owners of coal lands planned to sink, and did sink, a solid wall of cement wide enough and deep enough and thick enough, in the path of the advancing flame, to save that mass of valuable coal. A fire has been burning more than fifty years on this continent, and unless there be a united effort to sink a solid wall of wholesome wise evangelism in the way of the advancing fires of sin, we are going to lose more than our coal, we are going to lose our men and our boys.

Men and Religion. Herbert Carroll says in his "Promise of American Life" that there are some foolish men who believe that the promise of American life is destined to automatic fulfillment. Without religion this nation is going to die as other nations have died. You know the poem of the ships:—

"If all the ships I have at sea
Should come a-sailing home to me,
Ah, well! the harbor could not hold
So many sails as there would be
If all my ships came in from sea.

“If half my ships came home from sea,
And brought their precious freight to me,
Ah, well! I should have wealth as great
As any king who sits in state—
So rich the treasures that would be
In half my ships now out at sea.

“If just one ship I have at sea
Should come a-sailing home to me,
Ah, well! the storm clouds then might frown:
For if the others all went down
Still rich and proud and glad I'd be,
If that one ship came back to me.

“If that one ship went down at sea,
And all the others came to me,
Weighed down with gems and wealth untold,
With glory, honor, riches, gold,
The poorest soul on earth I'd be
If that one ship came not to me.”

Gentlemen, you will find the whole program set forth by such men as John R. Mott, Professor Robinson, Fred B. Smith and Marion Lawrance, and Ira Landrith and James G. Cannon,—you will find the whole program in a little book that is for sale on the table yonder, the profits of which not one cent goes to any individual. These books are fifty cents each, and I cannot counsel you just at this moment to buy any book in preference to this book, called “Men and Religion,” which is a perfect gold mine of Christian thought, a perfect forest of Christian instruction regarding this Movement, which, please God, is going to be the mightiest Movement for the coming of his Kingdom among men and boys that the world has seen.

MEN AND THE KINGDOM

BY REV. JAMES F. VANCE, D.D., NASHVILLE, TENN.

DR. VANCE: I have been a Dutchman, as Mr. Holt says, that is, a Reformed Presbyterian, and I am now back in the Southern Presbyterian fold. There is not so much difference between us, after all. One is the Presbyterian Church in the U. S. A., and one is the Presbyterian Church in the U. S., and that is just a little difference. Once the line which divided us was red,—war red; and now it is blue,—Presbyterian blue. Some day it will be white,—the white of our common Christianity; and the day after it is white it will not be at all.

I am to speak to you to-day about men and the kingdom.

MEN.

First, Men! The modern man is far from being a pigmy. He is not what he is going to be. He has some things to forget and much to learn. Mr. Thomas A. Edison, in a recent article, is reported as saying: "We are only animals. We are coming out of the dog state and getting a glimpse of our environment. We don't know; we just suspect a few things. It will take an enormous evolution of our brains to

bring us anywhere." There may be some truth in this statement. If there is, it was said in a finer way long ago by him who, writing by inspiration of God, said: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him; for we shall see Him as He is."

But for all that may characterize the present as the dog-age of the world, there is abundant evidence that man is not degenerating. The pessimists who chant a dirge over the present and proclaim that all greatness is behind us, are short on facts. The modern man is the finest of his kind in all the files of time, and he is doing today things which his predecessors in the dead centuries never so much as dreamed of.

It is a day of great things in subduing and controlling the forces of nature. Mr. Edison declares in the article I have referred to, that the day is coming when manual labor will be a thing of the past; when men will chain the forces of nature to their machines, and make machinery do that which is now done by physical toil, while man's part will be merely that of a superintendent, watching the machinery to see that it works right. The earth, the sea, and even the prince of the powers of the air, are all becoming subject to man. This modern man digs a ditch to connect the waters to two world oceans and divide the Western Hemisphere into two vast island continents; hangs his messages on the wireless currents of the sky, and sends

them to the ends of the earth; plucks his news items from empty space; reports the progress of events in the moon, and makes a geography of Mars. Nothing is too daring or too difficult for the modern man.

It is a day of large things in the battle with disease, and in the conflict with the foes of life and health. Already some of the most dreadful contagions, like smallpox and diphtheria, have been disarmed of their terrors; tuberculosis has had to yield its awful secret, and it is only a question of time when the White Plague will be numbered among the dead; and even that worst scourge of our races, cerebro-spinal meningitis, is about to capitulate before the advance of medical science. What is there that man is not doing or attempting in the interests of sanitation and health? No cost is too high, and no sacrifice is too severe. The modern science of conflict with disease is one of the wonders of the world. They tell us that the soldiers of the blood are the white corpuscles, and that when a hostile germ enters the system, immediately these soldiers rush to the attack. Recently the papers reported that a physician had gathered the white corpuscles out of the blood of a rabbit and administered them to patients sick with pneumonia, and that, while he was not ready to dogmatize, and his work was still in the experimental stage, the result of his experiments showed a diminution of 11 per cent in the fatalities of the cases thus treated.

It is a day of large things in the realm of finance. Nothing is too big for the modern man to finance. It is a day of great things in philanthropy, in education, in government, in administration. Wherever man turns his face, and to whatever he sets his hand with grim determination, there is achievement.

The modern man has his face towards the morning. He is not held in the dead hand of an effete conservatism; he believes in the future. Perhaps now and then you will find a man who hates a thing because it is new. In the State of North Carolina there is a habit of naming the country churches after streams on which they are located;—one is the Rocky River Church. It was served for many years by a devoted minister, Brother Pennick, who was succeeded by Dr. Mack, the father of Dr. Edward Mack of Lane Theological Seminary. Like most ministers, when Dr. Mack became pastor he had some new ideas he wanted to introduce. The congregation protested. They said what was good enough for Brother Pennick was good enough for him. At last Dr. Mack grew very tired of this and one morning he went into the pulpit and told them of a dream. He dreamed he was dead, and he went to heaven and asked at the gate of Saint Peter if the Session of the Rocky River Church was there. He said, "No, they are not here." "This is strange," said Dr. Mack; "the last time they were seen they were headed in this direction." Saint Peter said,

“They did come up, and asked me what place this was, and I said, ‘It is the New Jerusalem.’”

“‘The *New Jerusalem*,’ they said. ‘What music is that we hear on the inside?’”

“‘The new Song.’”

“‘The *New Song*! Come on, brethren; Brother Pennick is not here; there is too much new-fangled business about this place. We will find him further on.’”

I suppose now and then we have survivors of this dead age in our churches, but the men of to-day for the most part have their faces toward the future.

The modern man is a giant. We may be living in the dog-age, but it is rapidly changing into the man-age. The reign of the bark and bite, the reign of brute force, is over; ideas are on the throne; war will soon be a thing of the past. There seems to be absolutely no limit to the possibilities of man’s future. He would seem to be equal to well nigh anything. Let but the undertaking be named, and somewhere you will find hearts bold enough and brains big enough. Some day man will cook his food and heat his house with imprisoned sunshine, and some day he will run his factories and do his work with power captured from the restless, tireless sea; for man is more like God than anything else in the world, and the making of the future world is a man’s business.

THE KINGDOM.

Next, the Kingdom! It is the New Testament name for the future world. It is the name given to the civilization Christianity proposes to establish in the earth. We have had a civilization called Babylonian, and another called Egyptian, and another called Grecian, and another called Roman, and we have a civilization called Anglo-Saxon; but the coming civilization will be Christian. It will be the age of the world when the teachings of Christ will become the common practice of mankind. To this civilization the New Testament gives the name of Kingdom, and there is no higher, holier aspiration than to pray and no loftier service than to toil for its coming.

Let us think of the origin of this Kingdom. It started in the heart of God. It is not a human production. It was born in the brain of the Deity. It is God's vision for humanity. It is the finest dream of the Eternal for the highest of His creatures.

Let us think of the character of this Kingdom. It is built on the two great fundamental laws of love to God and love to man. It is located in human experience. The Kingdom is within you. It consists not of meat and drink. It ministers not to the carnal appetites and material instincts, but to the soul and character of man. It consists of righteousness and peace and joy in the Holy Ghost. Its business is to

make a man right and friendly and happy; and when you have made a man a right man and a friendly man and a happy man, what is there that remains to be done for that man?

Let us think of the Kingdom's extent. It is world-wide, and touches all life. It is a dream of universal dominion. It is to take in all classes and nations and races. It is to realize the great human brotherhood, and translate into fact true fraternity. The thing men have been groping after in their Orders and Lodges and Circles is coming, but not that way. It is coming, but not through hate or class rivalry or the competition of selfish interests. All these human organizations are but dumb reaches after the great ideal. True fraternity will come as the Kingdom comes, as Christ comes in the characters of men, and no faster.

“Oh, East is East, and West is West, and never the twain
 shall meet,
 Till earth and sky stand presently at God's great judgment
 seat;
 But there is neither East nor West, border nor breed, nor
 birth,
 When two strong men stand face to face, though they come
 from the ends of the earth!”

That will do for a pagan song, but it will not do for Christianity, because Christianity sings not only of the Brotherhood of “two strong men,” but of two whatever their condition. One may be a millionaire and one a pauper; one may be a sage and one unlettered; one may be a black man and one a white man; one of them

may be a Christian man and the other a heathen man; one may be the best man in the city and the other the worst man in the city; but they are brothers. This is the strong note of Christianity.

Let us think of its permanence. The Kingdom is coming to stay. It will be enduring. God will not stop until He has things His way, and once He has gotten them His way, they will stay His way. It is an everlasting Kingdom. The gates of Hell shall not prevail against it. Other civilizations come and go. Already we are studying their ruins, but this civilization of the Kingdom will never be in ruins. Its glory will never wither, and its music will never die.

Let us think of the future of the Kingdom. It will not only last, but it will spread and grow. There is no dead line to its progress. Of its increase there will be no end. Like the River of Vision proclaimed by the ancient prophet, it will go on and on, growing wider, deeper, higher, swifter, sweeter, stronger, bennigner, diviner, forever and forever.

Such is the Kingdom, and the bringing in of this Kingdom, the merging of every other into it, and the establishment and maintenance of its dominion over the future world, is a man's business.

MEN AND THE KINGDOM.

Now for the union. Men and the Kingdom! The Kingdom needs men. This was the way

Christ began His work: He called a dozen men. They were not remarkable men. They were doing nothing to stir the world. Some were common fishermen; one was a tax gatherer; others were ordinary peasants. There was not a great philanthropist or financier or explorer among them; but Christ called them. He packed Himself into those men and said to them: "Go and preach my Gospel," and the effect was wonderful. The Gospel climbed over the snow-capped peaks of Mount Lebanon, swam the Bosphorus, captured Greece, conquered Rome, spread to Gaul, and filled the earth.

Think of what it would mean for the Kingdom if the manhood of the modern world were as thoroughly enlisted as that little company of Apostles! Suppose Christ could pack Himself into the men who are subduing the forces of nature, who are chaining electricity, who are conquering the air, who are driving disease out of the world, until they and all that they do are for the Kingdom, until they recognize the leadership of Christ and cast their crowns at His feet, and toil "like unto men that wait for their Lord"; where is the barrier that could stop the progress of the Gospel? Where is the sea wide enough or the mountain high enough to block the way of the Kingdom?

And what more magnificent enterprise can there be for the manhood of the modern world than this? If it be worthy of a great man's powers to dedicate his best ability to chaining

electricity to a dynamo, that it may run a factory and do the work of the world, is it unworthy of any man's ability to dedicate his best to that divine dynamic which is the power of God's Holy Spirit? If it be something to dig a ditch and wipe out the barriers between world oceans, is it not something to efface barriers between races and nations and peoples? If it be an achievement for one to fight his way through fields of Arctic ice and wave a flag at the North Pole, is it not a far greater achievement to endure all hardships and privations in order to find and rescue a lost brother in this winter world? If it be worthy of a man to irrigate a desert and change it into a garden, to make coal produce one pound more steam to the bushel, to invent a machine that will shorten human toil, is it not something to have a share in the bringing in of the Kingdom of whose increase there shall be no end?

This is the high call of God to the best man of the modern world. It is the call which is sounding out in the Men's Missionary Movement, and in the Men and Religion Forward Movement, which are in some respects the greatest movements of the Christian Church since the days of the Reformation. It is a summons to men to enlist for the Kingdom, to dedicate themselves to Christ's cause, and to give their lives to be built into the civilization that is to stand forever.

It is evident that the appeal of this Kingdom

is an appeal that appeals to men. There is something in this heroic vision of the Kingdom, this dream of world conquest, that captures the imagination and fires the heart. The response has been tremendous already. The men of the Christian nations are waking up to the fact that Christianity is a man's religion, that it is worthy of his best, and that the highest type of man is that man who toils "like unto men that wait for their Lord," that never is any man so much a man as when he is from heart's center to his finger-tips, everywhere and always, a Christian man, striving with all his powers and resources of property and personality to establish the Kingdom in the world.

WHAT CAN MEN DO FOR THE KINGDOM?

They can get interested in it. They can make themselves felt. There are numbers of men in the church today who belong to the church, but they are not interested in the Kingdom. The trouble with them is not that they lack ability, but that they lack interest. The best steam engine that has been invented gets only about 15 per cent of the energy out of coal. The remainder is wasted. Some gas engines, it is said, get from 20 to 25 per cent; but in this day, when the fuel supply of the world is running short, we are wasting at least 75 per cent of our coal. Is there not as great a waste of power in the unused, undeveloped, uninterested manhood

in our churches? What we need is to lay hold of this latent power. Man, wake up! Acknowledge your obligation to Christ. Whatever you do, whether you sell goods, or make thread, or write insurance, or run a bank, or drive a wagon, do it for the kingdom. Let your place of work have a window from which you watch like unto men who wait for their Lord. What irresistible power the church would possess if every man in it were alive and aggressive, interested to his full capacity! Men, Christianity is our business!

The men of the Christian Church can shame and silence the dirge of hostile criticism of Christianity and the Church which may be heard on almost every side today, chanted by people who have nothing else to do.

Friendly criticism is not to be feared, but welcomed; but hostile criticism, the criticism that defames and misrepresents and opposes and resists the church, is to be opposed, shamed, silenced and refuted. It is a weapon of the foe. The air is full of this kind of criticism today. Books and magazines and newspapers are at work trying to say that the Church is played out, that the Gospel is a back number, and the Bible untrustworthy.

All this is hurtful. You could not run any business on a program of calamity. If you are a banker and have in your employ a clerk who, on every possible occasion, intimates that the business methods of that bank are questionable,

that its securities are bad, and that the bank itself is shaky, do you think you would be likely to recommend him for an increase of salary? You would tell him either to shut up or get out, and you would treat him right. Suppose you are in the insurance business, and a man who represents your corporation is found disparaging its methods of transacting business, and suggesting that there is something rotten in the enterprise; would you regard him as a friend or a foe? Suppose some one is sick in your home, and the doctor and nurse put on a look of despair every time they enter that sick room, and say to the patient: "You look worse today. We are afraid you are not going to get well." How long would it take you to fire them? Confidence is what the world needs to transact any kind of business, and nowhere is confidence a bigger asset than in winning the world to Christ. Believe! Do not criticize—but believe! The men who believe are the men who achieve.

These criticisms are usually based on ignorance. A friend of mine met the author of a book entitled "Social Unrest," and spoke to him about the great Laymen's Missionary Movement Convention that was then about to be held in New York City. This gentleman asked what the convention was about, and he was told that it was in the interest of Foreign Missions; that the men who were coming together were trying to convert the world. The

author of "Social Unrest" expressed great surprise. He said to my friend: "You don't mean to say that these people are trying to make Christians out of heathen; that they are trying to convert a Chinaman and make him a Christian!" My friend said: "That is precisely what I mean." "Why, I did not know that anybody believed in that sort of thing any longer," replied the gentleman who had written on "Social Unrest." He was ignorant of the greatest social movement of the day. He had gone into a cave and, sitting down in its darkest corner, had written about "Social Unrest," unmindful, and perhaps ignorant, of the only thing that will ever cure social unrest.

If there be one thing that men can thoroughly believe in, it is the Kingdom. Its success is unmistakable.

The men who know the facts are the men who are most thoroughly enlisted. Mr. James Stewart Kennedy, who recently left to the Boards of the Presbyterian church several million dollars for their missionary work, knew what he was about. The "Portland Oregonian," a newspaper that never loses an opportunity to fling at Christianity, said, in an editorial commenting on Mr. Kennedy's will, that Mr. Kennedy was evidently a back number; that he knew nothing about modern charity and philanthropy, or he would never have left his money to Church Boards. The "Oregonian" was ignorant of the facts. Mr. Kennedy was a thoroughly up-to-

date philanthropist. He built the United Charities Building in New York City; he endowed a School of Philanthropy; and by his direction and generosity the great Presbyterian Hospital was so developed as to minister to the needs of people without reference to sect or class. As men get nearer the facts, criticism expires, skepticism dies, and they become enthusiastic for the kingdom.

But men can do more than become interested, more than shame and silence the hostile criticism of the Church and its work. They can hasten the kingdom. They can engage in personal Christian work. They can lead their fellowmen to Christ. They can become living links between the lost world and the Saviour. They can see to it that the mission of the Church is accomplished. They can get to the firing line themselves. The Men and Religion Forward Movement, if I understand it, is trying to sound through the Church this note that shall send Christian manhood out on the sort of service that those early disciples served when they found their brothers and brought them to Jesus.

Man can pray for the kingdom. Do you men pray for the kingdom? Is it so on your heart that it is in your daily prayers? Mr. J. Campbell White told us of a man who came recently into his office and said: "My ambition has been to be worth a million dollars, but my ambition now is to do something to spread the kingdom of Christ in the earth. I have a son at Prince-

ton College, and I pray twice a day that he may become a missionary.”

We can give our money to this work. There are some of you who are saying that the Church is always after money. Yes, the Church is always after money, but it is not always getting what it is always after. If it were, perhaps it would not have to go so often. It is one thing to be after money, and it is another thing to get it. But is it not to the credit of the Church that it is after money? It is a sign that the Church is doing something, that it is busy, that it is growing. It is a dying Church that has no need of money.

We can give our personal service somewhere—here—yonder. We can make our personalities felt as Christian men, and as men do this, the age ceases to be the dog-age of the world. It becomes the man-age, the Son-of-Man-age, the Christ age.

What are you doing? What is the kingdom to you, and what are you to the kingdom? It is said that a pound of coal has enough power in it to carry it around the world. If the sun can shine energy into a dull, dead thing like a lump of coal and store it with power like that, is it too much to believe that the God who has been shining His love and His power into the human soul from the first moment of its existence, meant it to have a shorter circuit? How far are you making yourself felt? In your personal moods and conduct? You must go further

than that. In your family, among your neighbors, in your church, in your community and your nation? You must go further than that. You must send your influence, your energy, yourself around the world, for you can.

One day, on the streets of Chicago, a man who was very active in Christian work was shot down. He lingered for many hours in great pain. His pastor, a friend of mine, who was with him, said:

“I want to ask you this question, whether you are to go or whether you are to stay, can you say to God, ‘Thy will be done?’”

Without a moment’s hesitation, he said:

“Of course I can. I have no use for my life except to serve the will of God.”

What use have we for our lives? What are you waiting for? What are you watching for? What are you working for? How big is your business? How wide is your sky? How lofty is your horizon? “Like unto men who wait for their Lord?”

OPEN CONFERENCE.

Led by Judge Selden P. Spencer, St. Louis, Mo.

JUDGE SPENCER:—I read the footnote on the program that this conference will be open for free discussion and will help to relate the Brotherhood vitally to this movement, and I call your attention to the fact that this is a conference and not an address on the subject.

Already the Council by its unanimous vote has related the Brotherhood to "The Men and Religion Forward Movement." The importance, therefore, of knowing what it is, and why it is, and when it is and where it is, and how it is to be conducted, is manifest; and it is for that purpose, first, that this conference is to be held; and, secondly, this conference is to be the preparation for the more important topic of prayer and intercession which immediately follows this open conference. How many men here heard Dr. Barbour last night on "Men and Religion"? Now will those men who were here, but have not in any way up to this time participated in this Men and Religion Forward Movement, will you kindly raise your hands?

I will ask the Vice Chairman of that movement if he is in the house, in a moment, to tell us what The Men and Religion Forward Move-

ment is; and before I ask him I want to ask the audience that any question that suggests itself to the mind of any man is probably a question that would suggest itself to the minds of other men, and please be prompt in asking it. I call your attention to the further fact that the accelerated motion of this movement is in the increasing participation of laymen, and we are a part of it; and doubtless this afternoon there will be suggestions the wisdom of which and the practicability of which will be of immense usefulness in the carrying out of this movement; so please be prompt in suggestions, as well as prompt in question. I give this word of personal testimony before God, I have never known of a movement for the presentation of Jesus Christ to the manhood of North America that began to equal in the wideness of its scope, or in the greatness of its possibilities, this Men and Religion Forward Movement, about which we are to confer today. Is Mr. Thompson, Vice Chairman of the Committee of Ninety-seven, here?

CHARLES T. THOMPSON:—I will endeavor to leave plenty of time for those who are to follow me. When I was asked just before the adjournment this morning to speak to the topic, I endeavored to prepare in my own mind a concise definition of this movement. I found it a difficult matter, but I would express it in this way—this is an organized, united effort on the part of the men of the Evangelical Protestant

Churches of North America to awaken and quicken the religious sense in the hearts and minds of men and boys in North America,—a very comprehensive thing. In order to tell you what it is, I am going to tell you what it is not.

First:—It is not exclusively a laymen's movement. Bear in mind, you who are pastors, we expect your assistance in this work. We laymen have taken upon ourselves the responsibility of putting this machinery in operation. We have had the assistance of multitudes of consecrated noble pastors, men who represent large churches, but this is not exclusively a layman's work. It is for the men, laymen and clergymen, to take up and carry on.

Second:—It is not exclusively an evangelistic movement. The first objective we have is to reach, consecrate, and bring to the feet of the Saviour men and boys throughout the United States and Canada.

The reason for this is clear. The men and the women in North America are about equally divided as to sexes. There are about the same number of men as of women, and yet it is a fact, a startling fact, an alarming fact, at the present time there are in round numbers three million more women and girls in the Evangelical Churches than men and boys; and the primary object is to bring these three million to the feet of the Saviour. Our work is to be more far-reaching, and to conserve the Christian forces

that are just brought into the church and are already in the church.

Third:—It is not a permanent organization. It is the desire of this movement to set in motion this machinery to produce certain results and link them up to the life of the Christian Church. We do not want to set aside the Church. We do not want another organization working outside or in the Church. We are a movement to produce certain results and then to link up to the Church, the organized Church of Christ, which we emphasize at all times, whatever we have been able to conserve.

Fourth:—It is not antagonistic to the Church. At the Conference at Buffalo we adopted certain resolutions. There are two or three hundred copies of this program which has been sent out by this movement, which have been placed in the front vestibule of the church, which you can have, and which will give you an idea. "We emphasize our belief in the Church of Jesus Christ as the one instrumentality appointed by Him for the salvation of the world, and that the organizations united in this movement are only agencies of the Church, through which it can carry on its ministry, etc." You see how we emphasize the Church.

The next thing. Its aim is to take the men and boys already in the Church and those who may go in, and make them just as effective as possible for the service of our Lord and Mas-

ter, and through their agency make the Church itself effective for the salvation of the world.

Our objectives are these: We desire "to secure, on the part of the men and boys of this generation, personal faith, leading them to the conformity of their wills to the will of God."

We aim "to enroll men and boys in the systematic and daily study of the Holy Scriptures."

We aim "to continue and increase the emphasis of the Christian religion as the one and only hope of the world, and make the abiding missionary enterprises of the Church, at home and abroad, the most vital and permanent element in Christian life," etc.

In brief, it is this: First, win the men and boys who are out of the Church to the feet of the Saviour.

Second, take those men and boys and the men and boys already in the Church, put the spirit of Christ more and more into them if we can, give them an objective, and show that the religion of Jesus Christ is the greatest affair that can be offered in this world. Make it as efficient as we can. Find the means by which we can do it and take them all; link them up as a permanent factor in the life of the Christian Church we love so dearly.

JUDGE SPENCER:—What questions suggest themselves to anyone?

MR. HOLT:—What is the precise thing any presbyterial brotherhood can do to help this

forward, whether in a large city or small village?

(From the floor):—Is it an undenominational movement?

JUDGE SPENCER:—Yes, sir, absolutely.

MR. THOMPSON:—The following Brotherhoods have been pledged to it:

The Brotherhood of Andrew and Philip.

The Baptist Brotherhood.

The Brotherhood of Disciples of Christ.

The Congregational Brotherhood of America.

The Gideons (Commercial Travelers).

The International Sunday School Association.

The Lutheran Brotherhood.

The Brotherhood of St. Andrew.

The Methodist Brotherhood.

The Otterbein Brotherhood (United Brethren Church).

The Presbyterian Brotherhood of America.

The United Presbyterian Brotherhood.

The International Committee of Y. M. C. A.

They are all pledged to it.

MR. ROWE, Toledo, Ohio:—What is the first step to take to affiliate our local societies with this movement?

JUDGE SPENCER:—If you are one of the ninety cities, that matter will be taken care of by your local committee. I throw out for information,

but not for discussion, that it has been suggested that the Roman Catholic Church might well participate in this forward movement. It is an effort on the part of Christian organizations, let us get this clear, and Christian laymen in North America, to present Jesus Christ to the men of North America for salvation; and the service of Jesus Christ to the men of North America for life. That is the purpose of the movement, confined to North America. Is there any need for it? That map back of me has three colors in each circle. The yellow color represents the non-Christian element in each state, and here (indicating) the proportion of the non-Christian element in the United States. The data for Canada are not yet available. The red portion in each state and in the aggregate, in the larger circle, represents the Roman Catholic population. The green represents the Protestant population. The proportion is evident by the space occupied by the several colors. The little space of white is all other sects of people that are not included in one of the three larger divisions, non-Christian, Roman Catholic and Protestant. I want to ask a question why this movement is necessary, and Mr. Husted, if here, I want to answer it. But before he answers it, I call attention to the fact that the movement is in progress now. It has started. In ninety cities which have been selected (they will be called the center), in each one of these ninety cities the program which at your leisure

you can read (from these two charts upon my left hand and your right hand)—in each one of these ninety cities there will be conducted a plan of campaign that will be outlined in a moment. We will commence in September of this year 1911, and will end in May, 1912, and between now and September, 1911, there will be preparatory work in each one of these ninety centers.

JAMES D. HUSTED, Denver:—If there is an explanation, or a definition, it would take more time than I can give; yet I think the very fact stated this afternoon as to what is to be attempted will indicate the underlying feeling in the thought of Christian men that the need existed to do the things. Now once for all in the history of the past five years there has come to us a conviction that the Christian men of America are to arise to an opportunity for service; for the kingdom has need for the biggest men of the country. We see that we ourselves as business men have not measured up to the degree of activity and usefulness we have displayed in our business lives. Within the last twenty-five years perhaps, in their active, earnest, intelligent, business effort they have developed more skill, more training and more ability to reach the other man in their business life than they have in their Christian life. The relative importance of a Christian man should be maintained. The conviction has come, on the part of many Christian men, that, having at-

tained that reasonable degree of success to which they have looked forward legitimately, that their strength may well be applied for the remaining years of their life definitely toward the extension of the kingdom of God.

The suggestions have been made to us as to the tremendous growth of this country. Mr. Cannon, the President of the Fourth National Bank of New York City, and the Chairman of the great committee having charge of the forwarding of this movement, said to me, that so far as he was concerned, the reason he proposed to give his time and strength and money was because he observed that over this country there was a tremendous increase of wealth; and if we should not bring men in by some organized movement which would bring all the existing organizations into active co-operation, he himself feared for the future of this country; because men not led into the kingdom, and possessing great wealth and having large influence, if they should continue to use their money along the lines to which they had given their thought, would far outstrip the Christian men, who, having the same ability to accumulate money, were not using it to the utmost development in Christian things. That motive alone is enough to force us into the movement.

Then will you consider the tremendous army of young men and boys growing up, not thoroughly equipped, not thoroughly educated along the line of Christian service. You know how we

fail nowadays to train our young men in the Word of God as they should be trained. In your own community, as it is with all of us, there is no such training given as existed a generation ago. Shall we, possessing our own opportunity in our own time, allow these young men coming into manhood to slip away from the only thing that is worth while? Get your figures; it will astonish you the number that are going to make the first use of their franchise this year. I think it is a grand thing that a large number of men, moved by a simultaneous feeling that something should be done to bring together the Brotherhood Organization, the Sunday School Organization, and the Gideon Organization, should all unite together in one movement, in which coöperation should be the most marked of all its features; and with the use of time, strength, force and ability on the part of these strong men of the country, there should be brought to bear on the feeling of unrest abroad in the land, that with our increasing knowledge, culture and money, we nevertheless are laying hold on the strenuous needs of the time.

A movement, for the first time in the history of the country, where all forces should be united for inspirational and educational effort and turn the work over to the Church, is what leads me to voice the reason why the movement should be supported.

DELEGATE:—I would like to ask where the statistics for that large map were obtained. Surely that cannot be the situation in our country.

JUDGE SPENCER:—The statistics, if I am not mistaken, were taken from the United States Census Reports and based primarily upon church membership—Protestant, Roman-Catholic and non-Christian.

I want to ask another man to say a word, if he is here, how this movement is to carry on this work. Before he speaks, I call attention to what Mr. Thompson said a moment ago. I do not suppose if a man was asked what was the most important thing in our life, he would hesitate for a moment to say, the religion of Jesus Christ. I have no doubt men whom we work with, or men who work under us, or men who see us in profession or factory, may well have a doubt as to whether from our conduct we really think that Jesus Christ is the most important thing in our lives. That is the reason for the difference between the laboring man and the Church today, or one of them. That is one of the reasons why three million more women are in the Church than men. That is one of the reasons for the doubt and indifference that is growing toward matters of Jesus Christ in North America. To meet that, as Mr. Husted so well said, there is to be a concentrated effort on behalf of Christian Organizations and Christian Men, to present to the men and boys of

North America the religion of Jesus Christ, and to do it by a simultaneous effort that shall confine it within a definite time for its beginning, so that its results may run on through the years to come.

REV. IRA LANDRITH, D.D., Nashville, Tenn:—
I do not believe that there has at any time, anywhere, been stated more definitely and more succinctly the purpose of this Movement than is stated in the report of the National Council to this convention. I think The Men and Religion Forward Movement is a great united effort, to do in a short while much of the work which the Presbyterian and other Brotherhoods are doing, but more slowly than is practicable with a passing generation. This work is to be done as was explained last night by the organization of ninety cities, each with a committee of one hundred of the best religious life of all denominations in that city. This committee of one hundred, if nothing were done but to organize that committee and set it to work on the moral life of the men and boys, if no experts came, would be well worth the effort. The cause of religion in any city needs the communion and co-operation of all the workers in any special line of religious activity, and if you will throw together the hundred best religious workers in St. Louis and keep them in compact religious activity for eighteen months it will do tremendous things for the religious work of this city. The plan is

for a ten days' campaign, when there shall come ten or twelve of the world's greatest specialists along the lines given to you, who will give a well rounded religious life message to the men and boys of this city. If no Committee of One Hundred were organized, and you could get the men of the community to listen, the pastors, the religious leaders to listen, at the feet of these ten world-famed specialists in evangelistic work for men and how to do it; in work for boys, and how best that work is to be accomplished; in social service, and how the churches may go on and do this service; and in all the other lines of activities proposed—that would be worth all it costs. Long before the time comes, and many a year after it has gone, the trained community in which the meetings have been held, the trained ninety centers, will be centers of light, down to every city and village and country place within reach of that city; and, as has been said, this movement is not to end in 1912, it is merely to begin in 1912, and that campaign upon which we have entered is a campaign for twenty years and not for one. I hold in my hands the names of the Committee of Ninety-seven, from which I read the names of men, whose very names when they are spoken, make every newspaper man sit up and take notice. Men who, when they speak, will get the opportunity of utterance through the press of this country as no religious movement has had persistently for many months at a time; men who will create an

interest in the cause of humanity to set every man in a street car talking.

Tomorrow, in the city of New York, four members of this Presbyterian Brotherhood out of the eleven members that have absolute charge in an executive way of this whole movement were expected to meet to choose the ninety cities and set to work the great movement; so if Presbyterians do not have their own way, or as much of it as it pleases the Lord to let them have, it is because the Presbyterians are too modest; but our friends have never accused us of that vice.

JUDGE SPENCER:—For a moment, putting in the form of a picture that which Dr. Landrith has stated, let us look at Detroit. Supposing that Detroit were selected as one of the ninety cities; they have not all been selected,—none will be selected except those cities who greatly desire it and care to carry out the plan after the work has been done in that city,—suppose Detroit were selected as one of those cities. In the city of Detroit there would be selected a committee of one hundred laymen, interdenominational, who would commence at once by publication, by billboard advertisement, if it were deemed wise, by street car advertising, by space in the daily paper, by articles in the weekly and monthly magazines, to impress on the people of that community that men were interested in the salvation of other men. If any man in this

audience has been identified with a political campaign, the same kind of aggressive putting forth of information about the relative merits of the party to which you happen to belong, is the foundation of the publicity department of this Men and Religion Forward Movement. That would start at once; the necessary sub-committees would start and their preparatory work along those lines would continue until some time between September, 1911, and May, 1912. During those months, in the city of Detroit, there would be concentrated an eight-day campaign, in which a team would be brought from the outside, consisting of a Bible student, like Scofield; an Evangelist, like Chapman; a singer, like Alexander; and shopmen familiar with work among the shopmen, like Willis; a worker among boys, like Robinson; and men familiar with machinery, like Stelzle. Eight or ten teams would go into that city for a final effort for eight days. I asked Dr. Barbour what he considered the most important part of the Men and Religion Forward Movement. He said at once, it is not the team work, it is the preparatory work of the local committee. The team work is the ending, the gathering in of the work.

During these eight days in Detroit, that team of Bible students, of religious work among working men, of evangelistic services for men and boys, branching out into stores and shops, would culminate in great meetings for the presentation of Jesus Christ in Detroit; in that city

the eight-day campaign would end as the team left on a similar campaign in another one of the ninety cities; but that would not end Detroit's work. One of the obligations of the central committee is that Detroit agrees to see to it that that same campaign which has just been finished in Detroit, shall be duplicated in the cities around Detroit, as far off as Bay City, Monroe, Mount Clemens, and cities contiguous to Detroit within fifty or a hundred miles; and those cities in turn duplicating the general plan of work which has just been had in Detroit agree that when that work is finished that those cities shall duplicate it again in the towns immediately surrounding those secondary cities; and thus the work for years, as Dr. Landrith outlined it, continues. It is not for the day.

NOLAN R. BEST, New York City:—I should like to express the hope, which I rather think would be reflected in the mind of this convention, that we shall be very careful of the democracy of this whole movement. I do not like to criticise Dr. Barbour in his absence, but one could not help noticing when he described the composition of the committee of one hundred which are to be in control, he spoke of them as being composed of the leading professional and business men of the city. It was an accident of speech, yet one cannot help seeing in the composition of this Committee of Ninety-Seven that it is exclusively of the business and professional

classes, if I mistake not in my knowledge. I hope that will not be pressed in the ninety cities. Since this Committee of Ninety-Seven is so elastic that it contains one hundred and ten members, I hope that there shall be added the names of important and influential laboring men in this country; and of those of us who, while we cannot call ourselves laboring men, are fain to call ourselves salaried men. It is known to us with great delight that the Secretary and the Treasurer of the National Federation of Labor are earnest evangelical churchmen; and many of the leaders of the constituent labor unions are likewise earnest Christian men, and they ought to have by all means their voice in this movement. We shall not detract anything from the professional and business men who are leading them, if we add strong and representative working men to the committees at least. We shall have no difficulty in finding them; there is not such a complete severance between the Church and the workingman that it will be any task to hunt out men who will be leaders in this work, as the bankers and professional men of all sorts already identified with it. We must remember if this movement is to express itself it must be a democratic movement; it must not address itself, for lack of a better term, to the upper classes; but must in all its relations spring democratically and spontaneously out of the heart of the Church, knowing no classes but including all.

JAMES D. HUSTED, Denver, Colo.:—A word illustrative of the sentiment of the local communities. I have just come from the organization of the Committee of One Hundred in our own city. One of the most influential members is a cook on the dining car of a railroad; another most influential member of that committee is foreman of a machine shop, who is looked upon as a leader of Christian workers in Denver. We mean by "leading men," the men who go out and do things for Jesus Christ regardless of the fact whether they are known as business men or not, and I think that is absolutely the true measure of the activity, the influence, and the power and standing of the Christian man, whether he does things or not. Another man whom we love to honor is a man who is superintendent of a Rescue Mission, and for six years was a man who was dodging the officers who were trying to arrest him for a crime which he had committed, and when he found Jesus Christ he took his place among the most influential men in the truest sense.

PRAYER AND INTERCESSION.

BY REV. JOHN TIMOTHY STONE, D.D., CHICAGO, ILL.

Gentlemen, before we enter upon this subject, let us all unite in prayer:

Our Father and our God, we know that thou art here to guide us, and we know that we are thy children, but we would feel closer to thee; we would realize our weakness as we realize thy strength. We would realize thy power and our personal relationship to thee in the exercise of thy power. Oh, God, we pray that we may learn during these moments together, with the renewed energy of expression in our lives, what it means to be co-laborers with thee; what it means to be the expression of thy power to man; what it means to let thee clothe thyself with us; and may we gain the presence of thy Spirit so definitely that we may see Jesus Christ in His manhood; in His reality, and feel that we are with the Son of God, as thou dost walk with us in the way and as thou dost make real to us the teachings of thyself as to what we should do for our fellow men. We ask thee to use the few moments at the close of this session to show us thyself and make us instruments of

thyself that thou mayest use us. We ask it in Christ's name. AMEN.

The former speaker used some small, strong words for expression. I want to use some as well; they are effective words. Let us take the words *with, from, for, and in*. The unlimited *with* God; the inexhaustible *from* God; the impossible *for* God; and the final *in* God.

Now if we have the meaning of these great truths and realities, we have guaranteed the success, from the very beginning, of this whole Movement. The present strength of democracy is the use of personal forces. The Church of the living God today is going to solve the problem for the future, in the right use and the proper administration of that which she now possesses. We have all the machinery we need, as we know. The question is, is God going to use that machinery or is man to use it? We have been learning, as the years have gone by, the rare human danger of personality apart from God, personality centered in man, rather than controlled by God. This movement is to be a movement of permanency if it is to be strong. The organization, we have heard, is not to be permanent, but the work is to be permanent. The revival that comes and goes is not a revival as God defines religion. God said, "Let there be light," but that light was eternal, and that light was from the beginning and shall continue. I believe we want to realize from the very first that the unlimited

with Him is ours in prayer. That the inexhaustible is ours. "My God shall supply all your need according to His riches in glory in Christ Jesus." That we are to attempt that which is absolutely impossible, for Him; and we are to realize that the final is ours as He Himself is to accomplish all.

I want to recall to your minds scripture which brings this out very clearly. I wish those of you who have Bibles or Testaments with you would turn to the third chapter of Ephesians. Paul, in the eighth verse in the third chapter of Ephesians, says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery"—that is where the faith comes in,—"which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent" (here is the *purpose* of it), "to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." This is a movement of the Church of God universally. There is no word substitute for the great word Church of God. Men and Religion means that the Church of God, in all her varied functions, is accomplishing God's work. The Young Men's Christian Association is just as much a part of the Church of God. It is not an organization which relates itself to the Church; it is the

Church acting in a different capacity. Every organization is the Church of God. Again notice this verse, "to the intent that now unto principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God." Every business man, every artisan, every laboring man, is the manifold wisdom of God.

Now note,—it started from the beginning,—
"according to the eternal purpose which he purposed in Christ Jesus our Lord, in whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ," here is the catholic element in it all, the catholicity of God's great truth, "of whom the *whole* family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." He does not stop; this is the reason he prays, "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh

in us, unto Him be the glory in the church by Christ Jesus throughout all ages, world without end.”

Now, men, the power is God's. God is going to use this movement just in so far as you and I believe that God is in this movement; and what the world wants today is less emphasis upon human personality and more recognition of the power of God. And when we realize that no set of men or no organization which we ourselves may form, in itself, can be sufficient to do this work permanently and constructively in the Church of God, then we shall use aright every organization that comes to us, as God-sent and God-used, and depending upon Him will receive the blessing. Men, if ever we want to believe in prayer, we want to believe in it now. The Church of God must work as it prays. When Baltimore was burning up, we did not know where to hold our evening service; more than a hundred of our people were being burned out in their places of business. Ten young men who had confessed Christ in the morning saw their places of business burned to the ground before night. We decided to have a meeting in the prayer-meeting room. Word came to some of us that they needed some reinforcements to go to the city hospitals. After closing the prayer meeting, and exchanging Prince Albert coats for sweaters, we ran down town, but we were praying as we ran. What the Church wants is a pray-

ing force as we work; active prayer, working as we pray.

When I was a lad I was placed in charge of forty or fifty Sunday School children on a picnic. We were all in one of those large carry-all wagons. We had stopped at a little tavern to get another driver, but the horses took fright and started to run away. In my helpless fright as I came out the door I instinctively ran into an orchard and under an apple tree I kneeled down, and poured out my soul in prayer for the safety of those children; but if I had known more, I would not have gone under that apple tree; I would have taken my legs down after that team, praying *as I ran*. What we want is an active sympathetic spirit in *activity*.

We need also an absolute dependence on the Almighty. We need to believe that nothing which we can do, can substitute for what He must do if the work is to be effective. It was my privilege Sunday morning in preaching before the students of the University of Chicago to say, there is no power, mental or physical, in the name of religion, which can substitute for the supernatural in our faith. A student came up to me later and said, "that is the one thing I need, and that is the definition of a faith which means reality to my life."

Men, the world wants that truth. The world wants us to believe in God and believe in prayer. Talk about prayer, but live prayer and act prayer. A few years ago at the Mohonk Con-

ference there came before us an Indian, and on his face were those lines of character and force that make us respect those who trod these shores before we trod them. He stood before that assembly and looked into our faces and never uttered a word. We were embarrassed, but he was not embarrassed. He stood a moment, he stood two moments; and the room was as still as the very silence of death, not a smile. And then in a deep wholesome tone that came from nature, and it seemed as though it came from the very recesses of the forest, he told us in a simple way, that "what the Indians of the United States wanted was Jesu; what they wanted was to know how to talk and read Bible; and how to pray and how give life for fellow Indian; and how to help squaw and how to help child and how to make schools; but what Indian wants is to know that Jesu is in his heart, and that he is praying all the time, and that he is living with the One who loves him, and with God his Father." Tears were in that audience. Mr. Smiley rose afterward and said: "Do you know the Indians of this tribe have a custom before they speak, of looking into the faces of their audience as they pray; they want to look into the face of men as they look into the face of God. All the time our brother was standing before us he was praying that he might say what we needed and that God might voice his thought." This is what we need. Men do not want to hear us. Men are sick of hear-

ing men that have to say something, instead of men who have something to say. There is a great difference. If we are born of God and God is using us, and like Gideon of old, if God "clothes Himself with us," if we are filled with all the fulness of God—I do not know what that means, I want to know—if God, as with Gideon of old, clothes Himself with us, how will this Men's Movement vitalize and release every quality that is Godlike in every human heart. How it will surely thrill.

"Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things" (not there, the things here), "which God hath prepared for them that love Him." Into the great ranks of the Church of God universal, we need the strong iron in the blood, we need the reality of a manhood, that speaks and appeals to the man outside the Church,—laboring man, banker, professor, whatever he may be; and tells him that God in Jesus Christ will have him. And he may live and die in the intensity of a purpose to represent Him; to give Him to the world in this ordinary, sane, and singular spiritual religious Movement.

Now men, may we pray for this? I want the last few moments of this half hour to be spent in earnest petition that God may tell us what to do. Let us in all the sincerity and earnestness of our manhood, ask God to give us the power of believing, determined, persistent prayer here and constantly, that God may use

us in our churches. Let us bow in prayer, and as you are led by the Spirit of God, sincerely and directly and specifically, will you lead us in prayer now; and let there be no vacant moment, but if there be one, let us plead with God unitedly in silent prayer.

NOLAN R. BEST:—Our Father in Heaven, we earnestly pray this great vision which thou hast given thy servants at this time, for the bringing into thy kingdom and for the quickening of the life of those who have hitherto given their allegiance to thee, we beseech that thou will consecrate and fill it with thy power; and grant that this may be the time of breaking forth of new streams of pure life-giving power. In the name of our Saviour. AMEN.

CHARLES S. HOLT:—Wilt thou forbid that we should be so wrapped up in the thought of machinery as to forget our own souls' needs. As we contemplate this great opportunity, we cast ourselves at thy feet for the cleansing power of the Holy Spirit that we may be instruments for use.

REV. ANDREW V. V. RAYMOND, D.D.:—Our Heavenly Father, we realize our weakness, but thou art mighty; and our prayer is thou wilt help us to turn to thee all our hearts in such a way that thy might and power may come into our lives; that thou wilt help us to realize that

the work is thine and the power is thine; and may we as we look back to the days when our Lord and Master sent His disciples forth, realize how impossible it was for them to do the work He commanded them to do until they were filled with His Spirit; as we talk of His work, grant we may pray each for His Spirit, without which our effort will be in vain.

Bless, we pray thee, the one in responsible charge of this movement. May the spirit of the living God possess him; grant that in all of his purposes and plans, in every word he utters, the wisdom and power of God may be revealed.

May the whole land be awakened as never before by the appeal of Jesus Christ; and may God be manifest in so many lives that multitudes may be brought to believe in Him and have Him to reign over them. In the Name of Jesus Christ our Lord. AMEN.



THE LOCAL CHURCH AND THE BROTHERHOOD

THE BROTHERHOOD AND INDIVIDUAL RESPONSIBILITY IN THE CHURCH

BY REV. MAITLAND ALEXANDER, D.D.,
PITTSBURGH, PA.

Fellow Members of the Presbyterian Church:—I come to speak to you here tonight in the face of all that we have heard today, and of a great deal that we have heard in the past few years, concerning some great movements which have characterized the modern advance in Christian practice; to speak to you in behalf of the underlying thing which makes what we have heard tonight of men and the Christian religion a possibility. That institution and organization upon which every part of the superstructure of the conquest of the world for Jesus must rest. That organization is the Church of the living God. My subject has been given to me: "Our Brotherhood and Our Personal Responsibility to the Church," and before we can get any further in this discussion it is necessary for us to understand definitely what we mean when we speak of the Church of God. What is our view of this organization which has come under the fiery tongue of criticism, which has

had to bear the brunt of great opposition, and from which sometimes we ourselves feel that we need to be lifted by some new inspiration and new power, because we have got into what we call a rut?

There are many views held of the Church of God. Some hold the corporate view, and believe it is a corporation gathered to do a certain work. Some believe the Church of God is an educational institution, for the propagation of certain truths in its possession which men must learn. A great many people think the Church is a kind of club, or an association of like-minded men and women, and we are in danger of forgetting that the Church is a *divine* institution, put into the world under the sanction of Almighty God through His Son, Jesus Christ. We are, I am afraid, drifting away from the idea that the Church is the Ark of God, and over and above it and in it is the Shekinah which indicates the presence of the Glory of God. We are sometimes forgetting, too, but we were reminded of it in the first address today, that the Church is the Body of Christ, the Bride, the Lamb's Wife, the finished work of Jesus, and that for which He died that it might one day be presented without spot or wrinkle or any such thing before the throne of His Father. I believe we can not take too high an idea of the organized Christian Church. It is good for us to go back again to those early days when from the Mount of Olives, twelve

men, the organized Church, went down to Jerusalem to wait until the power of the living God should come down upon them and endow them to accomplish their mission. One of the most humbling things to me in all the divine revelation is that into the hands of us men has been given this body of truth, this trust. It is a trust of knowledge, it is a trust of faith, and it is a trust of power; and it has been given to us by the Lord Jesus Christ. You and I stand to the world in the position of Trustees for this great thing, this gospel, which has come to us from the hands of God; which shall issue, if we are faithful, in the regeneration of the world, and in the bringing of all men to a saving knowledge of Him whom to know aright is life eternal.

One of the most touching things in all the Bible is the idea which Jesus Christ Himself had about His Church. Do you remember that day when He had about Him that little company of the apostles, and the great conversation took place between Simon Peter and Himself about His Diety? Jesus Himself understood that Peter would stand in the judgment hall and deny Him. He foresaw that Judas would take the thirty pieces of silver. Jesus understood that the twelve disciples would forsake Him and flee, but in the face of the inconstancy of these first members, the Master flings back into the face of the opposition of all History, His personal pledge that the gates of hell should not prevail against His Church.

Who constitute the successors of these first members of the Church? The membership of a Church, as I understand it, is composed of men and women who have taken upon themselves to publicly confess their faith in the Lord Jesus Christ as their personal Saviour, and to take, whether verbally or silently, a solemn, sacramental obligation in which they promise they will do what Christ would have them do for the advancement of His kingdom, for the spread of His truth, and the glory of His name. I do not think that any Christian Church can contravene that definition of what it means to be a member of the Church. Here we have the divine side; yonder we have the human side. Here we have the promised power; there we have the sacramental obligation. Here we have God revealing to man the whole splendid plan of redemption for the world. There we have men earnestly, unconstrainedly, longingly, lovingly, taking into their hands from His pierced hand this sacred trusteeship that His will may be done on earth as it is in heaven. Uncoerced, we men have accepted His service; now we must see to it whether our work is being done faithfully.

I am sorry to believe that men are drawn out from the definite work of the Church by calls which seem good of themselves, but not directly in line with the work of the kingdom. I can think now of an elder in the Presbyterian Church, a good man, a strong man, but who

felt that he could not find in his own church work for his enthusiasm, and so he got to taking up outside things—religious things in a measure, a certain type of religious and philanthropic service, all very good in its way; but that man let go the things he had promised to do when he united with the Church of God, and obligated himself to do in his own church. He does not go to his evening service. He does not get to prayer meeting. He does not do the things that belong to the routine work of the kingdom. He does not keep his pew full of unchurched men; does not do any of the things he ought to do in support of his own personal and individual church. I do not believe that is right. I believe it is subversive of the very spirit of his pledge, and the underlying principles which he professed when he became a Christian. For there is nothing in the world more solemn than the vows of your sacramental obligation; there is nothing so high as the ideal standard set for you by Jesus Christ, the head of the Church.

You ask me to state for you tonight, if I can, what I believe to be the place of the Brotherhood in the Church. I believe the work of the Brotherhood in the Church of Jesus Christ is to emphasize the sacramental obligation which every man took on uniting with the Church to do his work in his own church where God has put him. I believe when every Presbyterian man and every other Brotherhood man in the

Church of Christ throughout the world does his work *in his own church*, we will have come so far along the road to the coming of the kingdom that we will not be able to recognize the dusty battlefield on which we work today. Here, then, is our call. I believe in a worldwide evangelism. I believe in civic righteousness. I believe in social service, in these great, tremendous movements that belong to our modern day, but I believe a great deal more—and as the underlying basis of it all, that every man must be found faithful *first* in his own church where God has seen fit to put him. The Brotherhood man's first duty is to give his church his best. The man who does not give his *home* his best is not a worthy man. He may not be able to spend much on his home; he may not be able to have that home like many another; and it may not be filled with the vital interest of some other; but after all it is *his* home, it is the place where he owes his tenderest love, his inspiration, his care—he is the head of his home. I believe it is true about the Church. You owe it the best you can give it in every way. Fellow Presbyterians, it is a very easy thing to follow in the assent to great platforms; it is a very easy thing to be swayed by tremendous movements with splendid predictions; it is a very easy thing to believe in great reforms; it is easy to assent to schemes that you yourself do not have to carry out; it is a very easy thing to follow along with a great crowd having intense

enthusiasm, led by magnificent leaders who do the work; but it is a very much harder thing to go back to your obscure church or your great church, and fit *yourself* so that when you are ready you can take a class of boys or girls and teach them the word of God. It is a different thing for you to go back to your church and there bring your best thought and influence, that you yourself may be able to bring about a great advance movement along the lines of the church's efficiency. You remember the man whom Jesus healed said: "I will tell all men; I will go here and there and witness what you have done for me." And the Master said: "Go home and tell *them* what great things God hath done for thee." I believe this is the emphasis which the *founders* of this Brotherhood put on the Brotherhood work. One of the things that impressed me was how the first president of this Brotherhood, in the city of Indianapolis, went around to his friends' houses, and recruited men for his own church prayer meeting, and that has been the symbol of the creed of what the Church might expect through its Brotherhood men. Its aim must be not to spread out into side issues, but to lay hold on men with sufficient force and power to make them work on the line of their own duty in the Church.

I believe, first of all, this responsibility involves the *study* of the individual interests of your own church. How few men there are who

are willing to do that; who will study the religious development, the religious opportunity, the financial problems, the enlargement of the congregation, the Sunday School, the Young People's problems! We will interest ourselves in things that will not touch us too closely. We need to have a resurrection. Our own church's development—what are its lines for advance, and how can we, without an individual work of our own, hope to be a power for our King? Sometimes it seems as though the brains of the Church were wrapped up in a napkin instead of being invested in the work of the kingdom.

There must be a far-sighted policy all along the line, whether it be in big things or little things, and until the laymen come to the point where they are willing to do this, the Church will be under the criticism of those who oppose it. But when you and I to whom have been committed this sacred trust hold fast to our principles; when we do our work as we ought to do it, and plan for the kingdom with the best that we have, then we will find the Church will rise up and be in every community where it stands the power of God unto salvation for every one who believes.

The second thing, I think, in this obligation, involves a preparation on our part to do this work. Preparation of the unprepared. I live in a city where there are great industrial enterprises, where every year there are hundreds of

young college men come to work. I find the men who rise are the men who especially prepare themselves for efficient service along the line of the industry's needs. A man who is willing to throw himself into the learning is the man who ultimately works out his own success and proves a power in the concern. A young Yale man went to work in one of the industrial concerns in Pittsburgh. There was a great deal of reconstruction going on. After that plant was finished I, happening to be interested in him, asked the head of the plant whether he was worth his salary. "Why," he said, "do you know that man, I believe, could sit down and tell you the price of everything that went into that plant, the quality of it, how it was put together. He has fairly lived and slept and eaten and worked with it until he knows the construction of this concern as it stands today as well as I know it." Why did he do it? Because he wanted to make himself indispensable to the man for whom he worked. How many of you are making yourself indispensable to the Head of the Church? I do not mean to your pastor, minister, or officers, but how many are fitting yourselves by study to do your assumed work? Men are standing up in crowds and saying: "I am not fitted." In the name of God, *be* fitted by your own efforts, by your own work, and by the Holy Spirit in you. Moses said: "I am not fit;" Isaiah said: "I am a man of unclean lips;" Paul said: "I

have persecuted the Church of God;" but God did not take these excuses. The rod was given to Moses, the live coal was laid on the lips of Isaiah, the sight of the risen Jesus was given to Paul; and they were sent out to do the things God wanted them to do. Men, you must learn how to teach, learn how to pray, learn to win souls; learn how to constructively build up the Church and be true to the responsibility of your call.

Everything I have said thus far is dependent on your personal conviction about Christ. You can not make strong men in the Church who have not any conviction about the Church or about the King and Head of the Church. I deprecate with all my heart this sentiment which seems to be arising more and more that it matters little about aggressive, positive, virile conviction; that all that is needed is social service. There is not anything that can be done in the world, least of all in the kingdom of God, without convictions that are born out of a stupendous yet sometimes trembling faith; convictions about God, about His Son, about the power of His grace; convictions about the grandeur of His Kingdom, about the other sheep not of this fold whom Jesus desires to bring that they may hear His voice; that there may be one shepherd and one fold. Look at those disciples as they sought for power, with inadequate equipment, poor position, intense opposition. Look at us, with all the parapher-

naliam of Church extension, with the magnificent testimony of the ages of the Church's history to stand behind us, with the miracles of grace that are wrought throughout the world to testify to the Church's power, with talent, influence, and money, and social position. What are we doing in order that we may make Christ's kingdom count? Fellow Christian men, let us listen, if we can, to the testimony of Jesus Himself concerning the predestined and transcendent triumph of His Church, for to me it is a solemn fact that you and I may be derelict to our conviction in the Church of God, but it is not going to make any difference in the advancement of the kingdom. It may stay the progress of the kingdom's chariot for a day; it may retard the millennium year a little, but God's kingdom is surely going to come, and His will is *going* to be done on earth as it is in heaven, and you and I may, if we will, be among those who with the King shall lay down before His Father's throne that unspotted and unsullied and triumphant Church, or we may let go our chance to march with Him to the ultimate victories of His Cross.

To me the secret of the whole life of the Church lies in our response to God's call in our own churches. Have you ever stood in the field in the autumn, and seen the birds getting ready to migrate—how they fly around and around until at some mystic signal they cut through the air, and start to answer in the sun-

shine and among warm breezes the call of their Creator? Sometimes amid the fluctuating masses of men moving in the world there comes to men the call; it comes to every man, but all do not heed it; and when it comes, like the birds, we who hear it must fly that we may do the bidding of Him who calls.

If the triumph of the Church is to come, as it will come, when the King asks you whether you have been faithful, what will you give Him as the evidence of your fidelity? Will you give Him some great general assent that you have given to the propositions of the Gospel; will you tell Him of your endorsements to movements, your attendance at conventions; or will you bring Him proofs of your own work in the place which represents in your life that for which He died?

THE FARMERS' CLUB IN THE COUNTRY CHURCH

BY WARREN H. WILSON, PH.D., NEW YORK

MR. HOLT: I am sure none of us will feel that it is any descent into the parochial and narrow, when we turn to the subject of the claims of the country church. Our topics have balanced and supplemented each other, and I am sure there are many men who want to take home a word to their smaller parish and Brotherhood. There is not a man in the United States who can give us a more effective message on that subject or any other subject he sees fit to take up, than Dr. Wilson, who will now address you.

DR. WILSON: We are in the midst of a period of rapid organization of country people. The aspect of social life in the country is swiftly changing under the pressure of exploitation of land, and of all the resources in the country community. This exploitation may well be lamented, but it is fundamentally a normal process of readjustment. It means the redistribution of the values of land. The farmer is by this exploitation profoundly disturbed. He seeks in the meantime for every kind of organization that

will give him either social, economic, political or religious stability. The need of such organization has not been satisfied, although the number of societies is so many as to be already a burden to the farming population.

It is important, therefore, that, in the first place, the organization of farmers proceed on permanent lines; in the second place, that the organization proposed to a country community shall be in the interest of the farmer himself; and, in the third place, that the organization have national bearings which shall lift it out of mere localism. I realize that, in speaking to this National Brotherhood of our great historic church, these three essentials are, in the Brotherhood, satisfied. I want to urge, therefore, the organization of the Presbyterian Brotherhood in country communities, on an economic basis, in the interest of the farmer and under the close supervision of the National Brotherhood.

The best farmers in America, according to the authority of the professor of economics in Harvard University, are the Mormons, the Scotch-Irish Presbyterians, and the Pennsylvania Germans. All three of these classes are religious in their associations. They are bound together by their faith. All of them farm the land in close association with one another and their social organization is religious. These three groups of exceptionally successful farmers have exceptionally successful and strong

country churches. I am not an authority on economics, but on the country church I am prepared to lay alongside of Prof. Carver's endorsement of their farming the carefully ascertained fact that the Mormons, the Scotch-Irish Presbyterians and the Pennsylvania Dutch have the best country churches in America.

Two of these classes come from Pennsylvania, a state with which all Presbyterians have close association, because in that state are many of our strongest and oldest churches. One of these classes of most successful farmers and successful churchmen is our own. The Scotch and the Scotch-Irish churches in the country have gone through the recent period of reorganization without essential change. In the southeastern corner of Pennsylvania, in Illinois in the central and northern portions, in Ohio, and elsewhere, are Scotch-Irish communities in the country whose organization, essentially religious and neighborly, based upon kinship, economic unity and common religious faith, has survived the acid test of exploitation of land. I want to call to the attention of ministers here present who think they have reached the dead line of forty-five, the pastorate of Rev. J. S. Braddock, D.D., Middle Creek Church, Winnebago, Ill., in the Presbytery of Freeport.

Dr. Braddock went to the Middle Creek church when he was forty-eight years of age. He retired recently, in his ninetieth year, after

a pastorate of forty-two years, and he left the church in a perfect state of efficiency so far as my most critical inspection could discover. The secret of his pastorate was evidently that social organization of kindred who support one another in economic affairs and are bound together by the most intimate social ties, and are organized by a religious inheritance of faith, which we call the Scotch-Irish, for these were his parishioners.

I want, therefore, to commend to you the bidding of Sir Horace Plunkett, the Protestant statesman who has done so much for Ireland in the country-life movement, which is independent of politics. Sir Horace has given his life to the conservation of the soil, of communities, and of the people of Ireland. Turning aside from the well-known political policies so much agitated, he has believed that unless the people in their voluntary associations are benefited, they cannot be helped by political agitation or by changes of law. Sir Horace, in his book about American conditions, insists that the economic betterment is first; that when we approach country people we must come to secure their prosperity and to build up the welfare of the household and of the community. He declares that no religious or social or educational movement can have value in the country, whatever may be true in the town, unless it is fundamentally concerned with the economic affairs of the people.

I come to you also supported in the same demand that our country churches shall be economic and religious in their ministry, by the words of a merchant and philanthropist in our Board of Home Missions, who said at the time I entered this service under the board that "it would not be sufficient to promote evangelism in the country community; but the Presbyterian Church must undertake to promote the economic welfare of the farmer and to build up the country community." This man who so spoke was Mr. Robert C. Ogden, whose experience in business, as well as at the head of large agencies for education, commends his word to us.

I believe, therefore, that in every country community there should be the Brotherhood promoted by the churches, in the interest of the farmer as a farmer. It should contain members of all churches, if possible, and it might well receive others than working farmers. But its purpose should be pinned down to the promotion of the economic welfare of the community. Such a Brotherhood cannot exist without much social pleasure. It should have, I am sure, the service of prayer and song at every meeting, for I do not believe that any Brotherhood should assemble or be dismissed without at least a brief liturgy of praise and worship. But the fundamental business of the farmers' club in the country community is the education of the farmer and his son in the problems of modern agriculture.

In a community in Lancaster County, Pennsylvania, there has been such a club in existence for the past twenty years. Its membership is not very large, for it contains the more intelligent, progressive farmers, but its influence reaches to every boundary of the community, and it has taken up every new policy, being concerned at the present time with the study of the boy problem in that countryside. The essential business, however, of this club is the critical study of farming in that neighborhood. The club meets at the house of a farmer in regular course at ten o'clock in the morning. Until dinnertime the members inspect the buildings and the machinery and the care of the crops on the farm where they are meeting. After the bountiful dinner, which every Pennsylvania man can imagine, the first business of the club is the criticism by the members present of the farm economy, of the care of machinery, of tillage of the soil, the storing of the crops, and the condition of the animals on the farm of their host.

The second business of this club is the study of that phase of scientific farming which is of immediate interest to them in their community. They inherited from their fathers a generation ago a soil which, never as good as that held by the Pennsylvania Germans, their neighbors, had been depleted by constant tillage. It has been their business to restore the soil and to transform the husbandry according to the needs

of the market. By so doing they have maintained a permanent population. By no other method than this transformation could the population have been maintained in that community. Without better farming no inducement could have retained their sons on the farm. Some of the members of the farmers' club in this neighborhood are now grandfathers, and their grandsons are inheriting the land, better tilled and more fertile year by year because of the influence of the farmers' club.

But the end I have in view, and the test of the success of this process, is right here. The country church in that neighborhood has been maintained. Its membership is large, its gifts for home and foreign missions are worthy of honor. That church is an exception among country churches because it is based upon a permanent country population. There is no price upon the acres about that church. The farmers do not desire to sell. They are getting a good and satisfactory living in the country, and the highest element in that living is worship of God. The reason that the country church in many communities is undermined is simply the lack of permanency in the population. Without securing the economic success of the farmer this permanency cannot be secured.

The need of an organization which shall express the farmer's desire for betterment as a farmer is due to the wide variety and the extended character of those agencies which can

help the farmer. The individual countryman is using the daily mail and the daily paper and is more dependent upon them than is the townsman for the purpose of securing help, suggestions and guidance from all sources in the profound problem of successful and permanent agriculture. The farmers' club brings together in the country community intelligence from all sources and interprets that intelligence through discussion for the needs of the local community.

It is enough to mention the National Department of Agriculture, in its varied forms of service to the farmer; the State Department of Agriculture, which interprets the peculiar problems of that particular commonwealth; the various State Universities and Colleges of Agriculture and the Normal Schools, which are studying rural problems in the preparation of their teachers. These sources are widely separated. The farmers' club can be the clearing house of all the material available for that particular community from these sources.

The Presbyterian church at Vincennes, Ind., has undertaken as one of its side issues the maintaining of the farmers' institute, which had fallen into disuse in that community, and has created out of nothing a populous and influential school of scientific farming. This illustrates the value of a farmers' organization in connection with the church. The relations between the rural economy and the country church are so delicate and so intimate that the one can

more than double the value of the other. Just as in the Scotch-Irish community, the farming builds the church and the church betters the farming, so I am urging that in every Presbyterian community a farmers' club shall be the organizing center for building the community itself. I am just as anxious that it be religious as I am that it be concerned in the economy by which the farmer gets his living.

Here is the secret also of federating the churches. We never learn the secret of any future course until we are driven to the wall. In the country community we are today driven to the wall by the overlapping of churches. Think of Center Hall, Pa., with twenty-nine country churches placed in a radius of four miles from a given point. What shall be done in this community to save Christianity? Pere Hyacinthe is quoted as saying: "In the sixteenth century Christianity divided in order to save the churches. In the twentieth century the churches must unite in order to save Christianity." This remark is a true statement of the dire necessity under which country communities are. Christianity is helpless there, if it be longer a divided Christianity. These twenty-nine churches in a community will all together die. Out of this situation of necessity we are learning the expedients by which the churches can be saved. One of these expedients is the organization of the farmers under the

leadership of the men of the churches in the interest of the country community.

Nothing is more difficult than to find the way out of the present condition of overlapping in the country community. The denominations are organized for pugnacity, but not for peace. They are militant states to whom even the gospel of arbitration has not yet become practicable. I do not myself see how of their own forces they can come into federation. Only by some such methods as this great Brotherhood furnishes can our church by organizing the men of the community bring the churches together.

There is another and a choicer aspect of all this work. It is the creation of leadership. My years as a pastor gave me hope that the Presbyterian Church with its splendid equality between the minister and the layman, in which the carpenter and the farmer stand shoulder to shoulder in the leadership with the ordained minister, is a college of leadership for common men. I remember in particular a young mechanic whom I trained to be a leader of the boys in my church who devoted himself to their interest with such zeal that I have never been sure but that he gave his life for them. Certainly his influence on their lives was that of a consecration. My assertion here is that his success was not born of his talents, but his devotion. That whatever the cost to him, he had five years of leadership among men; and they were the greatest years of his life.

I think also of other men, and in particular of one who is the active head of a Brotherhood now eight years old. He has grown with his own leadership and enlarged with his responsibilities. He has developed an eloquence such as few men have and a social gift which amounts to genius, all because in the spirit of Christ he became a leader of men. He devoted to the Presbyterian Brotherhood a fine convivial spirit and a passionate human warmth that once might have been the source of his temptations, but now became the fertile ground of the largest fruitfulness. I am sure that if he were asked today what is his greatest honor and pleasure he would say that the Presbyterian Brotherhood is the greatest experience of his life.

The country community needs leadership. Of two things out of which grows the progressive spirit this is one. These two parents of progress are leadership and dire necessity. If you want to see dire necessity, go to the country community, visit the average country church, and you will find the farmers disturbed and confused, feeling their way slowly out of poverty and not yet accustomed to the apparent prosperity which has come to them, and without leaders for the new day. What I am urging upon you is that this great organization shall develop in the country community the leadership which makes for progress. Necessity is called the mother of invention. I hereby introduce you to the father of invention—leadership

—and it is yours to send this leadership forth among the farmers.

Gentlemen, the providence of God has put at the head of the country-life movement today Christian men. The agricultural leaders are all, I think, without exception, members of Christian churches and men of personal piety and devotion. There may be exceptions, but I do not know them. These men are the presidents of colleges, secretaries of departments, field agents, and superintendents of bureaus which exist for the service of the farmer. There is something about the country life movement which enlists the patient devotion of such Christian men as Gifford Pinchot, L. H. Bailey, Henry Wallace, Kenyon L. Butterfield and Theodore Roosevelt. These men are pleading with the churches for the leadership of the country community. They have done, and are doing, so much that they feel the need of a religious motive before the rest can be done. It is for us to meet them more than half way. They have demonstrated to us, as our churches in Pennsylvania, the Scotch-Irish churches and the Pennsylvania Dutch have demonstrated, that the rural economy and rural religion are one. Agriculture is essentially a religious occupation, and the Old Testament is its book. As was recently said by the president of the Country Life Commission, Director L. H. Bailey of Cornell, "The soil is holy." If this be true, and I believe it is, then the greatest act of the

country community is worship. Then the true association of farmers is religious and the morality of country people is expressed nowhere else than in the teachings of the Old Testament prophets and of Jesus Christ.

REPORT OF THE NATIONAL COUNCIL

REPORT OF THE NATIONAL COUNCIL.

The Pittsburg Convention in February, 1909, directed that the next National Convention be held in November, 1910, but, for various reasons, this was found impracticable; hence, the present report covers a full period of two years.

DEATH OF MR. ROSEVEAR.

The history of the Brotherhood during this period has been marked by great encouragements, but also by great and mysterious sorrows and hindrances. Its most outstanding incident is the sudden and lamented death, on September 7, 1909, of Secretary Henry E. Rosevear, who, after a year of most fruitful service as Associate Secretary, had just been designated to the full Secretaryship upon the retirement of Dr. Landrith from the office of General Secretary to that of Editorial Secretary. The removal of this patient, wise and self-effacing man from the direction of a work whose possibilities he was just beginning fully to grasp, and whose efficiency he had already done so much to promote, and to which he seemed in truth so indispensable, is one of the mysteries of Providence

before which we can only bow in trustful submission and reverently feel that the Lord must have had very important work to be done elsewhere to call such a man away from His work here. Personally and officially, the Council deplores his loss with a depth and sincerity of feeling that cannot be expressed in words.

THE SECRETARYSHIP.

The filling of the vacancy thus created has been the chief concern of the Council during the many months that have followed. If it has been supposed by any one that the members of the Council have been slack or indifferent in the search, or unmindful of the vital importance of securing an executive officer at the earliest possible moment, nothing could be farther from the truth. Scores of names have been carefully canvassed, and proposals have been made to several men, each of whom would have been glad to accept, but, after very earnest deliberation (occupying, in the aggregate, nearly or quite a year), have felt that they could not honorably withdraw from other responsibilities to which they were committed. Other names are under consideration, and the search will be continued until under God we shall be led, as we trust, to the man of His choosing.

In the meantime, the members of the Executive Committee have given such attention to the

general interests of the Brotherhood as their other duties permitted, but have realized more painfully than any one outside could do, the very narrow limits of their possible service, and the absolute need of a strong man who should make the Brotherhood the first and only object of his thought and labor.

CONVENTION AND CONVENTION SECRETARY.

The absence of a Secretary hampered the arrangements for the Convention, and when the cordial invitation of the Brotherhoods of St. Louis was received, it was found necessary, for national as well as for local reasons, to fix the date in February rather than in November. The Council was most fortunate in securing, as Convention Secretary, Mr. Walter Getty, a Student Volunteer, just ordained to the ministry, and providentially detained by family circumstances from the foreign field, where he expects to begin his labors during the present year. Mr. Getty has won the love and admiration of all who have come in contact with him in his work for the Brotherhood, and the Council would gladly have called him to permanent service in the Secretaryship, had he not felt constrained by the prior and paramount call to the uttermost parts of the earth. He will continue to serve as Acting Secretary pending a permanent selection.

BROTHERHOOD MAGAZINE.

In the spring of 1909 the Council, regretfully recognizing the impossibility of Dr. Landrith's return to the active duties of the General Secretaryship, were fortunate in retaining his services as Editorial Secretary. Under his guidance, the Brotherhood magazine has proved a factor of increasing power in Brotherhood life. It seems likely that it will soon be found advisable to publish the magazine oftener than quarterly, perhaps six or even eight times a year. This, with other questions of permanent policy, will naturally receive the careful consideration of the new Secretary when appointed.

COUNCIL MEMBERSHIP.

The Council, in common with the Brotherhood and the Church at large, mourns the loss, since the Pittsburgh Convention, of that prince of Christian laymen, John H. Converse of Philadelphia; also of Mr. J. W. Axtell of Nashville, a man of no less fidelity and devotion to the service of the Church and the Brotherhood.

Mr. John L. Severance, of Cleveland, has felt constrained by other duties to press his resignation, which was presented a year or more ago.

Upon the resignation of Mr. E. W. Johnson of Corsicana, Texas, Mr. William G. Bell of Austin, Texas, was elected to fill the vacancy. His term will expire with the coming Convention.

In addition, the terms of office of the following members of the Council will expire at this time: Charles W. Dabney, Hugh H. Hanna, Ralph W. Harbison, Charles S. Holt, Cyrus H. McCormick, A. B. T. Moore.

PROGRESS; OBJECTIVE; METHOD.

In spite of all disappointments and drawbacks, there has been unmistakable progress during the two years, especially in a deeper and wider conviction of the value of the Brotherhood idea, and a truer and more general understanding of what that idea is, and also of what it is not. In former reports, the Council has endeavored to express its conception of the true function of the Brotherhood, viz.: *to promote and stimulate men's loyalty to the Church and to every organized activity in and through the Church for the doing of all the things that the Church ought to do.* This conception we see no reason to modify; and while it obtains, it forbids the national organization to shut itself up to any special enterprise or activity as its sole or primary "objective." By as much as local interests, opportunities and abilities vary, by so much will the objective of the national Brotherhood vary, as it tries to help forward one thing, or another, or another, according to time, place and circumstances. Some things, like prayer, Bible study and church attendance, are needed everywhere and always; other

things, like Big Brother work or Civic and Social Reform, may be practicable at one time and place and not at another. Uniting all Presbyterian men on the broad platform of loyalty to Christ through the Church, the national Brotherhood seeks to help the local Brotherhood find avenues of usefulness for themselves, and pursue them; to caution against mistakes, cheer in discouragement, conserve the results of successful effort, and stimulate the discovery and pursuit of new lines of endeavor.

It will often happen that in a city, a Presbytery or a larger territory, opportunities will arise for special service on a scale broader than that of the local Church, yet not of national proportions; for example, a city evangelistic campaign, or an anti-saloon movement in a County or State. In such cases, it is the purpose of the national Council to work, through synodical or presbyterial Brotherhoods, or through other available channels, so that the force of the national body shall be felt behind the more local enterprise.

MEN AND RELIGION FORWARD MOVEMENT.

And occasionally, some great nation-wide movement will arise in which the national Brotherhood ought to enlist, so far as possible the interest and enthusiasm of every Brotherhood and every Brotherhood man. Such was the Laymen's Missionary Movement of 1909-1910, though the Brotherhood, with its crippled

forces, was able only partially to meet the opportunity. Such is the impending Men and Religion Forward Movement, which will occupy a very large place at the St. Louis Convention,—a colossal attempt by wise and thorough methods to challenge and command the attention of the men and boys of America, in and out of the churches, to the claims of Christianity upon them for salvation and service. This movement, proposed originally by the International Committee of the Young Men's Christian Association, has enlisted with the Association forces in a common promotion and control the Brotherhoods of the various denominations, together with the Gideons and the International Sunday School Association. Our own Brotherhood is most deeply committed to this enterprise; our Treasurer is the Vice-Chairman of the General Committee of Ninety-Seven; five members of the Council and the Editorial Secretary are members of that Committee, along with many other Presbyterian Brotherhood men. It will be the aim of the Council to relate the Brotherhood to this mighty effort so broadly and closely that every Presbyterian man will have a definite part and receive a personal stimulus and inspiration.

It is interesting to notice that, while the Forward Movement seeks to reach men outside the kingdom and bring them in, its primary function is to do broadly and intensely, for a limited time, what the Presbyterian Brotherhood aims

to do continuously in its narrower field, viz.: to make men more loyal to the Church in all her varied activities, and so to make her more helpful and attractive to the men of this and coming generations.

SYNODICAL AND PRESBYTERIAL ORGANIZATION.

During his whole term of service, and especially from the Pittsburgh Convention until his death, Mr. Rosevear gave much thought and attention to synodical and presbyterial organization, the importance of which was emphasized in the report of the Council presented at Pittsburgh. His careful scheme of suggested synodical and presbyterial constitutions, co-ordinating them with the national organization and with the local units in the churches, has proved valuable and in its general lines has been followed or used as the basis of a large number of organizations completed or proposed. The older synodical brotherhoods of New Jersey, Illinois and Oklahoma have continued their activity with successful conventions and other forms of stimulation to effective work. Formal Brotherhood organizations have been effected in the synods of California, Oregon and Washington, as the direct result of the campaign of visitation hereinafter mentioned. Most of the Eastern and Central synods have given attention to Brotherhood work through strong committees. Highly successful synodical conferences have been held in New York, at Rochester, on the evening and

day before the regular meeting of synod, and in Ohio, at Lima, on an independent date, covering a day and two evenings. The synodical committee of Pennsylvania is planning for a similar conference at an early date. A considerable number of new presbyterial Brotherhoods have been organized along various lines. The functions and particulars of such organizations will be a subject of conference at the St. Louis Convention. It may not be invidious to mention the particular Brotherhood of the Presbytery of New York, which, after a year of effective service, has offered itself to the Council as the host of the next annual Convention.

This distribution of responsibility, incomplete as it is, has nevertheless proved invaluable in the crisis arising from the long vacant Secretaryship. Much of the impulse of Mr. Rosevear's work has continued since his death, and his successor will find the work far less disintegrated than if it had been held more closely in the hands of the central organization.

PACIFIC COAST CAMPAIGN.

One of the most interesting features of the two years was the Brotherhood campaign on the Pacific coast, organized by Mr. Rosevear's efforts through co-operating committees in San Francisco, Portland, Seattle and Spokane. In June, 1909, following the meeting of the general assembly at Denver, the moderator, Dr. Barkley, with the President, General Secretary and Asso-

ciate Secretary of the Brotherhood and representatives of the Boards of Home and Foreign Missions, attended carefully prepared and enthusiastic conventions in each of the cities mentioned, where steps were taken as indicated above for the organization of synodical Brotherhoods and a mighty impulse was given to Presbyterian men's work throughout the whole region.

STATISTICAL.

The records now show 875 societies directly affiliated with the national organizations, reporting 45,000 members. These figures, however, are misleading because many local organizations are affiliated only with and through their presbyterial Brotherhoods. This dual relationship was one of the somewhat puzzling details to which Mr. Rosevear was giving special thought and attention, and since his death it has been impossible to make progress upon it. It is probably safe to say that the number of Brotherhoods thus indirectly affiliated would swell the total by 30 per cent.

UNAFFILIATED SOCIETIES.

It is also true that there are many local organizations which are not affiliated, directly or indirectly, with the National Brotherhood. This is a source not only of regret to the Council, but of serious concern with reference to the welfare and usefulness of the Brotherhoods themselves.

While the Council has never thought it wise to adopt any prescribed form of local organization, or to insist upon uniformity of name or of declared purposes among the local organizations, it will not do to overlook or underestimate the value of *conscious corporate unity* on the platform of Church loyalty and service. Emphasizing, as we do, the necessity of local initiative and variety in work, we emphasize no less earnestly the importance to each local organization of close touch with others interested in the same object. It is well for men to fight the battles of the Kingdom, even separately or in small and scattered detachments; but it is better if, like a mighty army, they move forward under a common leadership and control.

PASTORS AND THE BROTHERHOOD.

It is worthy of consideration whether all pastors have caught the full conception of the Brotherhood as an implement in their hands for setting their men at work at the particular thing that needs to be done in their particular circumstances. Church loyalty, which is the foundation of the Brotherhood idea, implies loyalty to the pastor and a willingness to render the service which, in the nature of the case, he is often best able to plan. Many pastors have borne grateful testimony to the help and support they have received from the Brotherhood organization, and to its enlistment, in united service, of men who as individuals held back

from the things that needed to be done. It would be a blessing to the pastors and to the Brotherhood alike if all would learn to make use of this engine of service, and by such use develop the "Spirit within the wheels," without which all the machinery, of Church and Brotherhood alike, is vain.

FINANCE.

The interruption caused by the vacant Secretaryship has again hindered the development of a permanent financial plan. The pledges at the Pittsburgh Convention, showing a considerable shrinkage in collection, have been supplemented by individual gifts so as to cover the reduced budget down to this Convention. With the employment of a Secretary and the enlargement of activities which must take place, Brotherhood and individual subscriptions must be largely increased. It is hoped that a financial policy may speedily be worked out which will provide a large part of the national budget through some form of *per capita* contribution on the part of the affiliated Brotherhoods.

INTER-BROTHERHOOD RELATIONS.

The cordial though informal relations with other Church Brotherhoods mentioned in the last report have been continued and strengthened. Conferences were held at Pittsburgh just

after the Convention of February, 1909, and at Chicago in connection with the Laymen's Missionary Congress of May, 1910. The most concrete expression of this Inter-Brotherhood fellowship is the joint observance of a world-wide week of prayer for men. At present, for special reasons, it has seemed necessary for the Young Men's Christian Association to continue its special week of prayer in November and for the Brotherhoods, cordially co-operating in this observance, to unite in their own service at another date. This year the Brotherhood week of prayer will be observed during the week preceding Easter, April 9-16 inclusive, and the general topic will be *Sanctification for Service*. A singularly rich and helpful series of suggested sub-topics and meditations thereon has been prepared for this week and published in a leaflet, which it is hoped may find wide circulation among the men of our Brotherhood.

The Men and Religion Forward Movement has already furnished and will increasingly furnish a new field for shoulder-to-shoulder co-operation on the part of the various Church Brotherhoods.

By order of the Executive Committee.

CHARLES S. HOLT, President.

OPEN CONFERENCES ON
BROTHERHOOD
ACTIVITIES

“THINGS ACCOMPLISHED.”

LED BY REV. IRA LANDRITH, D.D., NASHVILLE, TENN.

DR. LANDRITH:—This is to be an open conference. An open conference that shuts up is a bad thing. I am here merely to be an animated corkscrew to ascertain your contents, and I am not from Kentucky, either. I have no disposition to make an opening address; I have an opening to a sixteenthly, but I will make them as we go along. We will commence with the things the Brotherhood has done locally, in groups, in unions, in presbyteries, in synods, in the general council. The report which has just been read of the Council covers the most of what I know of what the Brotherhood has done in a general way, and there is not anybody in the house but you who knows what the Brotherhood has done in local fields. If I could make it any more plain than I have, that this is your meeting, then I would like to know it. If you don't speak, it is your fault. If you speak too long, I have a hammer—three of them—and the President has retired. I hope, however, that you will speak long enough to make your point and give us the information we need.

The Presbyterian Brotherhood is designed

for the promotion of the well-being, spiritually, of the men of the community. Its unit is the local Brotherhood, and the local Brotherhood exists in order that the men who belong to it may become better men and more efficient Christian workers, and that the men whom they may reach as agencies of the Lord, may be brought into proper relations to the Church of Christ. Of course, the local Brotherhood is an institution of the local Presbyterian church, and it works for the welfare of that church, the while forgetting no good thing that can be done in union with other Brotherhoods, or for the general religious welfare of the community, either inside or outside of the Church; but, as was said so well last night, the Brotherhood's primary work is church work, and because it is a Presbyterian Brotherhood, it is Presbyterian church work.

The Presbyterian organization exists merely for the purpose of making the local work more efficient and for increasing the number of local units. It has no great activity outside of that, though there may be some work which the Presbyterian Brotherhood can do which the local Brotherhoods can not do.

The Synodical Brotherhood exists for increasing the activity and practice of the presbyterial Brotherhood and for the benefit of the local organizations also.

There are represented on this floor some interdenominational Brotherhoods, some Presbyte-

rial Brotherhoods, and some Synodical Brotherhoods, and it has been suggested, and wisely, that we might well afford to hear from one or two individuals at the opening, representing each one of these forms of organization. For the sake of getting this open parliament open, I am going to ask Mr. Jefferis, of Philadelphia, to tell us something about the Brotherhood work in his own Presbytery, or in the local organization of which he is a member. I have not seen Mr. Jefferis himself, and I am going to assume that he is going to do this; if he does not, please remember that the middle one of these gavels is made of stone.

J. H. JEFFERIS:—I have but a few things to say, and one is I am thoroughly converted to the Brotherhood idea. The Brotherhood has taken entire possession of my heart. There are two things in Chester Presbytery, from which has been evolved the Chester plan of evangelism, which have come into my life,—personal evangelism and the Brotherhood,—and I have practically surrendered every other line of work outside of my particular Church work to those two things, which we call twins. They are brothers,—Brotherhood and Evangelism,—one works together with the other; and we have found such a development in our Chester Presbytery that has been astonishing to those of us who are working along these lines. The men of our Presbytery have been so stirred by these

two things working together, that today we have men, between forty and fifty men of our Presbytery, who last spring went out into country districts and held evangelistic services in our chapels, some of which had not been open, practically, for years. They conducted evangelistic services to such an extent that many were brought to a saving knowledge of Jesus Christ through the personal efforts of our Brotherhood men.

The Brotherhoods in our Presbytery have developed a class of men who have moral and spiritual backbone,—men who are standing for something definite in the line of good in the Church and in the community. I find they are standing against the effort in all sections of our Presbytery to break down the Lord's Day. We find them standing for civic righteousness; we find them standing for what I think best of all—clean life in themselves. I will never forget a Brotherhood man who had lived a fast life before he came into the Brotherhood. He was an Irishman from the North of Ireland, and he got up in the Brotherhood meeting one Sabbath morning and said, "I have a burden on my heart in regard to a clean life. I feel if I have to speak to my brother men I am to be clean myself, and you know how I have loved my tobacco; but I have made up my mind since I have been a Brotherhood man that I cannot go to my brother and speak to him about the Lord Jesus Christ with a corncob pipe in my mouth

or a chew of tobacco." It struck me that one of the best things the Brotherhood was doing in our midst was leading our men to live a clean Christian life, and when you get a Christian man clean, you have a man of some power which God can use; for I believe God can use anything but a dirty one. We must remember that, if we want God to use us. Let us be clean for the Master's use.

It has developed men so that they shall go out with great longing and desire to win men for Jesus Christ. It develops a man of prayer, and brings other men to a knowledge of the Master who has saved them. That is one of the great features of our Brotherhood work. It has gotten our men together, to stand together, to work together; but, as I have said, one of the great developments we have had in Chester Presbytery is that it has sent men out in the country districts to seek other men; it should put in us that burning desire to go out and reach the other man.

DR. LANDRITH:—This Open Conference is designedly without form and void. So far as I know, the speaker who has just spoken is the only man prepared, and he assures me his preparation began at the door when he came in. If a man has a thought in his heart and experience he would like to relate, this is his opportunity. While you are making up your mind I wonder if any other good thing could come out of

Pennsylvania. What would the Presbytery of Pittsburgh tell us? Will Dr. Jones talk?

DR. JONES, Pittsburgh:—Dr. Landrith said he was not from Kentucky; he did not say where he was from. Dr. Landrith said I am from Pittsburgh. That is true. I am not ashamed that I come from Pittsburgh. Mr. Chairman, one failure in the Brotherhood work in all the states is that we are not well enough organized in the Synod and in the Presbytery. Now, there are enough Brotherhood men here to represent the whole Church, and represent almost every state, and if we carry home the Brotherhood spirit we get in this Convention, we will do wonders. I notice in many Presbyteries taking up the Brotherhood, while they appoint their committees, they are not very active, and it often happens that the men who compose the committees do not have the real Brotherhood spirit. I believe we can do as much for the Brotherhood spirit for the work of this organization as we could in any other way, if we go home and see to it that wide-awake Brotherhood men are on our committees in the Presbyteries and Synods.

We have our Council of twenty-one men, and we keep in close touch with all the Brotherhoods in the Presbytery. We have a very correct list of all the Brotherhood men, not only the Brotherhoods, but the name and address of almost every Brotherhood man in the Presbytery. We have just sent out a letter to the

Brotherhood men, telling them what has been accomplished by other Brotherhoods; telling them what lines of work have been suggested for Brotherhood men; and I believe our organization in Pittsburgh owes its success to the fact that our Central Committee has kept in touch with all the Brotherhoods and members of the Brotherhood, from the organization to the present time. Above all things, the Brotherhood man should be very active and busy in the Synod and Presbytery, keeping in touch with other men and their organization; giving them all the direction it is possible to do. I think, perhaps, the reason they have died out in some sections is because the leaders in the movement have not kept in active touch.

DR. LANDRITH:—I have purposely called these Presbyterial reports because I think if there is any need above another, it is effective Presbyterial organization. President Taylor is here from Illinois.

PRESIDENT A. R. TAYLOR, Decatur, Ill.:—Illinois takes pride in the fact that its synodical organization was the first formal organization in the Union. We have been working on lines familiar to all. One thing we have learned is, we should not expect too much in the way of immediate results for the Brotherhood in the Synodical organizations, in the Presbyterial organization, or in the local organization; and

that it is necessary for us to educate not simply the laymen, but the pastors as well. In a careful study of the field, some of us are well satisfied that we are dependent to a great extent on the direction of the pastors; that the pastors are not aware of the fact; that it is difficult for us to get away from the fact that they are the leaders of the Church, and the instruction must come from them. The general movement is in about the same condition as in other states, where Synodical and Presbyterial organizations have been made. We believe that we have brought forward a large number of men in the Church who were formerly not taking an active part in it. Night before last, at a gathering of the Brotherhood in our own Church, we discovered the fact that there were some twelve or fourteen men who organized themselves under the direction of the officers of the Brotherhood into a flying squadron. This squadron placed itself not only under the direction of the pastor, but the President of the Brotherhood, and they have been doing a surprising amount of work in strengthening the various organizations of the Church. I think myself that the expression used last night and used here this morning shows what we are doing in Illinois—we are “getting together”; we are discovering that there are vast amounts of valuable, usable material in the various churches of our state lying dormant. If we can get in touch with it and develop the spirit of unity, the best and most

valuable material and most helpful material in the Church will be used for the advancement of our Master's kingdom.

We are of the opinion that it must be a matter of education and instruction. Our Synodical Council as well as our Synodical Committee are working together, and after some three years' experience we are working together more earnestly and more eagerly than ever before; and we have a sufficient sum of money in our treasury to send out circulars to stir up the brethren.

DR. LANDRITH:—Can any one get up in four or five minutes and tell about a city Brotherhood?

CHARLES T. THOMPSON, Minneapolis:—I have seen a concrete example of what a local Brotherhood can do, which was so striking I want to present it to you. In Portland, Oregon, I saw walking up and down there a young man with a Brotherhood button on. I introduced myself and asked him what he was doing. He said, "I wear no other button, because I believe in that organization. I belong to a number of others." I said, "What are you doing?" "I will tell you what I am doing. I come from one of the largest and most growing towns in one of our Western states, and I am a member of the largest church there. About a year and a half ago our pastor left, under trying circumstances; our church was practically split from top to bottom. I got the men of our congregation to-

gether. We had the form of a Brotherhood; we determined that, God helping us, that church would not go down; we would stand back of the organization, back of the elders and deacons. We went to work, carried on all the services of the church and put a Brotherhood man in the pulpit because we could get no supply. At the end of the year we had received a hundred into the church, mostly on confession. We had given to all the benevolences of the church fifty per cent more to the carrying on of the work of the church; we have a splendidly equipped church, and the work is going on, and it is the most prayerful religious organization in the city. That is what our local organization has done, and that is worth while. I think it is worth while wearing that button."

DR. LANDRITH:— This conference is about open, ready for you to walk in. Before you do, however, it is desirable for us to have another word from the movement known as the Brotherhood City Union, another form of Presbyterian organization. It is desirable in a city where there is a number of Brotherhoods to have Brotherhood unions. Is there anybody here who has had experience of that kind?

JAMES D. HUSTED, Denver, Colo.:—I want to speak in reference to the work done by our city union, as we call it in Denver. We have some good local organizations of Brotherhoods, who

have been responsible for the conduct of large men's Bible Classes; but in the city organizations which have been under way there seemed but little definite work for us to do, until it occurred to us that the Synodical College, or Westminster College, needed great support in time of extreme difficulty. The men interested in the city union of Denver made up their minds that was their work; so, instead of meeting, as they had previously done, without anything more definite for an object except to listen to excellent addresses, they decided upon a definite campaign involving the city of Denver; and did it so effectively and took up the work the Synod desired to have done, and organized the men so completely, all the men in each church and general committees as well, that the college, which had been languishing and in great difficulty, but looked upon by the Synod of great necessity for the work of the state, was put squarely on its feet and a great deal accomplished in the rousing of the business men of the community as well as the Presbyterian men. In the conviction of the Board of Trustees of that college at this time, the college enterprise was really saved by the definite concentration of effort on the part of the local union in Denver, and great good accomplished for the good of the Church and glory of God, which could not have been done by any other organization. This was done by the city union.

A DELEGATE:—Was it a financial campaign for the college?

MR. HUSTED:—Both the getting of students and a financial campaign, and the conduct of a business organization in the disposition of certain assets; also in the construction of an inter-urban branch railroad to the college building, which was accomplished largely through the definite concentration of the committee appointed to do that thing.

DR. LANDRITH:—That is the first Brotherhood that has ever successfully undertaken the building of a railroad. If our friend, Mr. Taft, Canal, he will know where to apply.

R. B. WILSON, Indianapolis:—Mr. Chairman, the Indianapolis Presbyterian Church Brotherhood was organized at the time of the National Brotherhood. We have been doing some things, as an organization, but the acts of omission are on our minds in Indianapolis more than the acts of commission. We have assisted in establishing a Newcomers' Bureau through the state of Indiana, so we may look after them and see they get into churches, and we have done other things to help the foreigners. We have as a city organization the members of the local churches, who sign application cards and pay should have any difficulty with the Panama fifty cents; but we are now going to organize

local churches and help the local churches to do all of the work the local church demands; not to follow some plan which the National Council may give us, but make each man know he must do something for his own local church. The city Brotherhood will be a clearing house. I believe if we devote our efforts in this way, we will have no more articles asking what is being done and what can it do? It stands for everything you as individuals stand for, and nothing less. If we get busy in our churches as city Brotherhoods, they will not only do what we have done, but vastly more; they will become clearing houses so that each church may increase its own work.

R. C. PHILLIPS, Middletown, Ohio:— I am from Middletown, Ohio, a small manufacturing town in the southwestern part of the state. The Presbyterian Brotherhood has done more in our town than any other organization, regardless of its congregational affiliation. We started out after the Indianapolis Convention with forty-eight. We now have 200, adult and junior Brotherhood. We have our own headquarters, club house, gymnasium, swimming pool, taking the place in our city of the Y. M. C. A. We have no Y. M. C. A., and that is our principal object at present. The life of our institution has been the Bible Class. Membership in our association is limited to Presbyterians, or men who have no church affiliations. Just at present

we have a guarantee fund of \$75 a month, and we are looking for a young man, Presbyterian, as manager of our institution. We have a physical director, but we need a young man, preferably a Presbyterian, as a manager. There is a devout spiritual feeling throughout the entire membership. We are looking forward to a prosperous year.

ANDREW STEVENSON, Chicago:—I think one of the most remarkable prayer groups is in the church where Mr. Jefferis is a member, and the next is the club of the Fourth Church in Chicago. I think, gentlemen, that the men's club of the Fourth Church has done a great work in Chicago. They decided to build a \$500,000 plant, and \$384,000 was subscribed—\$265,000 by members, by nineteen members. I think a large part has come through the work of that club, and when Dr. Stone comes I wish we might hear of that.

MR. HUMPHREY, Chicago:—Our Brotherhood has not been very active this past year, but one thing they have done, which is very promising. They have about forty boys and have elaborated a system of credit marks in which there is a chance to give them a credit for everything they do. The Sunday School teacher gives them a credit for attending Sunday School, for the Bible reading; when they come to church they get a credit and when they bring their fathers

or mothers it is another. It has resulted in our church swarming with boys; we have to get there early to get our pews. There is a prize which is given to the ones getting a large number of credits. I don't know just the prize.

MR. LINCOLN, Joliet, Ill.:—I think Professor Lewis gave a fine lecture on the boys of the country. Professor Lewis is the son of old Dr. Lewis, who was a minister at Joliet. If any of you in any way will get that lecture that he has on the Boy Question, it will be worth all your while. It is one of the finest things that has ever been given in the Church or outside of the Church.

DR. LANDRITH:—That lecture has been published by the Chicago Brotherhood. You can get a copy of it from them.

F. M. ROBINSON, Kansas City, Mo.:—I believe no Brotherhood can show any good reason for its existence unless you give them something to do, and that which you give them to do must be intensely spiritual in its real object. Dinners and entertainments are all right if they lead up to something better, but without something better they are sounding brass and tinkling cymbals. Linwood Church discovered a suburban field in Kansas City. Our Brotherhood took it up and built a chapel; a Brotherhood man is superintendent of the Sabbath School, another

leads the evening service, and another leads the Thursday evening service. In three or four months a church will be organized, and then we will discover another suburban field and build up another church. We have the best pastor in the United States—Mr. Rogers. He is the man behind the gun, but the Brotherhood men do the work. He pulls the string and we do the work. We have a great men's class at ten o'clock in the morning. You cannot have a Brotherhood without the weekly meeting of the class. We have about a hundred business and professional men. They insist upon meeting at 9:30 for prayer, and you know what that means to the pastor. He preaches the best sermons because he knows what is going on before church. The men stay to church. We hold these men, the captains, responsible. This requires work all the time, seven days in the week and every week in the year.

Regarding the Brotherhood magazine, recently we adopted a resolution that hereafter, commencing with each month, every annual dues of \$1.00 will include a subscription to the magazine. We will get 125 subscriptions. We have organized the Kansas City Presbytery, and we are going to organize the Synod of Missouri. We are of the conviction that the convention of 1913 will be held in Kansas City.

CHARLES S. HOLT:— One of the best single, practical suggestions made, is that for the ex-

tension of the influence of the magazine. Every Local Committee should appoint a committee to see that the magazine gets into the hands of the Brotherhood. I offer a resolution to that effect to be referred to the Business Committee.

MAX C. ROTH, Toledo, Ohio:—Out of the fruitfulness of our life and spirit, I want to give you one work we are doing of which I am specially proud. We have 200 members; part of these men have banded together and pledged themselves, from the fruitfulness of our spiritual life, over \$300 a year to the support of a mission in China. We have paid for two years and we intend to continue it.

A. B. T. MOORE, Cedar Rapids, Iowa:—I understand this is an hour in which we tell what has been accomplished. I think in every Brotherhood one thing especially has been accomplished; our President has referred to the doctrine of fried chicken; I believe our Moderator has referred to it as the apostasy that is taking hold of many of the Brotherhoods, making them social instead of religious. I want to emphasize two things that must be the basis of any successful Brotherhood work—the Prayer Union and the Bible Class. These two things must be the foundations; they must be the platform on which the successful Brotherhood is built—the united prayer of the men of the individual church for its own welfare, its

pastor, its meetings, its progress—the study of God's word, the blessed book, the message and only message we have from the Father to know His will concerning us and to know ourselves.

WILLIAM O. LA MONTE, Chicago, Ill.:—The Men's Sunday Evening Club of the Second Church, of which I am a delegate, has recently taken on a new work in coöperation with the women's societies of the Church. We conduct a social, helpful service called the Pleasant Sunday Afternoon in our parish house, where we get a distinguished speaker upon a civic or sociological subject. The best men and women of the city are willing and anxious to come; we have a little music and then a light luncheon for the men and women of the neighborhood who live in boarding houses and have no proper place to spend the Sunday afternoon. These meetings are helpful, and we are enabled in that way to build up our Christian Endeavor Society, which has been in the last year the real striking element of our church life, because we adjourn directly to the Christian Endeavor meeting. We are planted in a neighborhood where we must minister to men, and we dare not shirk that responsibility, and we are enabled to do it. We had a meeting last Sunday, where Colonel Smith spoke of the Civil War. We invited a company of the Boy Scouts. We impress upon the young men, students, many of them, that the men who are doing

things in the affairs of our city are Christian men, these men who speak to them. I would like to ask the question, how can we get the individual man in our Brotherhoods to work with other men? Let me say to Dr. Taylor: Bear the information to your flying squadron that Sunday before last Chicago opened a college of aviation, and we must keep up with that.

HERBERT T. FOLSOM, Lincoln, Neb.:—We have taken up the work and have a live minister and a live church. We have a man who is doing a great work. Last Sunday five students joined churches in Lincoln, largely through the work of our student pastor. Our Brotherhood is responsible largely for the Y. M. C. A. In addition to that, we are largely responsible for the fact we have no saloons in Lincoln.

DR. JAMES E. CLARKE, Nashville, Tenn.:—In a little town of Kentucky, the men of the churches have organized an interdenominational Brotherhood and have closed up the places where the boys are led astray.

H. D. WARD, Indianapolis:—Our church is the Memorial Presbyterian Church of Indianapolis. We have no organized Brotherhood there, but every man in the church and in the Sunday School is a live wire, so to speak. We have a men's class which averaged last year 127 mem-

bers per Sunday, and in the last five weeks this one class, for one thing in particular, subscribed for 432 Bibles to be placed in the largest hotel in Indianapolis, which has 320 rooms. Three hundred and twenty would have been enough Bibles, but 432 will give us enough to supply another hotel in the city. We have no Brotherhood, but we will soon organize one.

REV. GLENN L. SNEED, Dallas, Texas:—I am the representative of a small church, and I want to say in their behalf, when I went to the church where I am now pastor we had no Brotherhood, and the men did not seem well acquainted, so I asked them to come to my house, and introduced them as they came in, and each man said, "I think I have seen you on the car." They did not remember seeing each other at church, although they had been there. We had a talk, and we decided to organize a Brotherhood. As a result of that, every Sunday morning the Brotherhood comes in and holds a five or ten minute prayer meeting with the pastor before the preaching hour. Another definite result—we are calling each other over the telephone to talk over the work of the church. It is a decided sign of progress.

A. G. BUTLER, Overbrook, Philadelphia, Pa.:—Just three things. I can say them in a few words. We have an organization consisting of

fifty members; they have charge of one prayer meeting a month. A while ago our Sunday School needed a piano. In a short time out of that organization we raised \$450, and put the piano in the Sunday School. We needed a new carpet, which cost \$300. This in an organization of two or three years. They are not intensely spiritual, but intensely financial.

WILLIAM A. PETERSON, Chicago, Ill.:—If you don't consider this Brotherhood movement is an excuse for you doing something, leave it alone, and the farther away you keep, the better. The criticism they hand out about the Brotherhood is that we have visions and don't do anything; if you don't, go back and act the part. We laymen are going around and talking about the wonderful things we have done, and forget the dear ministers, who have been eating out their hearts; and, mind you, we ought to be ashamed of ourselves, that we didn't do it before, and it is not the ministers' fault at all.

E. C. OAKLEY, Minneapolis, Minn.:—Our Brotherhood is intensely evangelistic. Also on two week night evenings, these men are the instruments in God's hand to save souls. In another mission, the Children's Mission, this same work is going on and the same results obtained. There are calls from our weaker churches, and the smaller outlying churches; our men go out two by two, and conduct serv-

ices where the pastor is sick, or have no pastors, regardless of denomination. We have prayer meeting before the service. We have Bible classes conducted by the laymen.

W. M. CLEAVELAND, Joplin, Mo.:—The men of our church have an organization five months old, a hundred members. I call up every man on Saturday afternoon. If they are not out to church the next day the men take it for granted they are sick, and they either go or send flowers.

FRANK J. DURHAM, Chicago:—We have a Junior Brotherhood in Chicago. Last Communion fifteen boys of high school age joined the church.

D. W. McDONALD, Decatur, Ill.:—Two men brought together the men in their community in a home and got them acquainted with each other. Four or five men in that community are attending church because they were brought together. Men will come to church if they know men who are in church. Many times we can get them in the home when we cannot get them in the church.

WARREN HUSTED, Greenville, Ohio:—We have a Junior Brotherhood. A Senior Brotherhood took it up a month ago, and last Sabbath morning we had two seats of Juniors and a Junior representative here today.

DR. LANDRITH:—This open conference is just beginning and just getting started; but we turn it over to the tender mercies of the man who takes it up tomorrow.

BROTHERHOOD IDEALS.

LED BY REV. W. A. JONES, D.D., PITTSBURGH, PA.

DR. JONES:— What the Brotherhood should do and how to do it! We had a very lively conference yesterday on the “things accomplished.” I believe that you are all thoroughly interested and inspired by what has gone on before, and I am sure you will occupy the time now without any trouble. If this convention does nothing more than inspire us, it will not do very much good. I believe there is a burden on the heart of every man here who has been attending the sessions of this convention, as to what you are going to do in your local Brotherhood when you return. You may carry a little of the inspiration and fire of this convention with you, but we must do more than that: we must resolve to do something in the work more than we have ever done before. I think it is a dreadful thing for a Brotherhood or a minister or a member of a Brotherhood to ask, “What can we do?” There is so much to do and so much has been accomplished, and there is so much to do in the Church and the Kingdom; it is just waiting for us, and the Brotherhood with its strong shoulders should get under it. I am

pastor of a church where there is a Brotherhood membership of 250 active members; it is not a new organization to burden the pastor and for him to look after. If it is guided rightly and wisely as it is possible for us to guide it, it is the strong right arm of the pastor and the church; and instead of its being a heavy load on him, it lifts him up and helps him in the work of the Kingdom in the local church. We have looked upon the Brotherhood and the Brotherhood Convention as largely a laymen's movement and a laymen's convention. I would like to know how many ministers are in this audience. Please rise. Thank you. I call attention to this. Also on the program there are seventeen ministers and seven laymen. This is no criticism or anything of that kind; the point is this: the Brotherhood cannot get along without the minister, and the preacher cannot get along in this day without the Brotherhood. And it is a great pity there are some ministers in some sections of our Church who do not look with favor on the Brotherhood; but it is gaining every day, and the pastor who will give himself to the Brotherhood will find it an organization on which he can lean and find it profitable in his work.

In looking at the large proportion of ministers, it reminds me of a little story of a mother hen who had three little chickens, two little daughters and one little son. The old lady was very tired, and wanted to go away for a while.

She said to the two little daughters: "Take care of your little brother, because he is the only little brother you have. When you go up to the door of the house for food, you listen, and if you hear them saying the preacher is coming this week, take your little brother by the wings and start for the woods."

The old lady went away and stayed about two weeks, and when she came back the two little daughters met her at the train, and she said: "Where is your little brother?"

They said that one day when they went up to the house they heard them talking about the preacher, and they took to the woods, but little brother fell behind and was overtaken, and you know what became of him. "Didn't I tell you to take your little brother with you?" "Oh, yes, but he could not run as fast as we could, and they overtook us, and he was taken." "That is very sad," said mother.

"Yes," said one of the little sisters, as the tears ran down her feathered cheeks; "our little brother has entered the ministry."

The mother said: "That is all right, for I never thought he would make a very good layman."

This is a men's movement, and there is no distinction here, and the question before us is, What is the work the Brotherhood should do, and how to do it? I like that word "do." If we go home with the inspiration and nothing more, it will not do us much good. What are

our plans for the winter? Without taking further time, let us enter into discussion of this question, What the working Brotherhood should do?

MR. GILLIAN, of Wisconsin:—Let me say to the brotherhoods in the small churches and with small memberships, that I am speaking now for their sake, and representing that kind of church. Our Brotherhood, organized four or five years ago, is in existence and alive. They have sent me twice to the convention and they are poor men, too. We have kept our Brotherhood alive and it is growing. The other Brotherhoods have died at the dining table. I almost shrink from telling you what we are trying to do. First of all, we stand back of the movement which will end in the establishment of a tuberculosis hospital; all denominations are with us, and trained women who are supported by the contributions of the men who find out the needy cases and distressed cases and take care of them. We have mapped out a program; we have eleven ministers and sixty laymen in this Federation. The plans are at work by which we hope to build a hospital, and hope to bring into our fellowship every Christian man and every good man. We hope to have in connection a big farm in the woods by a lake. At one end a place for boys and another for girls, whose fathers and mothers are too poor to take care of them. In connection with that farm we

hope to have a convalescent home and a Nurses' home, and make the farm provide the vegetables, milk, etc.

We have a plan so big that it staggers us, but we hope to do it. More particularly we have been able to secure the co-operation of Roman Catholic priests, by the permission of Father Shannon, to take their turn at the city mission. We have our ministers catalogued, and two nights a week the priests take it. Last year forty thousand men went through that mission. We are trying to bring all the Protestant Brotherhoods into our fellowship. Our most difficult thing is to get all the ministers into harmony with us, and to sympathize with us. Fellowship is our inspiration.

REV. W. F. WEIR, Ashtabula, Ohio:—We have had the Brotherhood supper for a good while, but we were careful to guide the social function to spiritual ends. We have now a Brotherhood Bible Class. Our members are more than the Brotherhood members. We have also what is a new thing, in so far as we know, a Brotherhood Council. The Brotherhood monthly social meetings attended by one hundred men; a Bible Class, with an enrollment of more than that; and a Brotherhood Council which meets Sunday evening before the service. This Council considers the larger business problems. I called this body of men one Sunday night, and they have met every Sunday night since to deal with

Church problems, and they have helped me with one or two important things. Then we have boys' nights, where every man brings a boy. They have taken charge of two Sunday nights. Sunday evening is an open hour and you can have your men come together for spiritual conference. The monthly Brotherhood meeting is a meeting with the Brotherhood Bible Class and Brotherhood Council.

Mr. McCLUSKEY, New Decatur, Ala.:—The Brotherhood is practically new in the State of Alabama and the southern states. I noticed the representation is largely from the northwestern states. It is my prayer this morning, that this convention, that the spirit of this movement be spread over the southern states, and we may get the benefit; and we may learn more to carry on God's business than we have heretofore.

CHAIRMAN JONES:—When I awoke this morning, I thought I was in Pittsburgh from the atmosphere here today. Dr. Alexander has two representatives on the floor and I think we would like to hear from them. I will call on Mr. Parker, of Pittsburgh.

C. ELLSWORTH PARKER, Pittsburgh:—One thing that we have planned to do this winter and we are doing, is carrying on a club Sunday afternoon for unchurched men. When we started this club we were just a little bit afraid of making it too religious. We started with

twenty-eight; ran up to sixty and a hundred. We found we are not in the Master's business to talk social betterment, but we are here to talk Christ and Him crucified. We have been preaching straight Gospel sermons, and our attendance has increased, and men are coming and giving their hearts to Jesus Christ. We give these men a little luncheon and they are not all panhandlers. We have got to beg these men to stay and have a cup of coffee. They come for the Gospel. You will pardon me if I use these plain words, but I am tired and sick of some of the things they tell us; that we have got to take in the priest and the Hebrew to help us out to make our things go. Let us give them Jesus Christ and give it straight in the old-fashioned Presbyterian doctrine. There is Dr. Alexander; he will help us to do anything we ask him to do, but he is going to let somebody else do their part. We are in a peculiar field. We cannot make any grandstand display. We are a downtown church; some come five or ten miles. We found people coming twenty-eight miles and we asked them, "Are there no churches near you? Why do you come here?" And they said, "Because Dr. Alexander is a man's preacher." In his own pulpit, he preaches the straight Gospel to men, and that is what we are trying to do in our Brotherhood. They have taken charge of the prayer meetings. Those that come in street cars and automobiles and walk,—they all get the same; it is urged upon

them the value and importance of prayer in the daily life. There has been one hundred per cent increase. The thing for this association to do is to get in line, through the study of God's word; and he will send us out into the Brotherhoods to do what there is to be done.

REV. CHARLES SCHALL, Greensburg, Pa.:—I think that the presiding officer of this conference ought to tell us about the addition to his church. At that communion service, ninety-two men were added to the membership of the church of which Mr. Jones is pastor.

NOLAN R. BEST, New York:—Mr. Walter Guy, of Chicago, is developing a thing as Chairman of the Junior Brotherhood which ought to have attention from all of our Brotherhoods,—a plan which ties up the boys, which gives them credits and demerits for anything, worthy or unworthy, of the Christian life. A very direct attack, however, on a difficult problem; and for Mr. Guy and for his committee I want to say that they are not only willing but eager to distribute their literature to anyone who applies for it, at 509 South Wabash Ave., Chicago, and anxious that their plan should be put to a test elsewhere; as they are beginning to put it to the test and eager for you to report on the reflections of what is their experimental endeavor on a problem they feel is vital.

REV. WM. L. BARRETT, Bellefontaine, Ohio:—My experience in Brotherhood work is that the Brotherhood which does things is the Brotherhood that studies the Bible. There is a class in Bellefontaine, Ohio. The teacher is here and ought to be heard from. They have organized a Brotherhood Bible Class, beginning with nine men. They have an enrollment of four hundred and twenty-five, and that Brotherhood is doing things for every part of the church, because it makes a supreme study of the Bible.

CHARLES T. THOMPSON, Minneapolis:—I tell you brethren there is one thing that is laid to my conscience and heart, and it is this: These outside works in which our congregations are interested, I believe in them all, but I tell you the thing for a Brotherhood man to remember is when he gives himself to the Lord Jesus Christ, he has consecrated himself first and foremost to do all that he can to make the work of that particular church and of the pastor of that church as effective as possible to the advancement of the world and advancement of His Kingdom. That is the primary object, and if I thought the Brotherhood meant anything less I would not be a member. You think you have business common sense, and you have. Take your business common sense; come together; use that business common sense; find out the problems of your congregations and go to work and assist your pastors and elders to work out the prob-

lems ; and if you will do that you will do more to advance the work of Jesus Christ. I am just sick sometimes when I hear one of the grand causes presented, the cause of ministerial relief, home missions ; magnificent causes that ought to inspire our hearts and bring from our pockets such amounts that the treasury of the Lord will be overflowing. I doubt if three per cent at least of our churches know what the ministers are talking about. Get them interested in the work of the church. Get them to solve the problems, which are there, to equip your Sabbath Schools, how to provide the teachers, prepare the men and women to teach the classes ; and above all things, brethren, try to make your individual church, try to make the pastor of your individual church just as effective in the Providence of God as you can possibly do it, and if you can do that you will be a real Brotherhood man.

REV. W. L. BARRETT, Bellefontaine, Ohio :—
When you have a Bible Class carry out the International Sunday School lessons and not social problems. I want to say to you that the Brotherhood of Bellefontaine has all kinds of men in that class. Men who are church members and men who have not been in church for thirty-five years, and they all attend regularly. We have followed the Sunday School lessons.

A DELEGATE :—We are educating the people for enterprises in our church. Three or four

years ago the Brotherhood assumed the Sabbath evening services. One of the features is occasionally to have one of the great enterprises of our church presented. We have the freed-man's problem presented and the Missionary enterprise. It was interesting to the people. Our president presides, reads the Scripture, some member of the Brotherhood leads in prayer, and that evening the pastor takes a back seat.

DR. HARRIS H. GREGG, St. Louis, Mo.:—The men of this church desire that the men who leave this convention will not only talk about studying the Bible, but take it up. I asked Mr. Springer to get a number of copies of the "Crowned Christ." Such a book about the person of our Lord is invaluable for your own personal life. We have a table of tracts this morning in the vestibule. On your way home we would suggest that you win a soul to Christ. That you may do that, you may get a leaflet, "Safety, Certainty and Enjoyment." Ask the Lord if he will not give you a soul on the way home. The first soul I ever led to Christ was on the New York Central; he had been away from his home for seven years and everything had gone to pieces. He went home to his mother, a widow, telling her he had accepted Christ.

A DELEGATE:—The Brotherhood of Washington, Ohio, has made two solemn promises, to attend the evening service in a body; the other

to attend the Bible Class every Sunday morning or have an excuse.

A DELEGATE:—Our Brotherhood is planning in the next two weeks to make a religious canvass to locate the young men in the various rooming and boarding houses; and the Brotherhood is to be divided into certain companies to be responsible for each district. Each member of the Brotherhood will try to bring one young man into relationship with the Saviour. We are looking forward to a season of spiritual development.

CHAIRMAN JONES:—I will close this conference on time. What you have asked for is hard to speak of in two minutes and a half. Just this. On Rally Day, the last day of September last fall, we had a large congregation present and were very much pleased, all of us, with the service. Next day I visited an old gentleman and when through telling him about it he asked me, "Was anyone converted? Were there any conversions that day?" And I did not know that there were. It came to me as it never came before, and I called the session together and told them about it; and they suggested we begin with the Brotherhood and work through the Brotherhood, and lay our plans and get the Brotherhood together. On Sunday afternoon the Brotherhood met to hear the plans. One hundred men that afternoon signed a card prom-

ising to lead one soul to Jesus before the communion season. The session kept in touch with them, and we also gave to each man who signed a card the name and street address of three or four persons to be called upon, to present this matter to them, and from the pulpit and every opportunity we had we kept this thought before them. We promised them they were not to be asked to unite with the church or to come to the church services, but to put to them the question of their personal salvation. You will be surprised how gladly men will receive you when you go to them about their personal salvation and try to point them to the Lamb of God. On the morning of our Communion Service, ninety-four persons were received into the membership of the church; fifty-two were men, and all were ready to testify that they had been spoken to by men of our Brotherhood on this question. That work is going on yet. We had our church, which seats nearly seven hundred, on that day, filled fifteen minutes before service. Had to turn them into the lecture room; had to call a minister in to administer the Lord's Supper to them. We are progressing on the same plans towards the Communion in April, when we hope to receive, if not one hundred, at least half a hundred through this personal campaign. Here is what every Brotherhood can do and here is how you can do it: the work of personal evangelism. There were men in our Brotherhood who said, "I do not believe you can get

our men to do it." A hundred signed cards and they did it. They were gladly received through the community and this is a work which any Brotherhood can do. I thank you for your great assistance as well as for your patience.

PRESENT DAY PROBLEMS.

LED BY MR. THOMAS E. HODGES, PRESIDENT-ELECT OF
THE UNIVERSITY OF WEST VIRGINIA,
MORGANTOWN, W. VA.

MR. HODGES:—I am glad, indeed, to have this privilege. I am unworthy to fill the position assigned me here, but I am glad to have some hand in taking up the discussion of these present-day problems; and let me say they are not, perhaps, more present-day than the other problems we have been discussing, for this has been a convention of problems, and that is why we like it; they challenge for solution, and that is where it gets close to us men. We have had here the problem of the Men and Religion Forward Movement, of the Evangelization of America; we have had the problem presented to us of the Bible and its study. We have had the problem of the world-wide work of the Church in Missions. We have had the problem of individual loyalty; we have heard the problem of the rural church. Here, grouped together, this afternoon we have three or four problems, to which we must give a little time.

We think, doubtless, our problems are great problems, and I suppose they are; if they were

not they would not be worth while for us to consider. But men, it has been the privilege and high mission of the church of Jesus Christ to solve great problems all through her history. There were problems in the days of Paul; there were problems in the day of Luther and Calvin and Knox, and those of later days; and yet under God they were solved. The problems of the twentieth century are not for contemplation, they are for solution, and they appeal to men. In the time for these problems this afternoon, perhaps little more can be done than to state them. Do you not know that a problem clearly stated is well on the way to solution? If we could get nothing more done than a clear statement of the problems before us, as followers of Christ, he will lead us to their solution. I do not know what the speakers will say, and it is well, of course, that I do not. I have but one thing to bespeak for them. That they shall be on the plane of Christian optimism; they will not present these problems as insurmountable barriers, but show them to us in a way to make us feel that the solution of them is to be, in part at least, attained. The first one is the splendid problem of Religion in the Home. I know of no one more able to discuss that than Professor Erdman; he needs no introduction.

RELIGION IN THE HOME.

REV. CHARLES R. ERDMAN, D.D.:—There are no insoluble problems in this world; and in the

sphere of religious experience that is especially true. This problem of Religion in the Home is so vital and important just because it is so inseparably connected with all the other great problems that come to us for our consideration and solution. For instance, if we were speaking of the matter of ignorance of the Bible; if Professor Phelps, of Yale, is telling us of the ignorance of the student, it is because of the ignorance in the home. If Mr. Mott gives himself for three years to the study of the problem of the decline of candidates for the ministry, he says chiefly and specifically it is because of the decay of religion in the home. If we should go on to discuss Sabbath Observance, we see it is because of the decadence of religion in the home. We know all these things and we appreciate the problem.

What has the Brotherhood to do with this vital problem? That is what we want you to consider this afternoon when I have done. What can the Brotherhood do? The Brotherhood can present to the men of the Church as representatives the problem; and it can ask the men to assist with the solution. Our individual Brotherhood meetings should be reflections of this great convention, and we should present these problems and enlist the sympathy and prayer and interest in the thought of our men. What can you do, brothers? How much does it press on your own hearts, religion in your family circle? What can we do? We can create

in our own home circles an indefinable Christian atmosphere, suggested, for instance, by Mr. Trumbull. When the father of the family, when the husband, the head of the family, may bring every question and view it in the light of the conscious presence and power of the divine Saviour and Lord, an atmosphere can be created which may be indefinable, but all powerful. Specifically and definitely, I suppose the problem centers around the family altar. I need not repeat the statement that the family altars are falling down, and if they are falling down in our homes it is because of the indifference of the men. There is the responsibility of the men.

Not long ago I was called to the bedside of a woman said to be dying. After I prayed there, I spoke to the husband in the next room. I said, "Do you have a family altar in this home?" He said, "No." "If the Lord answers the prayers," I said, "that we have been praying together; don't you want to promise me and your Lord that henceforth you will always have family worship in the morning?"

With tears in his eyes he said, "Until I was married I always read my Bible every morning."

"Do you think the reason you have no family altar is because this dear little wife is at fault?"

"Oh, no; of course not."

Why is it we have no family worship in our homes? How far are we responsible? I know

it is a problem. I know in some cases it is almost impossible for the father to have family worship; he leaves home before it is light and gets home after the children are abed. I know it is so. If we go back to our homes and churches to see what we can do I am sure we will see changes worked and altars erected. The blessed influence of these altars! How many souls have been brought to Christ through the influence of the family altar? I have in mind a family; and there came into that home two Swedish servants, and these maids were not Christians, either one. I was surprised to learn in that home circle, while no word had been spoken concerning Christ or religion to either one of these girls, how within three months' time they had both been brought to a personal knowledge of Christ as Lord and Saviour. How? Because they had been invited to the brief morning worship, and they had heard the Scripture, and they had followed the prayer, and they had found Christ. It is not only upon those that are not Christians the influence comes; it is upon the father that reads. The sainted pastor of this church, Dr. Brookes, found at his own family altar a marvelous blessing which blessed a large number. The first time I heard Dr. Brookes speak, he said: "What led me to the study of prophecy was an experience in my family worship. I had been reading in the New Testament and had finished Jude, and said that as the next book was

Revelation, and we did not understand it, we would not read it. I went to my study after a while and I thought of what I had said, and what I had done, and I thought I would take up that Book of Revelation and read it myself; and I took it up and read, 'Blessed is he that readeth the words of the prophecy of this book.' The thought came, have I been denying that to my family circle?" He read the book again and again, and he was led in this way to a study of prophecy. Have we been denying something to our family circles? Have we been denying the Word of God? Have we been denying prayer,—the influences which we might exert in our family circles; those influences which will abide forever? They used to tell us an old fable of the submerging of an Island on which there was a monastery, and in which there was a chapel; and that a bell had been heard to ring out over the dark waters until the Island was submerged. The story was, after it had been submerged, long years after, the sailors on a quiet night would still hear the sounding of the bell that had been submerged. We do not believe it. We do believe this,—there is not a man today who can look back in his quiet times, and when he listens cannot hear the sound of his father's voice as he knelt in prayer; the message from God as it came to him as a boy by the family altar; he is cheered and strengthened and empowered for the service of his Lord. Solve your own problem in your family, then see if you

cannot lead your brothers in Christ into the blessed privilege of a family altar.

I was asked to reserve the last two minutes for any that might ask questions.

A DELEGATE:—What is done when there are Catholics and Protestants in the same home?

DR. ERDMAN:—I can say frequently that Catholic members of households appear willing to come to the family altar. I should always invite them.

CHAIRMAN HODGES:—It is a far cry from the conditions of fifty to seventy-five years ago, when men labored for themselves and sold the product of their labor chiefly. Now we have the division into employers and those who work for others. It is a matter of great pride that our Church is setting itself to grapple with this problem and its solution. We are going to give a little time this afternoon to the problem of the Church and the Laboring Man, and it will be discussed by James J. Phillis, Coraopolis, Pa.

THE CHURCH AND THE LABORING MAN.

JAMES J. PHILLIS, Coraopolis, Pa.:—I come from the Railroad World. I come in my humble way to try and present to you the claims of the laboring man. I cannot help but think of the text of the Master when he spoke of the sheep of the other fold. The laboring men are the sheep

of the other fold. I might illustrate this by a personal experience within the last three months. I was riding on the freight elevator in one of the large department stores in Pittsburgh, and started up a conversation with the operator and began to present to him in short time the claims of Jesus Christ, and left him after I had in my weak way done the best I could. He reached in his pocket the next time he saw me and said, "Here is something I would like you to read." I remember this about it; it stated that a real live pastor out on the western sections wanted to know why the working man was not in the church. He prepared a stereotyped letter and mailed it to laboring organizations with certain questions. One of the organizations, a typographical union, appointed a committee to investigate. I don't mind all the answers; I do mind this one, "If the men that are at the head of our organization are church members, and we see them going to church, and if the church stands for that kind of men who want to hold us down to long hours and less money, we don't want any of it." That is the solving of the problem; what part have you and I and what are we showing to the men? Are we standing for these things, less wages and longer hours? That was the reason they did not want any of it.

Men of the Presbyterian Church, we have got to get away from such a standard. We have

got to set the standard higher, if we want to get the workingman into the Church. I recall last Sunday I was out on some automobile work under the auspices of the Y. M. C. A. in front of the Union Station. I was introduced to make a little address, and next day there came a young man and said he heard the address and wanted a position. I was instrumental in getting him a position. We hold a shop meeting every few weeks; I believe in carrying the religion to the men; so we hold a shop meeting. On the platform one day we had a Presbyterian minister from the South Side. After the meeting was over I was telling about this young fellow I had hired there. He moved to the South Side; he had separated from his wife and they had two little children, and after he had found work we got his home started again. This minister said this man was a Lutheran and the wife was a Methodist, and we got them into the Presbyterian Church. The Gospel of Jesus Christ was being preached around the platform and places of business; it is our business to carry the gospel in the shops. They are ready and waiting for it. They do not want to hear any tommy-rot or baby-talk. They want to hear the real story of the Cross; they want to hear of the saving power of Jesus Christ. I recall a young fellow who at one time was left \$12,000, and went abroad and came back with nothing. I said to him: "Jack, I would like to see

you use your life for Jesus Christ. I will not ask to cut out drinking or to cut out your card playing; I will ask you not to do anything but ask Jesus if he would want you to do those things." "Oh, no," he replied, "I could not do any of those things if I should do what you want me to." We have not that conviction to stay away from theatre parties, and card parties; yet the working man, down and out, has that vision and knows what we ought to do and what he ought to be.

I believe we ought to do this work because of the bigness of the problem. It is a big problem, and that is the reason that it appeals to the manhood, to you and us as Presbyterian men, to organize a little meeting; we can get the workmen there and you can get the strongest men in the church to come and give them the Gospel. We can get Dr. Alexander and Dr. Young; they are glad to give the men the Gospel and tell the story of Jesus and his love to the men who are waiting for it.

CHAIRMAN HODGES:—That is what we might call a warm member. We will think about this when it is all over and perhaps when we get back to the work in our homes we can carry out the suggestions thus presented to us.

Now we come to the problem, "The Place of the Church in the Life of the Community." This is to be discussed by George E. Raitt, of Pittsburgh.

THE PLACE OF THE CHURCH IN THE LIFE OF THE COMMUNITY.

GEORGE E. RAITT, Pittsburgh:—Mr. Chairman and Brethren of the Convention:—If there were time this afternoon, I wish I might convey to you the respects of the men of the United Presbyterian Church, and tell you we are all very profoundly praying for the time when we will all be united (applause) Presbyterians. (Laughter.) I feel very much at home here. You have exalted Jesus Christ our Master so much; I feel anybody, any Christian, would feel at home in this gathering. I have been asked to speak on The Place of the Church in the Life of the Community. I know of no better definition of the Church of Jesus Christ than given to the man to whom Jesus Christ said: "On this rock I shall build my Church, and the gates of hell shall not prevail against it." Peter, speaking to Christian men, says: "Ye are an elect race, a royal priesthood, an holy nation, a people for God's own possession," and I do not know where you will find a more scientific definition of what the Church of Christ is than those terms. "Ye are all this that ye may show forth the excellency of Him who hath called you out of darkness into His marvelous light." There we have the place of the Church in the community. It ought to be uplifting in the educational forces. I believe the Church of Christ ought to be a social feature, not only of the rural community but in

the city. I believe the Church of Christ ought to be an economic force, and we will not be brought into the golden age until people begin to regulate their own life by the golden rule. The peace of this world,—we will never know what peace is until the Prince of Peace reigns in the hearts of the people. That is not the purpose of the Church. The great purpose is to show forth the excellencies of Him who has called us out of darkness. How are you going to do it? Suppose you want to have one man know another. How are you going to do it? By telling how he looks? By talking about what he does? Not until you bring the other man into contact with your man and let him have a meeting and acquaintance with that man. The Church of Christ is the Body of Christ, and just as the body is the medium by which we know human souls, so this body is the medium by which we can get men to know Christ. If nothing more had been said at this Convention than was said by Mr. Trumbull, it would have been well worth while to go from San Francisco to St. Louis to hear it. God has given this world many remarkable gifts; given us great blessings; but God has only given this world one unspeakable gift, and until the Church of Christ makes its chief business to make Jesus Christ known to the community it is failing of its purpose.

May I give you an illustration before I sit down. Until about three months ago I was pastor of a church in Philadelphia. There came to

that church for about five years a cultured fellow, a man up in all the questions of the day. I used to wonder why he came to church; I could not get near to the man. Two weeks before I left my church I was sent for by this gentleman. When I came into the house he said to me, "Mr. Raitt, I have been convinced that there is such a thing as spiritual power, and I believe as never before that Jesus Christ can live in the life of a man; and I want to tell you that I believe that is worth more than all the millions of Rockefeller, or anyone else in the world. I am bound I shall have it for myself if possible." I told him that I believed God meant it when he said, "They that search for me will find me." The last Sabbath I spent in that church I had the joy of not only receiving the man but his little ten-year-old boy into the Church of Christ; and I went home with him, and I asked him if he would kindly tell me what it was that convinced him that there was such a thing as Jesus living in the life of a man. He told me of the illness of the wife of a man in the church. "As a good neighbor I thought I should offer my sympathy. 'I appreciate your kindness,' he said, 'but I want to tell you kindly, if your sympathy was all I had to depend on I would be in a sorry plight, but I have a power buoying me up that is more than in any man.' I told my wife he had a power that I did not know anything about. I watched that man from that day to this." And after I talked with him about it, I talked to the

other man, and he said: "I used to wonder why he came over so often." My friend told me that, "after watching him for three years, I am convinced that Jesus can live in the life of a man and is the best thing any man can have." I asked him what would be his advice to a pastor and he said, "Get such and such a man (calling him by name), and these other men like them, and get them to themselves and reveal to them Jesus Christ, and send them out; and I want to tell you, Mr. Raitt, that I never knew what life was until Jesus came to live in my life."

A young man volunteering to go to Africa as a missionary passed a creditable examination, and after it was all through they said to him, "My friend, you have passed one of the best examinations that a man passed before this board. Before you receive your appointment, I would like to ask one more question. Suppose after you have been in Africa ten years and been successful, King Leopold would come to you and offer you ten thousand dollars a year to go in his employ, what would you do?" The young man, who was sincere and thoughtful, looked down a few moments and replied, "If King Leopold would make me an offer like that I think, I don't know, but I think I would take a good look at the Lord Jesus Christ and I would say no." My brothers, can we not as members of the Church of Jesus Christ have Christ living in us, so that our brethren living in a community can see Christ when they see us?

THE BROTHERHOOD
AND THE BIBLE

THE BROTHERHOOD AND THE BIBLE

BY PROF. CHARLES R. ERDMAN, D.D., PRINCETON, N. J.

Mr. President: Bible study and prayer are inseparable sources of the spiritual strength demanded for the service of the King. Prayer is the necessary atmosphere for profitable Bible study, but habitual Bible study alone secures perseverance and power in prayer. George Müller, the famous founder of the Bristol orphanages, was a famous modern exemplar of the ministry of intercession; yet he stated that he failed in his plan and purpose of beginning each day with a season of prayer, until he adopted the method of first opening his Bible; and then, as he read, he found himself instinctively returning thanks and offering petitions. As God spoke to him through the Word, he was impelled to address God in prayer.

And this relation which Bible study sustains to prayer it sustains to all departments and forms of Christian service. It thus suggests to our Brotherhood both a worthy objective and also a means of increasing the efficiency of all other lines of work. There are many such lines. The "Things Accomplished" are very numerous. A recent issue of "The Presbyterian

Brotherhood" contained a list of, not "57 varieties," but 87 varieties of service which the Brotherhood has undertaken with success. It included almost everything, from the promotion of sociability to the prevention of tuberculosis; from preaching to baseball. Some hungry brotherhoods seem to "eat to live," some "live to eat"; some idle or hibernate in the atmosphere of "smokers," while some take themselves very seriously and seek to superintend the earth. But in this curious catalogue of endeavor, my eye fell on a golden aphorism: "Found—that the Bible Class gives immortality to the Brotherhood organization." This is a striking way of stating the thesis that the stimulation of Bible study, or the increase of Bible knowledge, is not only a worthy end in itself, but given inspiration and guidance to every legitimate form of Brotherhood work.

For instance, certain brotherhoods are endeavoring to do something for the betterment of civic and political conditions; but the Bible is the very foundation of our free institutions, the palladium of our national life. Amidst the present confusion of social theories, there is one infallible guide: it is the Word of God. Christian principles and Christian ideals must mold our civic and national life. The Bible alone can give the light for intelligent activity, the motive for unselfish service. In a public square of an eastern city stands an imposing bronze statue of a Pilgrim, who, with confident step and de-

terminated look, is moving forward to aid in the establishment of an imperishable state; and in his arm he is clasping a massive copy of the Bible. This is to be his counselor, his instructor, and his guide. For us, as citizens, nothing can be more patriotic, no social service can be more real, than the stimulation of the study of the Word of God. If we are going to follow in the footsteps of those who gave us our national freedom, it will be only as we too are upholding the Bible, and seeing to it that Bible truth is made known to the men and boys of our nation. We like to pause today and pay our tribute of respect to one whom God gave us, the great hero, who was "first in war, first in peace, and first in the hearts of his countrymen." If we are true to such leaders we shall see to it that this Book has a first place in our churches, in our schools, in our homes, and in our personal lives.

Or again, our purpose may be the advancement of evangelistic work. "The Brotherhood and the Gospel" is our Convention theme. Our hearts are thrilled by the prospects of the "Men and Religion Movement." How better can men be prepared for this great enterprise than by having placed in their hands the Word of God? I see in vision another "Pilgrim"; he is being pointed by "Evangelist" toward the wicket gate and the way of life, toward the Cross and the Celestial City. He is so eager to receive guidance because, while there is a burden on

his back, there is a Book in his hand. The book has told him of his need and awakened within him a longing for light. We must place this Bible in the hands of men if we would have them aroused to their deepest needs, and started on the path of life. So, too, if workers are to be found, personal evangelists seeking to guide individual souls, it will be among those men who know the truths of the Bible, and the Christ of the Bible, and who believe "there is no other name given among men whereby we must be saved."

Or again, if the Brotherhood is to be an aggressive missionary force; if it is to be inspired by a true breadth of vision; if it is to encourage mission study classes, and to worthily support the supreme enterprise of making Christ known to all the world, it will only be as its members are keeping in vital contact with the Word of God. The Bible is the missionary book; it outlines the missionary programme; it voices the missionary appeal; it inspires the missionary motive. As was well said by a speaker at the Edinburgh Conference: Men will not be moved to missionary service by the statement of how many heathen are without Christ, or how much money will be required to evangelize the nations, but by a clear vision of how much it cost to redeem the world. "He loved me and gave Himself for me"—that is the thrilling message of the Bible—which men who would have a missionary spirit need to read

again and again, until they are eager to live "no longer for themselves, but for Him who for their sakes died and rose again."

So, too, for all phases of Brotherhood work, the stimulation of Bible study will result in new efficiency and power. Nor is the task novel or difficult. It seems to be agreed that no other effort has proved so easy to inaugurate or so certain of results. The easiest thing is not usually the best thing, and the hardest tasks make the most powerful appeal to strong men; but some of us are of such unheroic mold as to confess to ourselves that we are not the less willing to undertake tasks of supreme importance when we are assured of measurable success.

Bible study can be stimulated by the organization of *Bible classes*; this first and most obviously. The Brotherhood is here not usurping the place of the Sabbath School, but only rendering invaluable and needed aid. The Sabbath School problem is one of the most vital in the present life of our Presbyterian Church. It is stated that 85 per cent of all the additions to our church are from the Sabbath School; but 75 per cent of our Sabbath School scholars never unite with the church. This last startling assertion is based upon the fact that less than 3 per cent of the scholars are received into full church-membership each year, and the average period of attendance is about ten years. Of this 75 per cent of Sabbath School scholars who

leave the school without uniting with the church, the larger proportion are young men. Here is the opportunity for the Brotherhood. Its plan of organization, its social features, its flexibility of method, make it a fit instrument for the formation of classes, which will not only retain the interest of young men who have been members of the school, but which will secure the attendance of men who have been connected with neither school nor church. In the establishment and conduct of such classes, the endeavor should be (1) to retain a vital and organic connection with the Sabbath School, whether new classes are formed or groups of classes are united or federated by the Brotherhood. (2) Bible study must be the actual work of these classes. The teaching must not assume the form of mere desultory lectures on social and moral and religious themes. (3) The aim must be efficiency rather than a large enrollment. Success must be measured by results in awakened interest in the Bible, in personal dedication to Christ, in zeal for Christian service. (4) The effort must be to reach men most in need of religious influence, and least likely to have opportunity for Bible instruction. These most needy groups will often demand the adoption of extraordinary methods, such as those of the Home Department of the Sunday School, the Extension Bible Class, the Shop Meeting, or the "Railroad Service" of the Young Men's Christian Association. (5) Men must be encour-

aged to fit themselves for Bible-Class leaders. Here is the crux of the problem of the modern Sabbath School and of the related department of Brotherhood work. The supreme need is of teachers and teacher-training classes. Surely, the organized men of the church will not fail to respond to the cry for leadership in this important field of Christian work.

Interest in the Bible can be increased by occasional *courses of lectures* on Bible themes, delivered under the auspices of the Brotherhood. A layman, a former member of this very (Compton Avenue) church, recently delivered at Princeton a lecture on "The Tabernacle," using an admirable model, and deeply interesting an audience of men to whom such matters might be regarded as familiar commonplaces; but real knowledge of the Bible is surprisingly rare, and a true setting forth of its contents is of perennial interest. "The Bible and History," "The Bible and Modern Excavations," "The Bible and Social Problems," "The Bible and English Literature," are examples of themes which do not fail to attract audiences of thoughtful men.

The Brotherhood can stimulate interest in Bible reading by systematic efforts along the line of *distributing copies of the Bible*, or of the New Testament, or of the Gospels. Most of us are perfectly familiar with the work of the "Gideons," the "Christian Commercial Travelers' Association of America," who have placed

some sixty thousand Bibles in the bedrooms of hotels in the United States and Canada. The proprietor of a hotel near St. Louis noticed that the introduction of these Bibles resulted in doubling the electric light bill, but was willing to have it even larger if occasioned by Bible reading. And "the entrance of the Word" does "give light." A young man from Georgia testified: "I went into my room at a hotel some months ago, and saw on my table a Bible bearing the "Gideon stamp," the first Bible I had seen for many years. It reminded me of my mother. I sat down and read it, finding many of the passages she had read to me in my boyhood days, and I confess it went to my heart as nothing ever did before. That night I went to prayer meeting, found Christ, and have been serving Him and carrying a Bible in my grip ever since."

Most of us, also, are acquainted with the Pocket Testament League, each member of which is given a special copy of the New Testament, on promising to carry in the pocket the Testament or some part of the Bible, and to read at least one chapter every day. In this way hundreds of thousands of Testaments and Gospels have been distributed, and countless lives transformed. An engineer took a copy of the Gospel of John and gave it to the tower man. Three weeks later he came back and said, "I have read that book through four times; I am a different man." He was a most unclean

man before that time. His wife said, "We have a different home now because of the Book."

It would be well if each local Brotherhood should enlist its members in some such definite work, with a view of placing an inspired message in the hands and hearts of men.

The Brotherhood can adopt methods for securing the more regular reading of *the Bible in the homes* of its members, and of their friends and acquaintances. Our family altars have fallen; the voice of God, speaking through His Word, is seldom heard in our family circles. No greater calamity could have come to our Church and our land. Let the men of our Church, organized for Christian work, make a definite effort towards securing for the children of our homes, the blessed influences which molded the lives of earlier generations, which impressed divine truth on hearts at an age most ready to receive such messages, which inspired abiding impulses:

"Thoughts which wake to perish never;
Which listlessness nor mad endeavor,
Nor man nor boy, nor all that is at enmity with joy,
Can utterly abolish or destroy."

Above all, the Brotherhood must endeavor to guide and stimulate its members, in methods and habits of *personal Bible study*. The matter should be discussed at Brotherhood meetings, and counsel and encouragement frequently given. Men should be made to feel that this

study is to be *daily*. They should be persuaded that it is possible. Time can be found. All are conscious of the difficulty, and need encouragement to persevere. Dr. Weston read the New Testament through once every month for forty years. "Enoch," a negro porter employed by the Pennsylvania railroad in Philadelphia, like the Enoch of old, "walks with God." He does so by means of his daily Bible study. He must be at work by seven every day, but he rises in time to read, before breakfast, a chapter or Psalm, the number of which corresponds with the day of the month (it might be the twenty-second Psalm today); he then commits to memory some one verse he has read; his soul feeds on this message all day. It is not a remarkable method; the remarkable thing is that for seven years he has never been known to fail in memorizing his verse. We can find the time, if we will.

While sitting here this morning I was reminded by the presence of a dear friend of a visit to the home of his dear father, who was known throughout the length and breadth of the Church. This dear friend took me up to the room adjoining his father's bedroom, and showed me a table and on that table a book. For one hour each day that busy Presbyterian layman, that man who had so many interests, that man for whom much might be waiting in his office, would go and read his Bible and speak with his Lord. When he was dying, his son told

me, he asked, "I wish you would bring me the Bible." "I brought him this book; it fell down on his breast, and he looked up with tears in his eyes, 'If I could take this book with me'; and for the time he was forgetting the loved ones; he was thinking of his book that brought him nearer to Christ, his Savior, and gave him strength for the service in the Kingdom."

This study must be *definite*. We must have some purpose in view. We may read for knowledge, or to aid us in worship, or to prepare us for service, or for growth in grace. There must ever be an aim in view, if the study is to be fruitful and helpful.

Above all, it must be *devotional*, and that in the simplest, truest sense. It must be with a desire to secure a better knowledge of Christ, of His person and work, of His power and presence, of His purpose and His will; but with a conscious willingness to yield ourselves, our lives, our plans, our all to Him.

The stimulating of such Bible study is the highest, holiest service the Presbyterian Brotherhood can render to its members, to our homes, to our churches, to our land, and to our Lord.

THE LIFE THAT WINS

THE LIFE THAT WINS.

BY CHARLES GALLAUDET TRUMBULL,
PHILADELPHIA, PA.

There is only one life that wins; and that is the life of Jesus Christ. Every man may have that life; every man may live that life.

I do not mean that every man may be Christ-like; I mean something very much better than that. I do not mean that a man may always have Christ's help; I mean something better than that. I do not mean that a man may have power from Christ; I mean something very much better than power. And I do not mean that a man shall be saved from his sins and kept from sinning; I mean something better than even that victory.

To tell you what I do mean, I must simply tell you a very personal and recent experience of my own. I think I am correct when I say that I have known more than most men know about failure, about betrayals and dishonorings of Christ, about disobedience to heavenly visions, about conscious fallings short of that which I saw other men attaining, and which I knew Christ was expecting of me. Not a great while ago I should have had to stop just there, and

say simply I hoped that some day I would be led out of all that, I knew not how, into something better, I knew not what. But, thanks be to His long-suffering patience and infinite love and mercy, I do *not* have to stop there this morning, but I can go on to speak of something better than a miserable story of personal failure and disappointment.

The conscious needs of my life, before there came the new experience of Christ of which I would tell you, were definite enough. Three in particular stand out:

1. There were great fluctuations in my spiritual life, in my conscious closeness of fellowship with God. Sometimes I would be on the heights spiritually; sometimes I would be in the depths. A strong convention, such as this; a stirring address from some consecrated, victorious Christian like Speer or Mott; a searching, Spirit-filled book, or the obligation to do a difficult piece of Christian service myself, with the preparation in prayer that it involved, would lift me up; and I would stay up,—for a while,—and God would seem very close and my spiritual life deep. But it wouldn't last. Sometimes by some single failure before temptation, sometimes by a gradual down-hill process, my best experiences would be lost, and I would find myself back on the lower levels. And a lower level is a perilous place for a man who calls himself a Christian, as the Devil showed me over and over again.

It seemed to me that it ought to be possible for me to live habitually on a high plane of close fellowship with God, as I saw certain other men doing, and as I was not doing. Those men were exceptional, to be sure; they were in the minority among the Christians whom I knew. But I wanted to be in that minority. Why shouldn't we all be, and turn it into a majority?

2. Another conscious lack of my life was in the matter of failure before besetting sins. I was not fighting a winning fight in certain lines. Yet if Christ was not equal to a winning fight, what were my Christian beliefs and professions good for? I did not look for sinlessness. But I did believe that I could be enabled to win in certain directions habitually, yes, always, instead of uncertainly and interruptedly, the victories interspersed with crushing and humiliating defeats. Yet I had prayed, oh, so earnestly for deliverance; and the habitual deliverance had not come.

3. A third conscious lack was in the matter of dynamic, convincing spiritual power that would work miracle-changes in other men's lives. I was doing a lot of Christian work—had been at it ever since I was a boy of fifteen. I was going through the motions,—oh, yes. So can anybody. I was even doing personal work,—the hardest kind of all; talking with people one by one about giving themselves to my Saviour. *But I wasn't seeing results.* Once in

a great while I would see a little in the way of result, of course; but not much. I didn't see lives made over by Christ, revolutionized, turned into firebrands for Christ themselves, because of my work; and it seemed to me I ought to. Other men did, why not I? I comforted myself with the old assurance (so much used by the Devil) that it wasn't for me to see results; that I could safely leave that to the Lord if I did my part. But that didn't satisfy me; and I was sometimes heartsick over the spiritual barrenness of my Christian service.

About two years ago I began, in various ways, to get intimations that certain men to whom I looked up as conspicuously blessed in their Christian service seemed to have a conception or consciousness of Christ that I did not have,—that was beyond, bigger, deeper, than any thought of Christ I had ever had. I rebelled at the suggestion when it first came to me. How *could* any one have a better idea of Christ than I? (I am just laying bare to you the blind, self-satisfied workings of my sin-stunted mind and heart.) Did I not believe in Christ and worship Him as the Son of God and one with God? Had I not accepted Him as my personal Saviour more than twenty years before? Did I not believe that in Him alone was eternal life, and was I not trying to live in His service, giving my whole life to Him? Did I not ask his help and guidance constantly, and believe that in Him was my only hope?

Was I not championing the very cause of the highest possible conception of Christ, by conducting in the columns of *The Sunday School Times* a symposium on the Deity of Christ, in which the leading Bible scholars of the world were testifying to their personal belief in Christ as God? All this I was doing: how could a higher or better conception of Christ than mine be possible? I knew that I needed to *serve* Him far better than I had ever done; but that I needed a new conception of Him I could not admit.

And yet it kept coming at me, from directions that I could not ignore. I heard Jowett of England preach a sermon on Ephesians 4:12, 13: "Unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ"; and as I followed it I was amazed, bewildered. I couldn't follow him. He was beyond my depth. He was talking about Christ, unfolding Christ, in a way that I admitted was utterly unknown to me. Whether Jowett was right or wrong I wasn't quite ready to say that night; but if he *was* right, then I was wrong. And I came away realizing that I had heard what was to me the most wonderful sermon I had ever listened to.

A little later I read another sermon of Jowett's, in the *Record of Christian Work*, on "Paul's Conception of the Lord Jesus Christ."

As I read it, I was conscious of the same uneasy realization that he and Paul were talking about a Christ whom I simply did not know. Could they be right? If they were right, how could I get their knowledge?

One day I came to know Dr. John Douglas Adam, who speaks the closing message of the convention to you to-night. I learned from him that what he counted his greatest spiritual asset was his unvarying consciousness of the actual presence of Jesus. Nothing bore him up so, he said, as the realization that Jesus was *always* with him in actual presence; and that this was so, independent of his own feelings, independent of his deserts, and independent of his own notions as to how Jesus would manifest His presence. Moreover, he said that Christ was the home of his thoughts. Whenever his mind was free from other matters, it would turn to Christ; and he would talk aloud to Christ when he was alone,—on the street, anywhere,—as easily and naturally as to a human friend. So real to him was Jesus' actual presence.

Some months later I was in Edinburgh, attending the World Missionary Conference, and I saw that Dr. Robert F. Horton was to speak to men Sunday afternoon on "The Resources of the Christian Life." His book on "The Triumphant Life" had helped me greatly, and I went eagerly to hear him. I expected him to give us a series of definite things that we could

do to strengthen our Christian life; and I knew I needed them. But his opening sentence showed me my mistake, while it made my heart leap with a new joy. What he said was something like this:

“The resources of the Christian life, my dear friends, are just Jesus Christ.”

That was all. But that was enough. I hadn't grasped it yet; but it was what Paul, Dr. Jowett, and Dr. Adam, were trying to tell me about. Later, as I talked with Dr. Horton about my personal needs and difficulties, he said earnestly and simply, “Oh, Mr. Trumbull, if we would only step out upon Christ in a more daring faith, He could do so much more for us.”

Before leaving Great Britain I was confronted once more with the thought that was beyond me, a Christ whom I did not yet know, in a sermon that a friend of mine preached in his London church on a Sunday evening, a young Welsh minister, the Rev. Richard Roberts. His text was Philippians 1:21, “To me to live is Christ.” It was the same theme,—the unfolding of the life that is Christ, Christ as the whole life and the only life. I did not understand all that he said, and I knew vaguely that I did not have as my own what he was telling us about. But I wanted to read the sermon again, and I brought the manuscript away with me when I left him.

It was about the middle of August that a crisis came with me. I was attending a young

people's missionary conference, and was faced by a week of daily work there for which I knew I was miserably, hopelessly unfit and incompetent. For the few weeks previous had been one of my periods of spiritual let-down, not uplift, with all the loss and failure and defeat that such a time is sure to record. The first evening that I was there Bishop Oldham, of India, spoke on the Water of Life. He told us that it was Christ's wish and purpose that every follower of His should be a wellspring of living, gushing water of life *all the time* to others, not intermittently, not interruptedly, but with continuous and irresistible flow. We have Christ's own word for it, he said, as he quoted, "He that believeth on me, from within him shall flow *rivers* of living water." He told how some have a little of the water of life, bringing it up in small bucketfuls and at intervals, like the irrigating water-wheel of India, with a good deal of creaking and grinding, while from the lives of others it flows all the time in a life-bringing, abundant stream that nothing can stop. And he described a little old native woman in India whose marvelous ministry in witnessing for Christ put to shame those of us who listened. Yet she had known Christ for only a year.

The next morning was Sunday, but I did not go to church. Alone in my room, I prayed it out with God, and I asked Him to show me the way out. If there was a conception of Christ

that I did not have, and that I needed because it was the secret of some of these other lives I had seen and heard of, a conception better than any I had yet had, and beyond me, I asked God to give it to me. I had Richard Roberts' sermon with me, "*To me to live is Christ,*" and I rose from my knees and studied it. Then I prayed again. And God, in His longsuffering patience, forgiveness, and love, gave me what I asked for. He gave me a new Christ,—wholly new in the conception and consciousness of Christ that now became mine.

Wherein was the change? It is hard to put it into words, and yet it is, oh, so new, and real, and wonderful, and miracle-working in both my own life and the lives of others.

To begin with, I realized for the first time that the many references throughout the New Testament to Christ in you, and you in Christ, Christ our life, and abiding in Christ, are literal, actual, blessed fact, and not figures of speech. How the 15th chapter of John thrilled with new life as I read it now! And the 3rd of Ephesians, 14 to 21. And Galatians 2:20. And Philippians 1:21.

What I mean is this. I had always known that Christ was my Saviour; but I had looked upon Him as an external Saviour, one who did a saving work *for* me from the outside, as it were; one who was ready to come close alongside and stay by me, helping me in all that I needed, giving me power and strength and salvation.

But now I knew something better than that. At last I realized that Jesus Christ was actually and literally within me; and even more than that: that He had constituted Himself my whole life, my body, mind, soul, and spirit; my very self. Was not this better than having Him as a helper, or even than having Him as an external Saviour: to have Him, Jesus Christ, God the Son, as my own very life? It meant that I need never ask Him to help me again, as though He were one and I another; but rather to simply do His work, His will, in me and with me and through me. My body was His, my mind His, my will His, my spirit His; and not merely His, but literally a part of Him; all He asked me to say was, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Jesus Christ had constituted Himself my life,—not as a figure of speech, remember, but as a literal, actual fact, just as literal, just as actual, as the fact that a certain tree has constituted itself this desk on which my hand rests. For "In Him were all things created, . . . and in Him all things consist"; and we are a part of the body of Christ.

Do you wonder that Paul could say with tingling joy and exultation, "To me to live is Christ"? He did not say, as I had mistakenly been supposing I must say, "To me to live is to be Christlike," nor, "To me to live is to have Christ's help," nor, "To me to live is to serve Christ." No; he plunged through and beyond

all that in the bold, glorious, mysterious claim, "To me to live *is* Christ." I had never understood that verse before. Now, thanks to His gift of Himself, I am beginning to enter into a glimpse of its wonderful meaning.

And that is how I know for myself that there is a life that wins: that it is the life of Jesus Christ; and that it may be our life for the asking, if we let Him—in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him the Master of our lives as well as our Saviour—enter in, occupy us, overwhelm us with Himself, yea, fill us with Himself "unto all the fulness of God."

What has the result been? Was my experience of last summer only a new intellectual conception of Christ, more interesting and satisfying than before? If it were only that, I should have little to tell you to-day. No; from that hour to this it has meant a revolutionized, fundamentally changed life, without and within. If any man be *in* Christ, you know, there is a new creation.

Do not think that I am suggesting any mistaken, unbalanced theory of perfection or sinlessness in what I have been saying. The life that is Christ reveals to a man a score of sins and failures in himself where he only saw one Christ; and my life since the new experience of which I speak has recorded shamefully many failures and sins of such resistance. But, men, the fighting has been on higher levels than it

ever used to be; and the restorations after failure are wonderfully blessed and complete,—made so, I think, by “keeping short accounts with God.”

The three great lacks or needs of which I spoke at the opening have been miraculously and satisfyingly met.

1. There has been a sustained fellowship with God utterly different from and infinitely better than anything I had ever known in all my life before. Christ has permitted no extended, dreary fluctuations or barren intervals in my spiritual life.

2. There has been habitual victory over certain besetting sins,—the old ones that used to throttle and wreck me. There is yet infinitely much ground to be occupied by Christ; of that I am more painfully aware than I ever used to be; and I know also that there is in my life, as Bishop Oldham said, “a vast area of undiscovered sin” that I have not let Him, as I must by ever completer surrender and obedience, even open my eyes to. But many of the old constant and sickening, soul-destroying failures are done away with by Him, and, as I have faith to believe, forever.

3. And, lastly, the spiritual results in service and fruit-bearing have given me such a sharing of the joy of Heaven as I never knew was possible on earth. Six of my most intimate friends, most of them mature Christians, have had their lives completely revolutionized by Christ, laying

hold on Him in this new way and receiving Him unto all the fulness of God. Two of these are a mother and a son, the son a young business man twenty-five years old. Another is the general manager of one of the large business houses in Philadelphia, with branch houses in San Francisco, Savannah, and Richmond. Though consecrated and active as a Christian for years, he is now letting Christ work out through him in a new way into the lives of his many associates, and of his salesmen all over the country. A white-haired man of over seventy has found a peace in life and a joy in prayer that he had long ago given up as impossible for him. Life fairly teems with the miracle-evidences of what Christ is willing and able to do for other lives through any one who just turns over the keys to His complete indwelling.

Jesus Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him do His work through us, using us just as we use a pencil to write with.

When our life is not only Christ's, but Christ, our life will be a winning life: for He cannot fail. But remember, a life cannot win unless it serves. A prize fighter may win, but he does not serve. It is only a small part of life, and a wholly negative part, to overcome: we must bear fruit in service if we would really enter into life and the joy of the life that is Christ.

If we are not bearing fruit, constantly and habitually, as a life-habit, we cannot ever do the lesser thing of habitual winning.

And remember that Christ Himself is better than any of His blessings; better than the power, or the victory, or the service, that He grants. God creates the electricity that drives cars, and carries messages, and lights our houses; but God is better than electricity. Christ creates spiritual power; but Christ is better than that power. He is God's best; He is God; and we may have this best: we may have Christ, yielding to Him in such completeness and abandonment of self that there shall be nothing to us but Christ. Will you thus take Him?

SEASON OF PRAYER AND DEVOTION.

LED BY MR. TRUMBULL.

“Abide in me,” Christ said, “and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in me. If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you.”

MR. J. H. JEFFERIS, Philadelphia:—We hunger and thirst for this new life of Jesus Christ. We ask thee just now to baptize us with the

Holy Ghost, as we pray that this message which has been sent to us may be received with open and tender hearts. Oh, blessed Jesus Christ, the Saviour of the World, our Saviour, come just now and abide with us, guiding us, working in us to will and to do thy good pleasure. Oh, God, as the hart panteth after the water-brooks, so our souls long after thee; that all of self should die, and that Jesus Christ might live in us, the hope of glory. Oh, thou blessed Son of the living God, at this hour manifest thyself in every heart, as men of the church, as disciples of Jesus, as blood-bought men of the Kingdom. Come thou blessed Spirit, with thy almighty power, and fasten these words of life experience into every soul. Grant that we may go from this meeting just now with that hungering and thirsting that nothing shall satisfy but Jesus only. AMEN.

MR. TRUMBULL:—Our Master, wilt thou enable each one of us to say with Paul, “I have been crucified with Christ and it is no longer I that live, but Christ liveth in me.”

DR. MAGILL, St. Louis:—Our blessed Master, we are so thankful that thou didst come to impart thy life to us who are dead in trespasses and sins. We are glad of the teaching of the Word, and what it proposes to do for us. And we are glad of the testimony of thy children, of what they did accomplish in thee; that they

could say they are crucified in Christ and the life they live is by faith in the Son of God. We are thankful for the clear cut testimony of thy servant who has spoken to us. We are thankful that our brethren have listened so attentively, and we believe the good Spirit will take the testimony of this brother and carry it home with a conviction for the good of each one of us. We pray that we may be delivered, that we may not be simply slaves, servants, goaded by a sense of duty. Grant we may be thy children, we may live, we may enjoy, we may have the conscious sense that the blessed Master is within us. Send this body of God's men as flaming heralds of a living God, who saves men, and help them to save others; and all the praise shall be to thy name forever.

MR. TRUMBULL:—"It has been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this mystery which is Christ in you." Paul's prayer again is ours, "according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness Christ shall be magnified in my body. For to me to live is Christ."

ALGERNON G. BUTLER, Overbrook, Philadelphia, Pa.:—I love to tell the story, because I know 'tis true. It satisfies my longing as nothing else can do. Take this One in this story and

put Him in our lives; may He work in us and through us and we will not want for a full experience, an experience as rich and as broad and as glorious as the author, Jesus Christ.

MR. TRUMBULL:—"For this cause we bow our knees unto the Father, that He would grant you, according to the riches of His glory, that ye may be strengthened with His power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may comprehend with all the saints the length and depth and height, and to know the love of Christ that passeth knowledge, that ye might be filled with all the fulness of God."

Let us be sure that far more than anything that has been said here this morning will be granted unto all of us, far more than anything we find in the Bible will be granted unto us, because we have God's word for it in this our closing prayer. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," and that power is Jesus Christ, "unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever. AMEN."

THE ERRAND OF AMERICA

THE ERRAND OF AMERICA

BY REV. JAMES D. RANKIN, D. D., WILKINSBURG, PA.
MODERATOR OF THE GENERAL ASSEMBLY OF THE
UNITED PRESBYTERIAN CHURCH

MR. HOLT: It was at Cincinnati that we first met under the arch that thrilled our hearts with its motto, "The Men of America for the Man of Galilee." When the Man of Galilee has given us the men of America, what is He going to do with us? I have an idea that that pertinent question will be answered in the address of our next speaker. We had an impressive assembly of present and former Moderators serving at the Communion Service yesterday; we are honored today with the presence of a Moderator of another branch of our Presbyterian family, and it is with great pleasure that we are to listen to Dr. Rankin of the United Presbyterian Church, who will speak to us on The Errand of America.

DR. RANKIN: In an eastern art collection is the statue of a woman standing with hand to her ear in listening attitude. It is named "*What Does the West Wind Say?*" It represents the awakened Orient listening in wonder to the story of Western civilization. Well may she listen, for the pen of Providence will write nothing more

thrilling. Its opening chapter points to the cradle of liberty rocked by the quivering storm of the world's hatred, and the closing one will unveil its throne or sepulchre.

No thoughtful person will doubt that this land was raised up by God to play some important part in the development and redemption of mankind. Its influence on the world will be one of the largest chapters the historian will write.

Nations are like migratory birds, which at the changes of the seasons follow a leader to the cool, healthful lakes of the North or to the malarial swamps of the South. America will lead the world through the twentieth century.

Half a century ago, Lyman Beecher asserted that "The world's hope and destiny depend on the United States." Prof. Phelps said: "As goes America, so goes the world in all that is vital to its moral welfare." Matthew Arnold said: "America holds the future." Prof. Park said: "If America fails, the world will fail." Emerson said: "America is but another word for opportunity; our whole history appears like the last effort of Divine Providence in behalf of the human race." Alexander Hamilton said: "It is ours to be either the grave in which the hopes of the world shall be entombed or the pillar of cloud which shall pilot the race onward to millennial glory." Prof. Hoppin, of Yale, said: "America Christianized means the world Christianized." Josiah Strong said: "If this

generation is faithful to its trust, America will become God's right hand in His battle with the world's ignorance, oppression and sin.'" These are not the oratorical flights of the Fourth of July declaimer, but the deliberate testimony of the profoundest students of the time. They are *based* on our *resources* and the *character* of our *people*. Throw the searchlight upon these for an instant:

Omitting Alaska and the Philippines, our territory exceeds the combined territory of China, Japan, Sweden, Norway, Belgium, Holland, Portugal, Greece, Turkey, Palestine, Switzerland, Denmark, Spain, Italy, Austria, Germany, France, England, Scotland and Ireland. Gladstone said: "The United States is the base for the largest continuous empire ever established by man."

Our *resources* are in keeping with our *area*. Although their development is but in its infancy, we produce one-third of the agricultural, mining, manufactured and commercial output of the world. Our agricultural products have amounted to \$7,000,000,000 annually for several years. This year it will be \$8,000,000,000.

At the opening of the nineteenth century we were too poor to be rated among the nations of the world. Our wealth has now reached \$130,000,000,000. We have accumulated more in the last ten years than the whole race had saved from the Creation to the Declaration of Independence. Link our area and resources, remem-

bering that we have but commenced their development, and you have the most colossal heritage ever given to man, and the germ of the most boundless wealth and power the world has ever known.

The development of our resources is matched by the *growth* of our *population*. One hundred years ago we numbered 4,000,000, now 80,000,000. Gladstone said: "By the close of the twentieth century the United States will have 500,000,000 of people." At the present rate of increase we would number 713,000,000. Green, the English historian, said: "By the close of the twentieth century the nations of Europe will have shrunk into insignificance beside the United States." Mr. Bryce, the British ambassador to this country, said: "By the close of the twentieth century the United States will contain one-half of civilized mankind, and Congress will be the scene of tremendous struggles in ages far distant, when the parliaments of Europe have shrunk into insignificance."

These statements might be duplicated by many others showing that the greatest statesmen and historians of our day are convinced that this country will lead and dominate the civilization of the future.

While we will influence the whole world, three parts will receive the chief impress because they are in a formative state. They are like plastic clay, easily moulded, but they will harden and centuries cannot change them.

THE FIRST OF THESE FIELDS IS THE SOUTHERN PART OF OUR OWN CONTINENT. Few realize the greatness of South America. It furnishes the physical base for a larger population than does North America. Its largest political division, Brazil, is almost as large as the United States, including Alaska. An article in the *Technical World*, two years ago, claimed that it will be the continent of the future. It says that it is the one country which surpasses the United States in area of accessible agricultural lands. It has some of the richest mines yet discovered, though the mining industry is in its infancy, and the mineral resources may outrank our own. Its forests are illimitable; it is rich in precious woods; easy access to most of the country is obtained by its unequalled waterways. Although much of it lies in the Torrid Zone its altitude gives it a fine climate. This country is developing at a rate that shames our own.

We will almost certainly determine the civilization of this vast continent. Our own land is fast filling. We are beginning to cry for room. Not only will the immigration from Europe and Asia soon turn from us to that land, but our own people are turning to that country in an ever increasing tide. American capital is rapidly absorbing the mines, plantations and other assets of Mexico, Central and South America. The stream bids soon to be a swelling flood. The opening of the Panama Canal will hasten it. The end is easily foreseen.

Europe, held back by the Monroe Doctrine, cannot gain a dominating influence in that land. The jealousies of the petty republics which constitute that continent will hasten a protective alliance with the great republic to the north. The capital of this country invested there will strengthen our influence. This is destiny enough for any nation.

Let us pause a moment over this mighty possibility. Our country will dominate this continent. Do you know what that means? It means that we will determine the character of more than one-half the human race.

A country's productive power determines its ultimate population. After an exhaustive research, geographical experts tell us that Asia, Africa and Europe have 10,000,000 square miles of good agricultural land, and that this Western Continent has 11,000,000. Therefore, by the distribution made of productive power, Divine Providence has decreed that the Western Continent shall have a population one-tenth larger than Europe, Asia and Africa combined. Prof. Guyot says that this continent can and will support a population of 2,000,000,000. By Divine foreordination, more than one-half the human race will live on the Western Continent, and the United States will determine their character. Our character and ideals are the mould in which this great future will take shape. What we are, politically, intellectually, religiously, will determine what it will be. The building of

the Panama Canal is hastening that time. It was a thrilling moment when Henry Clay, standing on the summit of the Alleghanies, placed his hand to his ear and exclaimed: "I hear the tramp of coming millions." He listened to the tramp of millions, we to the tramp of billions. It is ours to shape this Western Continent, which is to be the mould of half the population of the globe. This is a part of the Errand of America, and should stir the American Church as would a voice from the White Throne where the Eternal dwells.

But our Errand is not to this Continent alone, but to the world. The crisis in the Orient is thrilling. Those ancient peoples have experienced a marvelous awakening. They have seen the falseness of their religions and the failure of their civilization, and are reaching hungry hands for our civilization, our schools, our political methods. More or less, they are separated from European nations by jealousy and fear of absorption. But all look to America without these feelings, which gives her an influence greater than any other. The question at once forces itself forward: "What kind of a civilization are we giving to them?" We are sending our missionaries with a pure gospel, but this is not our only—our chief—gift. We are touching them in a thousand ways. Thousands of their people are visiting our land; thousands of their brightest young men are being educated in our great colleges and uni-

versities. Our ships visit their lands; our fleet encircles the globe; our diplomats represent our government at their courts; our consuls live in all their great cities. These are the channels through which our mightiest impact is made. Our diplomats, our traders, our sailors, our schools, are missionaries. What kind of a gospel are they preaching? A stream cannot rise higher than its source. Let us be honest with ourselves. How much of our civilization is such as Christ taught? How much of it is sheer Materialism? Are these missionaries carrying a pure Christianity, a regenerating force, or are we sending a materialism? Let us not deceive ourselves. Battleships preach more eloquently than missionaries, and to larger audiences. Commerce wins a thousand converts where the Church gets one. It is futile for us to hope that by a little band of individuals sent over the world we can preach the gospel of peace if in all our organized life we are preaching the gospel of strife, of selfishness, and of distrust. It is vain to hope that we can send to the world the message of God's love by a few individuals who represent the Church, if by the voices of commerce and diplomacy and secular education we are preaching to those same people a gospel of hate, deceit, selfishness and unbelief. Not by a few voices, but by the impact of our whole national activity, we must commend to all mankind the God and Father of our Lord Jesus Christ.

Another fact must not be overlooked. It has been our traditional policy to confine our political activities to this continent. The Monroe Doctrine was a two-edged sword. It not only meant that Europe must keep hands off this continent, but that we would keep hands off other continents. After pleading and protesting until patience had become a sin, we took up arms in behalf of a few trampled blacks off our southeastern coast, and in a day, unthought of, unwanted, an island empire on the threshold of Asia was thrust upon us. In spite of ourselves, we have been compelled to plant our flag and our institutions on the threshold of Asia, the storm center of the twentieth century. We will necessarily be an actor in the mighty movements which Providence has scheduled for the Orient in the near future.

These, and facts like them, are a hint of the Errand of America. The old philosopher said that if he could get a lever long enough, and somewhere in space a fulcrum, he could lift the world. The Gospel of Jesus Christ is the lever and America is the fulcrum. To win America for Christ, and make Christian the influence which goes out therefrom to dominate the world, is one of the most colossal and far-reaching missions committed to the Church in all its God-given history.

A few citadels loom large, which must be captured by the Church, if America becomes a dominating Christian force.

I. THE IMMIGRANT.

They are coming at the rate of a million a year. Such an inflow of foreign people must profoundly affect our national character. They are an element of racial strength. A mixture of races produces a higher type of character. A composite picture in photography is made by bringing a number of faces before the camera for an instant, but not long enough to make a perfect picture. In this way the strongest features of each are caught and the weakest ones dropped out, thus forming a face made up of the strongest features of all. Something like this occurs in a mixture of races. The strongest characteristics of each are preserved and the weaker ones lost, thus forming a stronger race than any of its constituent elements. To this tendency, Mr. Darwin attributed the marvelous progress and accomplishments of the American people. Herbert Spencer predicted that from this cause would come the most powerful type of man the world has known. If this be true, it reveals another argument for the christianizing of this people. What is the influence of immigration upon our national life? Fifty years ago, ninety-nine per cent of our immigrants came from northwestern Europe. Twenty-five years ago, seventy-five per cent came from that section. To-day only twenty-five per cent comes from those countries, while seventy-five per cent are furnished by Asia and

the countries of southeastern Europe. Italy, Austria, Poland, Russia, now furnish the large proportion. You have but to recall the difference to realize the new aspect of this problem. Many of these are material for noble citizenship; many are favorable to our institutions; but it is useless to ignore the fact that most of them are of a totally different class from those who formerly came. How shall these be made an element of strength instead of weakness? A part of the problem belongs to the statesman, but he will sadly fail without the Church. The Gospel is the only solvent which can fuse them into a Christian citizenship. Untouched by the healing hand of Christ, they are a menace to our Christian institutions. Our schools will help to solve the problem, but they are not sufficient. The education of the head does not take corruption out of the heart. I marvel that we have been so slow in comprehending our opportunity and responsibility.

II. THE FREEDMAN.

I approach this question with extreme hesitation. It can scarcely be discussed without awakening discord. It is one of the most difficult questions that any nation ever faced. Too many overlook the real point of difficulty—the difference in the white and black races. The Civil War did not settle, but created, the Negro problem. It destroyed slavery as a form of

subordination, but did not change the thickness of a shadow the Southern idea, imbedded in its civilization, that the black race was intended by the Creator to be the subordinate of the white race. Force cannot destroy an idea. It destroyed slavery as a form of subordination, but in every Southern breast, strong as ever, rests the profound conviction that some new form of subordination must be substituted. There would be no difficulty if the two races could live on the old basis of master and slave, but to force the political equality which has been given to the negro, or to reach after the social equality which follows the political as shadow follows substance, is to enkindle a conflagration of hate in the breast of every white man. Lincoln foresaw the problem which emancipation would bring, and asked Congress to appropriate \$1,000,000,000 to deport the freedmen to Liberia, where they might establish a negro nation. He said: "There is a physical difference between the races which will forever forbid them living together on terms of political and social equality." Prof. Kelly Miller, next to Booker Washington their greatest educator, says: "It is impossible to conceive of two races occupying the same area, speaking the same language, enjoying the same civil and political privileges, without ultimately fusing." These two men have placed the Negro problem squarely before us. On the one hand is a physical difference which has begotten an intolerance to

social and political equality, which blazes into a conflagration at any attempt of the black race to secure this boon. On the other hand is the black race, with the same ambitions and aspirations as the white race, and to whom the law has given political equality.

This difference is increased by the illiteracy of the negro, and is intensified by the rapid increase of the colored people. During the last century they increased from 1,000,000 to 9,000,000, and the first decade of this century has added another million. Some claim that by the close of this century they will number 60,000,000, a figure that is probably too high.

Education is a step in the solution of the problem, but it will not solve it. Their illiteracy is a menace, but its removal will not touch the race difference, which is the real difficulty.

It is coming to be more and more understood that *industrial* education is the need of the negro. He is long to be a laborer, and the more efficient he is, the better for him. But it will intensify the overmastering issue, for it is fitting him to be a rival of the white man instead of a servant, the very thing the white man will not endure. This is the condition that faces us. On the one hand is the burning intolerance of equality on the part of the white race; over against this is the black race, with that unquenchable desire for equality which lives in every human breast, being fitted to compete with the white man and if necessary wrest

from him by force his supposed rights. We are building up a nation inside of a nation of two races, irreconcilably different.

I have a theory, but it is personal, and therefore of little interest to others. The negroes are drifting south, and are driving out the white man. Why may this not continue until the southern part of this country will be negro, or, better still, why may they not drift across the border into Mexico and South America, whose dark-skinned people have not the same repugnance to amalgamation that the Anglo-Saxons have? Whether this assist in the solution or not, we have before us one of the most tremendous problems ever laid upon any nation. The only final solution is a force that will soften prejudice and inspire a broad spirit of charity and in some measure restrain race jealousy. It is one of the loudest calls ever made upon the Church.

II. The third citadel to be taken if America remains a Christian power and gives a Christian influence to the world, is THE CITY.

Unquestionably, this is one of the most critical points in this struggle. The relative growth of cities is the most striking fact in the progress of modern civilization. One hundred years ago there were only six cities in America over 8,000; now there are 600. In 1790 one-thirtieth of our population lived in cities; now one-third. In fifteen states more than one-half, and in eight states two-thirds of the population is in

the cities. Our agricultural states are decreasing in population and the towns are rapidly swelling. One-half of our counties and two-thirds of our small towns have decreased in the last few years. Ere long more than one-half of our population will live in the cities. The current has set in and is growing swifter every decade.

The city gives character to the whole country. Here are massed the forces that rule—the educational, social, political, financial powers. The city is the nerve center from which the whole body is controlled; the heart that sends the rich or poisoned blood through the arteries of the nation. From them will go forth an influence for weal or woe, for good or evil, for placing the scepter in the clutch of Satan or the Scarred Hand, such as will come from no other place. The country will be what the towns are. This makes their character vastly important. What a strange mass of heterogeneous population is in our great cities! What alien faiths and no faiths struggle for standing room! Here are the strong and the prosperous, the hungry and the discontented, the saint and the criminal. Here are the palace and the hovel, the happy and the discontented. Here the press is the strongest, here the strongest men reside. The city grows wicked in geometrical ratio as it increases in size. A city four times as large as another is sixteen times as bad. Cities are hotbeds of intemperance and crime. The pol-

itics of our cities is deplorable. Corruption runs riot. The saloon is defiant. The broken fragments of the Sabbath are being trampled under the feet of greed and pleasure. An angel who had never visited the earth asked another whose mission often called him hither, to guide him through space, that for himself he might behold the world for which the Son of God had died. On the way his mind was filled with glad anticipations of the fair scenes upon which he was soon to gaze. At length they paused to rest, and it chanced that they stopped just above Cape Trafalgar when the British fleet under Lord Nelson was engaged in deadly conflict with the allied navies of France and Spain. Long the angel watched with horror the bloody scene, then, turning to his companion, said: "I asked you to take me to earth, but you have brought me to hell." "Oh, no," said his guide, "they do not thus in hell." There are many whose minds would be filled with as sad amazement if, when dark night has settled down on our great cities, some angelic messenger should lead them forth to gaze on scenes nightly enacted there. Passing from the gilded palaces of sin that stand on the best avenues to the dens of iniquity that crowd the alleys, the cry would be forced from their white lips, "Surely this is hell." On the other hand, the forces for good are massed here. Church rescue missions, philanthropic institutions, with bare arms, are fighting for their control.

Into these cities two streams are flowing. One comes from foreign lands. We have already seen its character. They congregate in certain parts and make them a menace. Here is an open door for the Church.

The second stream comes from our country homes. A teeming multitude of young people constantly pours into the city. The most solemn time that ever comes to a young person is when, leaving the sheltered home of childhood, he goes to the city to fight life's battles alone. Much of the appalling waste of young life dates to this time. They are dazed and bewildered by the rush around them. They find their ways into our stores, offices and manufactories, or go to swell the great army of the unemployed. They crave companionship, but walk the streets as though in a desert place. No one speaks to them. In the church at home all knew them; now no one notices the stranger. He is to be pitied and feared who can look, unmoved, upon the tide of young life which, every evening, is poured from store, office and manufactory upon our streets. Temptations never dreamed of press upon them. This is the climax of peril and opportunity. If the Church is strong, active, awake, these may be captured by Christ. Alas! thousands are caught in the downward drift. Here is the very pathos of Home Missions.

If America is to be won for Christ, the cities must be saved. The Church should throw itself

eagerly, systematically, persistently into their political and social regeneration. There should be such organization and co-operation between the churches that every part of our great cities could be reached at once. Oh, that the Church could hear the trumpet call echoing and re-echoing through our great cities!

I believe in the land in which we live; I believe that the heart of the people is still untainted; I believe in the Church of God. It cannot be that the world is to roll on in the old recurring circles of light and darkness. It cannot be that the ruins of Thebes and Babylon, Palmyra and Rome, shall find their history repeated in America. I please myself with brighter visions. The Gospel of the Son of God has found its way into the blight of the world and is changing all. Our progress is steadily upward. The vision of the Seer of Patmos will be realized and the song of brotherhood will drown the wail of discord that rises from our industrial centers, and amid the shout of angels the Holy City shall descend from God out of heaven.

IV. The fourth citadel which must be captured if America is held for Christ and its influence on the world be Christian, is the *Material Machinery and Resources of our land*.

When, seventy-five years ago, Nature bowed her neck to the yoke which man's inventive genius had discovered, a great forward leap was made in material development. Steam and

electricity, twin steeds, harnessed by man, opened a new era. They annihilated time and space. With threads of steel they knit state to state and with the black shuttles of commerce wove continents. Through their assistance, earth's treasure houses have been unlocked, methods of production have been revolutionized and their capacity increased almost beyond computation. They have given us unparalleled wealth. They have placed wonderful machinery in our hands for reaching and influencing our fellowmen.

The supreme problem before the American Church is to secure the consecration of this machinery of modern civilization. New and potent instruments have been placed in our hands, but whether they will be tools to build the City of God, or weapons for its destruction, will depend upon the character of those who hold them. They are as potent for evil as for good. Let me illustrate my meaning. Science has discovered a method of producing alcohol, an agent almost indispensable in the arts, but it has given birth to the Drink Traffic—the overshadowing curse of modern civilization.

Man's inventive genius has harnessed steam and electricity to machinery. The good cannot be estimated. It has made a new world, delivered man from drudgery, filled his home with comforts. To these agents must be attributed the greater part of the material civilization of our day. They have given us comforts beyond

the wildest dreams of our grandparents, and wealth that is beyond the power of man to compute.

On the other hand, by revolutionizing the methods of production and transportation, by making possible vast combinations of capital, by changing our country from an agricultural to a commercial and manufacturing power, they have made possible the vast accumulation of wealth in a few hands, have brought conflict between labor and capital, and are accountable for the greater part of our Sabbath desecration. They have produced the magic growth of cities.

It is the unchangeable verdict of history that wealth and luxury have led to the ruin of almost every great nation of the past. They lead to avarice and place in the hands of a few unscrupulous men the power to debauch domestic and political life.

This is enough to suggest the power for good or evil which inheres in the wealth and machinery which God has given to us. God has placed tremendous weapons in our hands for the salvation of the world, and yet they can be turned to the world's destruction. If the Gospel shall control this machinery, it is impossible to tell to what millennial heights the race may come in this century. The most enthusiastic seer can but dimly see the heights to which we may come. But if this machinery is not controlled by spiritual forces, it will carry us to luxury, worldliness, social dissension—the swift forerunners of

national decay. The mere fact that a man lives in a modern house and reads by electricity does not make him a better citizen or more helpful to his fellowmen. It is vastly better, instead of riding in a stage coach fifty miles a day, as our grandparents did, to ride in a Pullman car fifty miles an hour—provided your errand is good. It is very convenient to press a button and flood your home with electric light—unless you intend to do something wrong by the light. Then it were better that you were back to the “tallow dip.” It is a great thing to call up “Central” and talk with a customer one thousand miles away, but if you intend to defraud him, it were better that you had to travel by ox cart. The vital thing is not the speed with which you travel, but the errand on which you go; not the brightness of your home, but the thing you do in the light; not the distance you talk, but what you say. It is what we are, not the machine that multiplies our power, that counts for good or ill. The telegraph, the telephone, the Twentieth Century Limited, the greyhounds of the Atlantic, the colossal wealth piled up in bank and mine, will not save America and make her a redeeming power in the world unless they are controlled by the spirit of Christ. What avails it to yoke steam to our chariot if Black Care still sits behind the driver? What avails it to wing our thoughts with lightning, if they are no happier, no kinder than before? The spiritual must control the

material. By the gift of religion the Church must prepare men for the gifts of science. They tell us that the school will do this. It will not. Education enlightens, but it does not renew human nature. Education fits a man to accomplish more, but does not determine whether that "more" shall be a blessing or a curse. It multiplies the man, but does not regulate his passions or control his moral nature. The crumbling marbles of the Parthenon, looking down on the degraded descendants of Plato and Sophocles; the guillotine, following close upon the age of Louis XIV, speak with no uncertain voice of the peril of divorcing culture from religion.

I am not decrying this material splendor; I glory in it. But I want it placed in the hand of a spiritual power. I am pleading for the development of a spiritual force that will make this machinery what God intended it to be — the chariot in which He will ride forth to the conquest of the world. Social conditions will never be right until men are right. Change the atoms and you change the mass. Regenerate the citizen and you save the state. The soul of reform is the reform of the soul. The religion of Jesus is the only power that can do this. The Church is the only power that can make this vast machinery a power for good.

The greatest peril that faces America today is that money is becoming supreme and blinding us to the higher things of life. We are driving after it at racing speed. There is a fever in

our veins—the fever of wealth. We drive under high pressure; we quicken the oar stroke to a continuous rush; we travel as far in an hour as our fathers did in a day; we talk over wires; we send our messages by lightning and grumble because we cannot travel by lightning and take the chance of breathing on the way. Oh, that the Gospel could ride forth on this rushing machinery!

I have kept you long and have given only a glimpse of the Errand of the American Church. Surely, in such a battle the armies of the Lord Jesus should stand in unbroken ranks and not waste their resources in childish skirmishing with each other. In such an hour jealousy between denominations is treason to our common Lord. That denominationalism has had a mission, few will doubt. To each great historic denomination has been entrusted a special truth or a special way of presenting truth, and until that truth has been assimilated by the universal truth, that work may not have been completed. But why should a minor difference separate those who are one in spirit, purpose and allegiance to Christ?

A new spirit is abroad. This convention, composed of the representatives of various denominations, is one of its witnesses. We are minimizing our differences and exalting our agreements. The current of Church life is hurrying on to the great ocean of need, leaving the temporary things that so long separated us as

debris on the scarred hills, marking the height of the flood tide of controversy. Many denominations have united, and more will. Where organic union cannot be reached, there will be a closer federation. The formation of the Federal Council of Churches of Christ in America has been pronounced by an illustrious Englishman to be the greatest gift America has yet made to the world. In that federation are gathered the thirty-four leading Protestant denominations, with a membership of 19,000,000 and a following of 40,000,000. It is difficult to exaggerate the importance and promise of this Council. It stands for the greatest effort towards the unity of Christendom which the world has seen since it first stood divided against itself. Think of the value of its pronouncements because it represents a united Church. A united Church is mighty. Think of the American Bible Society, which has existed for nearly a century, and distributed 82,000,000 copies of the Scriptures; the American Tract Society, whose parish is the world, which sends out literature in 174 languages; the Young Men's Christian Association and the Young Women's Christian Association, mighty organizations, doing what no denomination could do, because they are uniting all denominations in effort. Think of the Young People's Society of Christian Endeavor and the Student Volunteer Movement, voices proclaiming that in union there is strength. These are mighty because they are not denominational

but Christian. I hope and pray for the coming of a time when all good men and women who worship in spirit and in truth shall be gathered into a mighty federation, Protestant and Catholic, Aryan and Semitic, a fellowship that shall include all who bravely live, a federation that shall include all who love for the sake of all who suffer.

We must economize our resources and our energies. Our divisions and overlappings and petty rivalries, if there be such, are a sinful waste of the Lord's money. In this twentieth century, with the world driving on the rocks, it is time to drop our minor differences and unite in one mighty host. The Scriptures point the way to the Church's triumph, when they tell us that "One shall chase a thousand and two put ten thousand to flight." Two will accomplish five times as much working together as working separately. There is mighty esprit in a large force. The charge of a well disciplined army is incalculably more than the skirmishing of the same number of independent fighters. Forces which, acting alone, are impotent, are resistless when united. A twisted rope has more strength than the sum of its strands. The whole is greater than the sum of its parts. Schiller said: "Divide the thunder into single tones, and it becomes a lullaby for children; but send it forth in one quick peal, and the royal sound will shake the heavens."

THE FRUITS OF THE TREE

THE FRUITS OF THE TREE.

BY HON. WILLIAM JENNINGS BRYAN, LINCOLN, NEB.

LADIES AND GENTLEMEN :—It was my privilege to attend the first meeting of the National Brotherhood of the Presbyterian Church. It was organized under circumstances that gave every assurance of its growth and growing work. I am glad that I can be here at this time to participate in this returning gathering. This is one regiment, so to speak, or if that is not a large enough term, one division, of the Christian army; and I have been impressed during the last few years with the length and strength of the tie that binds Christians together. I had been joining for many years in the singing of the song,

“Blest be the tie that binds
Our hearts in Christian love,”

but I never appreciated that song before as I did in the southern extremity of Japan, when I heard it sung one day in a Christian meeting, the words being in the Japanese language. Then I began to think of the ties that bind us together. There is the family tie, the oldest and the one most quickly recognized. Then there was the

tribal tie; and we have the national tie, the race tie, the language tie. These bring together sometimes millions; but I was impressed, as I heard this song, sung by people of another shore, of another language and another nation, that the longest and the strongest tie of all the ties, is the tie that binds our hearts in Christian love.

I am pleased to meet tonight with those of this branch of the Christian Church who are bound together by that tie, and are here that they may assist as far as they can in the extension of that tie to all the world, and to the strengthening of it everywhere.

Last June it was my privilege to attend the World's Missionary Conference at Edinburgh, Scotland, a conference at which were gathered together some eleven hundred delegates representing every Christian country on the globe, and the leading missionary fields. I enjoyed participation in that conference, which I feel I can say without exaggeration was, in some respects at least, the most important religious gathering that has assembled on the earth since the beginning of the Christian era. At that meeting we were discussing one branch of Christian work; and when I was invited to speak at this time, looking over the subjects that might be selected, I thought that I could not render a greater service than present here some thoughts upon the subject which I presented there. I have been asked to preface what I shall say un-

der the subject, "The Fruits of the Tree," by making brief reference to the work in the Foreign Mission field, and to some of the objections that have been raised to it. As this is entirely in harmony with the address that I desire to deliver, I shall follow the requests.

A member of the church from the time I was fourteen, I have been interested in all branches of the Church's work, and in the missionary work as well as in other forms. I had heard returning missionaries tell of their experiences in the non-Christian world, but I was never impressed by the missionary work as I was when I went among the missionaries, and had a chance to see those who represent the Christian churches in the missionary field, and those among whom they are at work.

I had heard objections made to the foreign missionary work, and I shall just suggest a few of them with the answers that I would give from my own observations. I have heard it said that we cannot spare work or money to send abroad, when there is so much work to do at home. I know there is much to do at home, but I am persuaded that the money sent abroad is not subtracted from the total that would be given if there were no contributions to Foreign Missions. I am satisfied that if there were no gifts to the world outside, the gifts at home would be smaller than they are. I am satisfied that giving to Missions abroad is a scattering that increaseth, and that the interest that is

aroused by our giving to those to whom the Gospel has not been brought, makes us even more anxious to carry the Gospel to those who live under our flag. In fact, I believe that the Church would be very much weaker than it is if it could be indifferent to the call that comes from without; and that if the Church could hear and not heed the cry that comes up from other lands, it would soon die of dry rot at home.

I remember when I was a boy hearing a story told of two men who had traveled on the Alps and one finally sank down exhausted and ready to die. The other was strong enough to go further, but instead of leaving his companion he remained with him and rubbed him and worked with him trying to keep him alive. As the story goes, the very effort that he put forth to save the life of his companion, kept him alive until both were rescued. I am convinced that the effort that is put forth to help those who live in heathen lands has its reflex action, and makes the Church stronger for the work at home.

I have heard it said that it is presumptuous for us to try to help others when we are so imperfect ourselves, and I recognize that there is great plausibility in that argument. But I know not how to judge groups except to apply to them the rules that apply to individuals; and if we will just apply that rule to the individual, if the individual will refrain from efforts to make others better until he himself is perfect,

he can postpone, for this life at least, any active good to others. The Bible does not say, "Let the perfect help the imperfect." It says, "Let the strong help the weak." So, my friends, I believe that our nation cannot wait until there is nothing to do at home before it tries to do good abroad. We will never reach the time when there is nothing to do at home. If it were possible for us to secure today by united effort the removal of every abuse, the remedying of every evil, the righting of every wrong, it would not mean that tomorrow we would be ideal; for when we have done some great good, when we have accomplished some great work, we rise upon that and can see further, and new work is brought within the range of our vision. So, if this nation is going to help at all, it must help before perfection is reached at home.

I glory in the help that this nation is rendering. Travel through the Orient and you will find an unbroken chain of centers of civilization established by American money. You will find schools and colleges and churches where men and women from the United States are at work, the leaven that is to leaven the entire lump. When I followed these places where civilization has been planted, when I had followed this chain for some six thousand miles, I felt that if our nation could boast that the sun never sets on its possessions, it has a prouder boast that the sun never sets upon American philanthropy. (Applause.) And the sun never goes down on one

of these centers of civilization but it rises on another, and the boundaries of these centers are increasing; after a while they will meet, and when the Orient is redeemed our nation will deserve the largest share of the credit.

I have heard it said that the progress of our missionaries is slow, that but few in each place are converted. We may admit that the progress is not as rapid as we would like, but where is progress as rapid as we would like? He must have little zeal whose zeal does not outrun his accomplishments, and he must have little interest in the salvation of the world who is not impatient at the slow progress of our religion. But, my friends, if we are inclined to be impatient because the converts are not more numerous; if we are impatient because the progress of the Church is not more rapid in foreign lands, let us learn patience with our missionaries by considering the situation at home. We are not making as rapid progress in the United States as we would like. In this country more than half the adult males do not attend church. In this country, where we see on every hand the evidences of the blessings of Christianity, more than half the men do not lend their influence to the church by their presence. Here, where all the influences tend to bring people into the church, we find a large number outside. Let us be patient, then, with those who work in foreign fields; for we must remember that the convert abroad must often suffer social ostracism,

and be discredited by his family and often by his community.

I have heard it said that our missionaries may make mistakes and that their mistakes may get us into trouble. I am not disposed to deny anything that can be established so easily as the statement that missionaries may make mistakes. My only regret is that we have not a group of people who do not make mistakes upon whom we might call for missionary work; but I am afraid that if we had such a group, the pressure upon them for work at home would be so large that we could not send them all away. (Applause.) Of course, our missionaries will make mistakes. They are simply human beings and to err is human, and it is possible that they may even by their mistakes get us into diplomatic difficulties occasionally. But, my friends, I think that those who go abroad to make money are a thousand times more apt to get us into trouble than those who go to spend money abroad for their people. Our navy is not nearly so apt to be needed to protect people who go because they love their God and their fellowmen, as it is to protect those who go to exchange their courage, and their audacity, and sometimes their impudence, for foreign cash. (Applause.)

I think that commerce is more likely to get us into trouble than religion. I think religion is more apt to make us real friends throughout the world than trade is; and when I say that I believe in trade and regard it both as an instru-

ment in behalf of peace and in behalf of civilization. But my observation is, that people from other lands know when people come from a pure motive, a high motive, or a pecuniary one, and they are human enough to love more those who love them, than those who come simply from love of the money that can be made.

I have heard it said, as an excuse for not sending missionaries into heathen lands, that God is too merciful to punish in the next world those who have not had a chance to hear His gospel in this world, and that has even been carried a step further, and some have argued that as the heathen are safe now if they do not hear, and as they take some chances if they hear and reject it, it may be a kindness to them not to injure their future by not preaching the gospel to them now. That is a complacent philosophy and comforting to a man to keep in his pocket, money which he should send abroad.

I shall not assume to sit in judgment on God's plan. I do not feel wise enough to attempt to announce, without possibility of mistake, how God may deal in the next world with those who have not heard of Christ in this; but I have seen the heathen in this life, and I believe we owe it to them as a Christian duty to carry the Christian conception of life unto them that they may have the benefit of it on earth, regardless of what the future may have for them. (Applause.) There may be room for conflicting opinion when we discuss theories and theology,

but there can be no room for difference of opinion when we have seen the people blessed by Christianity and the people who know it not. It was this consideration of the needs of those among whom our missionaries go, that led me to the conclusion that if we could not find preachers to send abroad to preach the gospel to the heathen, if we could not send teachers to teach the heathen, if we could not find medical missionaries to send to toil in the name of the Master, it would be well worth while to send Christians among them to live among them, and show how Christ can convert man's life into a living spring that pours out constantly that which refreshes and invigorates.

You are sometimes told that while our religion may be good for us, their religions are better for them. I would have no faith in our religion if I thought there was a spot of earth where it might not be at home, or one human heart that it could not reach and purify. (Applause.) If our religion is a religion at all, if our religion has back of it a divine origin, and under it a divine foundation, it must be good in all places, at all times and everywhere.

Crossing the ocean, in anticipation of the sessions of the Conference, I was trying to arrange my thoughts so as to present a subject for the consideration of those assembled; a subject that would embody the presentation of Christianity in life; for I have long since reached the conclusion that a religion that is not shown in a

life does not deserve the name of religion, and that the life is the best way and about the only way of manifesting a religion to others. So I tried to group together the things that most appear in a Christian life, and when I had reduced them in number to the least possible number, I found that I could not make them less than twelve without leaving out some that it seemed to me could not be omitted. Then I took my Concordance, and I thought I would run through the Bible and see if twelve would be an appropriate number; and I looked at every reference from the beginning to the end, and I found twelve mentioned many times. The Twelve Tribes, the Twelve Apostles, many, many references to the number; but I continued to read until I reached the last reference in the last chapter of Revelation, and there I read that the Tree of Life bore twelve manner of fruit and brought forth its fruit twelve times a year, and I thought the number twelve was not an inappropriate number to use, if I would speak of "The Fruits of the Tree."

Speaking of the fruits of the tree, I am applying Christ's test to life, for it was Christ Himself who, following in this instance the plan He always followed, of presenting truth through the illustrations taken from everyday life,—it was Christ who gave us as the test, the natural, everyday test, "by its fruits the tree shall be known." So, if the Christian life is to be a tree bearing fruit, and I can find no better illustra-

tion of a Christian life, then I may without impropriety, and possibly with some advantage, emphasize twelve fruits that every Christian life must exhibit.

I recognize that it would require more time than I could properly use tonight to present this subject with the elaboration that it deserves. But I am speaking to a people who are in the habit of studying religious things, and I am sure that those who listen will be prepared to furnish any amplification of each one of these heads that it may deserve.

The first thing that must appear in the Christian life is *a belief in God*. A belief in God as Creator; God as Preserver; God as a Heavenly Father. There can be no foundation upon which to build until man recognizes a supreme being; the author of the world and the author of his existence. My friends, I believe that the first thing we need to do, as we take the young man and the young woman fresh from the schools and the colleges, sometimes disturbed by the study of science, which they are sometimes led to believe conflicts with religion, the first thing to do is to take the young men and young women and plant their feet upon the solid rock and let them begin with God. (Applause.) We need not be afraid to meet the challenge of the materialist. The Bible goes farther back than any book of materialism does, so there is no reason to be frightened at the questions they ask. I think it is time Christianity began asking ques-

tions of materialism instead of spending time answering.

The first word in the first chapter says, "In the beginning God created heaven and earth." What theory of creation goes back of that? What theory of creation goes back to the beginning? Take any theory which is presented for acceptance and analyze it, and it begins by assuming that something existed before that time. Whenever an apothesis starts with the assumption that matter existed and force existed, that matter existed in particles infinitely fine, why not finer? It is as fine as we can think. Why not greater? That is as far as we can think, but the theory does not explain how matter came into existence, or why. It does not explain how force came into existence, or why. It does not explain why there was any force and agency to act on matter, why there is any matter and willingness to be acted on; no attempt at explanation. The theory assumes these theories to begin with, and having assumed that there were things existing before the theory, begins to work according to the theory,—force working on matter creates a world. We have as much right to assume as the materialist and Christian prefer to assume, a designer back of design, a creator back of creation. We must start somewhere, begin with something. The Christian begins with God and that is sufficient for me. My mind cannot conceive of a world like ours without a creator back of it. My

mind cannot conceive of a structure like our world and our society without a constructor back of it. I care not how far along they draw out the process of creation. I cannot conceive of anything that is intelligent coming from that which is not intelligent; so that no matter how far they would take me back by their theories, when they have reached the end and gone as far as they can go, I go a step farther and say, "Back of all that was God; He was the Beginning." (Applause.)

My friends, not until a man understands that he is a part of a divine plan, is he prepared to understand life. Not until he understands that he is responsible to a Creator, to a Preserver, for all he has and is; for every thought and word and deed, is he prepared to live. Without this conception of life, a man is at sea. Nothing will take the place of it. You cannot get enough policemen around a man to keep him straight if he has not within the policeman who never sleeps, and while he is there needs no aid from the police outside. It is only when a man recognizes the presence of a God in whose sight he lives, and to whom he must render account—not until then is he prepared to plan for large things. So, I would say, the first thing that must appear in the Christian life is belief in God, in responsibility to God.

The second thing is *belief in Christ, as Son, as Saviour, and as example.*

In the discussion of the sonship of Christ, of

His Divinity, I have found no other book that gave me as much assistance as that little book most of you have probably read—a little book written by Carnegie Simpson, entitled “The Fact of Christ.” He starts with a proposition that Christ lived, an undisputed fact; and from that he builds his argument in favor of the divinity of Christ. If we attempt to prove the divinity of Christ by the theory of salvation, the man to whom we are addressing our argument may dispute that and say he is not yet convinced. “If we try to enforce the argument by reference to the miraculous birth of Christ, or the miracles of His life and resurrection, the man may say he is not yet convinced by these things; but when we point him to the fact that Christ did live, that this young man reared in a carpenter shop, who never had access to the wisdom of the past and never came in contact with the sages of the past, when about thirty years of age gathered a few disciples, preached for a few months, presented a code of morality which the world had never known, which it has not yet learned, a code of morality which could not be equaled today if with all our civilization we gathered the best of every land and asked them to prepare a superior code. When we trace the history of the influence of Christ, how, crucified, His disciples scattered, it has grown until hundreds, yes, thousands of millions have taken His name with reverence upon their lips, and millions have been ready to die rather than

surrender the faith He put into their lives. When we point them to this greatest fact of history, to this fact that cannot be brushed aside or scoffed at, when we point out the fact that this great character rising through the centuries, has for nineteen hundred years been moulded in the hearts and thoughts and lives of men, and exerts more influence today than ever before, there is proof that cannot be answered; and then, we ask, is it not easier to believe Him divine than to explain in any other way what He said and did and was? And when the divinity is once accepted, all other things become easy of explanation.

But, my friends, that is not the only proof that will affect the reason of man. Christ was divine because the task that He came to perform was more than a human being could perform. No human person, no human being aspiring to be a God, could do what He did and what He does. It required a God condescending to be a man, to lift man from his sin and selfishness and give him a new birth, with a new vision of life. The work to be done was a work that no human being could do, as the work that He has done is a work that no human being could have done. Not only did He come to perform more than a man's task—He came to set an example that a man could not set. The best of men have their imperfections and their limitations; and if we attempt to imitate a man we are more apt to imitate his faults than his

virtues. It required a perfect man, one in whom no fault could be found, one who spake as never man spake, one who was tempted in all points like as we are, and yet without sin. These things must appeal to the mind of the man who is open to argument. Our religion does not trample on the reason; it meets the requirements of reason; and I am not willing that those who call themselves more liberal than Christians should take so narrow a view of life that they cannot admit that the Spirit has a place in this world.

The third thing that man must exhibit in his life is *belief in the Holy Spirit*. It is not necessary to explain what the Holy Spirit is, in language that will give a mathematical definition. Man could understand what lightning was before he knew the character of the fluid that is now imprisoned in the man-made wires. So that we can understand that there is a spiritual current that may come from the suns, that will illuminate our lives and warm our hearts and give us an energy that is infinitely greater than the energy which we borrow from the electric current. His life is poor, indeed, that has not come in touch with this Spirit.

If you had been at the conference at Edinburgh, you would not doubt that there is such a thing as a Holy Spirit; that it can pervade a meeting; that it can touch the heart; you could not go through the door and come into the presence of that congregation there, with-

out feeling that you were in a holy place. There is a line of communication that can bring the Spirit above into communication with the man below; and whether this Spirit touches us, whether it makes itself known as the still, small voice, or pours itself forth in Pentecostal flood, the Christian knows that there is a Comforter and there is an inspiring voice.

The Christian must have *faith*; and it is not hard for him to have faith if he begins with belief in God, belief in Christ, and belief in the Holy Spirit. The Bible tells us that it is impossible to please God without faith; that is a very conservative statement of the truth. It is impossible to do anything else of any importance without faith. Faith goes first and works afterwards. It is only as one believes that he accomplishes, and we need faith today as it has been needed through all the past. The martyrs had faith; they could not see. Faith is the spiritual extension of the vision. It is that moral sense that reaches out toward the throne and takes hold of those verities that the mind cannot grasp. And this faith is necessary. We cannot see very far ahead in this life. The martyrs could not see the effect of their death. They were told if they would just recant, that they might live to serve their God some other day; but they refused, and by their death they accomplished more than they could accomplish had they lived a thousand years. The Christian does not know, he cannot inquire, whether

he is to live for his faith or die for it; but if he has that faith he ought to have, he is as ready to die for it as to live for it, and not until he is ready to die for it is he able to find out what truth is able to accomplish. The great things of this world have been accomplished by those who have attempted to do what is seemingly impossible, and prove what man with God's aid can do. This, my friends, is a very practical thing, because today, as throughout all history, faith is the one thing needed. It is the faith that makes men stand, if they stand alone; and not until they do stand are they able to find out how many stand with them. It is this faith that takes hold on the unseen, that enables one to accomplish that which makes the world go forward. What would have been the fate of the Christian Church if the early Christians had not had faith? How long would it take today to bring the time prophesied when every knee shall bow and every tongue confess, if all who confess themselves Christians had the faith that the martyrs had? How long would it take the Christian body in this world to impress their faith on those who doubt and deny, if they gave evidence of their conviction by their willingness to die for their conviction, if necessary?

Then the Christian must have in his life that desire, first and above everything, *to find the kingdom of God*. That must be his first purpose. It does not mean that he is indifferent

to other things, but it means that in every life there must be a paramount thought; there must be a purpose that rises above all other purposes. There must be a controlling principle in a life. When we are told that the search for this kingdom, that the desire to first find God's will and do it, is man's supreme duty, we don't mean that a Christian husband will be less a husband because he puts his duty to God first. That a Christian father or mother or child, or brother or sister, will be less devoted and faithful in every relation of life because God comes first. We simply mean that until a man has fixed his relation to God, he is not in position to see life's relations in their proper proportion. We would not want to trust our lives on a train if the engineer was in doubt as to whether it would be better for him to stay on the track or run off. There are certain things that come first and others that come afterwards. There is no conflict between truth; each truth fits into every other, and it is true that when one has sought first the kingdom of God and His righteousness, the other things will be added.

Next in the Christian life comes *love as the law of life*. Love is the greatest thing in the world. I am not a theologian; I joined the church at such an early age that I did not know anything about the creeds of different churches; and I soon became busy with other things, and I have not yet had time to study creeds, and it

looks now as if it would be several years before I could. In fact, I don't realize that I am any more anxious now than I was years ago to study creeds. I am not prepared to answer every question that can be asked about the Bible, and I do not spend time trying to reconcile passages that seem to conflict. I have long since decided that if we just try to live up to the things we can understand, we will be kept so busy doing good, that we will not have time to worry.

If any one asks me to tell him just why Christ's salvation was planned as it was, I tell him that it is not necessary that I shall be able to explain it in all its details and to everybody's satisfaction, any more than it is necessary that I understand how a vegetable grows before I use it to sustain life and preserve my health. I tell him that it is not necessary that I should understand of what the sun is made to feel the influence of its rays. It is not necessary that I shall be able to understand why it is that in water there is a peculiar characteristic that makes it different from other things. Other things decrease in volume from the effects of cold. Water decreases in volume until freezing point is reached, and then the rule is reversed, and it becomes colder and increases in volume; a mysterious thing, but I am not going to wait to find out why it is; I am thirsty, I drink.

But, if I had to explain why Christ's plan of

salvation is as it is, I would say that He could not have found anything to build a religion upon that was to be universal and eternal, except love. That love is the greatest thing in the world, and that sacrifice is the end of love, and that when Christ so loved the world that He was willing to die for it, He gave the highest evidence of His love; and it is the telling of that story that touches the hearts of people everywhere. You can resist the one who wants you to do something for him, but you cannot resist the one who wants to do something for you. You can resist those who are trying to take from you, but not those who are trying to bestow upon you something that you need. It does not bother me that the one who suffered was not the one to enjoy; it does not bother me that it was suffered by one for the salvation of another, because that is no new doctrine in this life—you see it every day. I know you know that there is nothing good in this world that has not been bought by suffering and sacrifice by those who were willing to die for others. Freedom of speech and all other blessings have been purchased by sacrifice. We find conclusive proof that man was made in the image of his Creator, from the fact that all through the ages men have been willing to die, that blessings denied to them might be enjoyed by their children and children's children. Why should not Christ have taken the best known principle in the world and built His religion on it? It is

enough for us to know that this love is sufficient unto all things. That the example that He set of His love is the example that we can follow for our own welfare and benefit of all about us. I am so glad that there is something that is permanent, something that cannot be exhausted, something that does not give out. We are always troubled about the conservation of our natural resources, and we are speculating about how long it will be before the coal gives out, and before the iron ore gives out, and before the timber is all gone, and we are speculating about what will happen when these times come, and as wise citizens it behooves us to conserve and economize. I am glad that there is something that you don't have to economize with, something that you don't need to be afraid will be exhausted, for love is that inexhaustible resource; the more you use of it, the more you have left to use again. I hope the day will come when there will be no war. I hope the day will come when nation will not rise up against nation. Aye, I shall say more than hope, I am sure that the time will come. (Applause.) For did not the angels sing "Peace on earth, good-will toward men"? Did not the prophet declare that he would be called "The Prince of Peace"? When that day comes, love will still be at work. Love's roll call will still be sounded and people will be summoned to that higher warfare in which they will try to help

each other instead of hurt, try to save instead of kill.

In New York one Sunday I heard a sermon by Dr. Parkhurst. He compared force and love. He said force might be represented by a hammer acting on a piece of ice; each piece would still be ice. He likened love to a ray of sunshine, which fell upon the ice, and though it acted slowly, in a little while there was no ice. Love is the weapon for which there is no shield. Love was given as the law of life. Christ, as some one has said, differed from other teachers in that others filled the minds of hearers with formula and directions; Christ lived the life and gave love as the law of life. Love is intelligent; love is not blind. Love finds the prisons where sin is; love finds the sick; love sees the weakness in boasted strength, and love can detect the strength in humility and weakness.

The expression of love that Christ pressed upon His disciples was *forgiveness*, and that must be one of the fruits of the tree. I may be mistaken, but I believe this spirit of forgiveness is the most difficult of all the Christian virtues to cultivate; yet it is so important that when Christ gave His disciples a form of prayer, He made their willingness to forgive the basis of their own forgiveness; it is so human to desire revenge, and time was people boasted of it. It was written on the monument of one man that he repaid both his enemies and friends more than he received. That was not

the spirit of Christ. When at last He was brought to the most disgraceful of all deaths and nailed to the tree, the spirit of forgiveness rose above the sufferings, and He prayed, "Father, forgive them, for they know not what they do." I am not sure that we appreciate fully the reason that Christ gave in His dying breath; I believe that Christ gives us a reason for forgiveness that the world has been too slow to accept, and that is, that ignorance is the cause of sin. The world needs enlightenment more than it needs the rod. Even those whose hearts are full of malice and who cherish revenge, do so because they have not learned how much more there is to be found in forgiveness than in hatred; and I am satisfied that when Christ gave this distinctive feature of His religion He intended it to take a prominent place. However, if I were called to name the one thing more than any other that distinguishes the moral code of Christ from the code of the uninspired teachers, I would say it was the doctrine of forgiveness. And Christ, I believe, did not give it entirely for the forgiven, but for the benefit of those who should forgive; for a load of revenge is the heaviest load that a human heart can carry. It will break anybody down who tries to carry it. Why, my friends, it is only occasionally we have a chance to get even with an enemy, but we are hurting ourselves more than we can hurt any one else.

If a Christian life is to bear fruit, it must

recognize the doctrine personified by Christ, that *example* is the method of propagating the truth. Christ said, so let thy light shine that others seeing thy good works may be constrained to glorify the Father. What bloodshed would have been prevented if Christians had been willing to save by their lives, to teach by example. There is no reason why Christians should quarrel. Religion is the one thing that people have not any excuse for quarreling about; each one should live his religion and then the world can tell which is the best. You can answer a sermon and answer a speech, but no one has yet lived who can answer a Christian life. It is the unanswerable argument in support of the Christian religion.

The Christian must exhibit an acceptance of Christ's *measure of greatness*. When the disciples quarreled amongst themselves as to who would be the greatest, He rebuked them. *Service is the measure of greatness*. It is true today, it will always be true, that he is greatest who does the most of good, and how this earth will be transformed when this measure of greatness is the measure of every life. We have had our quarrels, it is true, but it is because we have been trying to see what we can get out of the world. There will be peace when we try to see what we can put in the world. The divine measure of a human life is its outgrowth, its contribution to the welfare of the human world. This conception Christ gave to

the world, this measure of greatness, is the revolutionary force that is working in the world today. The effort has been to escape service, the effort has been to rise to a position where there is least work for you. Confucius taught his disciples to try to become superior persons, that others might have to work for them. Christ's doctrine is to make us stronger to bear heavier loads; and when we once take hold of this conception of life, we are prepared to make life something worth living. When one understands that his greatness is to be measured by his service, he prepares for large service. He is ashamed to bring a physical wreck to his Master's service; ashamed to give to the Master's work a dull and sluggish mind; ashamed to enter his Master's covenant, until he has a purpose so high that it can be seen from both sides of the river that separates him from eternity. It is only when he is conscious of the importance of his preparedness, he is ready to multiply his strength that his service may be large, that he may stand among those who manifest their appreciation of their obligation to God and to His Son.

Christ has given us what has been called *the Golden Rule*. It differs from the Golden Rule of Confucius, in that it is positive, while the Chinese Philosopher gave a negative rule. Confucius said, "Do not unto others what you would not have others do unto you." Christ said, "Do unto others what you would have

others do unto you." One enjoined a life of negative helpfulness; the other enjoined a life of positive helpfulness. There is all the difference in the world in the two rules, and you see the rule exemplified in the world today. You see the Christian nations reaching out in an altruistic effort attempting to bring good throughout the world; you find Christians contributing, voluntarily, twenty-five millions of dollars a year to carry the gospel to those who know it not. You find Christians attempting to do as they would have others do unto them; not content to simply refrain from acts of injury or injustice.

Another fruit of the tree is *belief in immortality*. How different is this conception of life that Christ has given us, to the conceptions out in some of the countries of the old world! Take Buddhism, for example, that presents life as a calamity from which you escape by loss of individual identity. Christianity presents life as an opportunity, with a heaven as a reward at the end. Who can measure the peace and consolation and joy that have been brought to the human heart by this belief in immortality? Who can measure the influence that this belief in immortality has exerted in building society upon a foundation of justice? If a man believes that the grave is the end, if he believes that he has only to conceal his wickedness from those about him while he lives, he is not as strong as he ought to be to resist temptation;

but let a man believe that after this life there is another, a life in which the secrets of the heart shall be made known, that he shall live with those who knew him here, and what a restraint it is; for while we have no way of knowing just what there is awaiting us, or what punishments are in store, it would be some punishment for one who had deliberately done injustice to his neighbor here, for a selfish reason, to have to stand uncovered through unending ages and let his neighbor know how small a man he was on earth.

There is no human philosophy that fits into the life, as Christ's philosophy does, and it is because this philosophy meets every need and provides for every relation of life, that we find this tree growing and growing throughout the world. Its leaves are indeed for the healing of the Nations. And each individual, as he brings his life into harmony with this religion and makes his life a fruitful tree bearing these fruits of the Spirit, does his part in hastening the coming of the day when all shall know and believe.

I am glad to be a member of this Brotherhood; glad that it stands by the side of other Brotherhoods; glad that increasing numbers gather in all these Brotherhoods; for I am one of those who believe that these Brotherhoods are a part of the great movement that is bringing Society together and making us understand that after the Fatherhood of God comes *the*

Brotherhood of Man. It was Christ's purpose to establish this Brotherhood on earth, and to His disciples He gave commandments that we now appreciate the meaning of, more than ever before. When at last the world is gathered into one great brotherhood, when at last we understand the indissoluble tie that binds every human being to every other human being, we will find that the one great influence that has brought this Brotherhood about, is the recognition of the teachings of the Man of Galilee, who came, and by His voice and in His life, gave us the example that enables life to be fair, to be what life ought to be. (Prolonged applause.)

THE BROTHERHOOD
AND THE BOY

THE BOY PROBLEM.

BY EUGENE C. FOSTER, DETROIT, MICH.

Considering the importance of this gathering, I set about to reduce an hour's talk so it could be made in half an hour, thinking a provision for discussion would be made. I find no such provision has been made. I am on the program for the subject, The Boy Problem. It is not exactly the phrase I sent on to the printer, but the proofreader having made me stand for this too old subject, I am going to state it in algebraic form, suspecting that most of you will remember with pleasure when you studied that delightful mathematical science. I am going to state it in this form— $x =$ the boy. I don't like to do it that way, but to be in accord with the popular conception, the boy is an unknown quantity. y stands for training, and that factor was a tremendously known quantity; that was a fixed mould; and the whole proposition was, pour him into the mould and you will have $y + x = \text{manhood}$. It was the supposition that that factor had to be rigid, fixed; that it was fixed as the laws of the Medes and Persians, and there has been a tremendous amount of training along that line. The mould

was all right; and we missed out and we deserved to miss out, and it is part of the responsibility for a great many failures that lies in the interpretation of that equation. I ask you if it is right,—you may call the boy x if you please,—is it right to consider him such an unknown and variable quantity? How he has been studied? The last few years have turned the light of science and 'ologies on boy life. I have a notion we know a great deal more than we did ten years ago, and we are going to know more as years go on. There has been so much of analysis; so much of weighing and measuring; so much of scanning of his life subject to all the analyses that can be suggested; until we do know a little more about him; sometimes even yet we get off the track.

We are told almost universally, the boy of twelve is a selfish being and we have got to get him out of the selfishness. About a week ago, passing along a street in Detroit, not far from our building, I saw three boys who had been at work on a pavement; and one, who was evidently the boss of the job, stayed on the job and finished the shoveling, and called to the two, "Get all youse can for a cent, so I can give you all some." I suspect it was a variation of the rule we have that a boy is selfish. We have him under many conditions. For the benefit of those who have not yet heard it, I want to say that the boy of today is very much alive and active. I like to think of the two men passing down the

New York street, who were discussing whether the street boy was really as alert as they were said to be. One of them touched a boy on the shoulder and said, "What time is it by your nose?" Quick as a wink, he turned and said, "Mine ain't running; is yours?"

I remember a little observation which I made in Philadelphia. I was going down our narrow Chestnut street on a car. It was just about dusk, and a newsboy was on the street crying under the car windows the paper he was selling; the crying of a famous trial, an infamous trial in New York City; crying at the top of his voice. At that instant a fire truck came on him. The fire truck passed our car like a flash and it had scarcely passed the window where I was sitting before he was around again and was calling, "Extry, extry, all about the big fire." I take it that the part of the problem in dealing with the boy is that you and I have not been sufficiently awake. He is tremendously awake along the time I am thinking of, between twelve and sixteen.

I want to study that other factor, the training of the boy, the influences that come about the boy; and I want to see if that has anything to do with the men of the Presbyterian Brotherhood of America. I hold, knowing the boy as we do, every man has a threefold obligation upon him with reference to the boy, and I suspect I can just barely state the threefold obligation. As it seems to me, the obligation is defi-

nately upon every Christian man, every man who has arrived in his Christian life, every man who has fought through the problems of boyhood and young manhood and feels as if he was standing on solid ground; it seems there is an obligation to be a guide to an individual boy. It might be your own son, or it might be your own younger brother. It might be several sons or younger brothers, but hardly would there be any two at the same time. This business of playing guide to the boy when he is going into what the Germans call the storm and stress period, and some of us, if we were honest, could say that is the hardest fight a man ever has in his life; to be a guide to the boy at this time; if you have not either son or younger brother, to some other boy. I cannot conceive by what manner of Christian reasoning, how any man can live without being guide to some boy of that kind. I want to be a bit personal. About the age of fourteen or fifteen, when I needed him most, there came a young man into my life; he did not know anything about the psychology of adolescence, or anything else, but he knew a young boy of fourteen or fifteen needed a young man friend, and he came to me when I needed him; plain and simple he was, having very little time; a printer, working ten hours a day in those days; evening time and Sunday time and such holiday time as he had, he gave very largely to me. He saw me through the time

when I know I was ungrateful to him; he saw me through the time when I knew more than all the universe beside; he saw me arrive at maturity before he let go. Long years have passed since German Charlie's body was laid beneath the Southern sod, and in the light of that experience, men, when I grew to maturity and realized what Charlie did for me, I said never again will there be a time when I am not attached definitely as a young man guide to some boy.

God has helped me to keep that vow. There has been no boy in my own home; my constituency at the present time has been estimated at about 30,000 boys in the city of Detroit. I have the one boy, I make no excuse that so many boys are demanding my attention. Some one said to me today: "Tell them the story of that boy you told me about." I said: "I cannot; it would take the full hour." He is now the straightest little fellow of fourteen years that you would want to see today. I have kept my vow. I hope you will get some suggestion from this, that no man can live his Christian life without being attached to some one boy.

I believe he has a second obligation—to attach himself to a group of boys. Such groups without adult advice are dangerous. I could go on and prove that out of a long experience. No man has fulfilled his obligation who simply relates himself to a boy; he has a further duty

—to relate himself to a group of boys. I would not fix the group; that is for the man to do. It may be a Sunday School class, and God knows the men are needed for this. I had a letter the other day from a church in Brooklyn: "Come over to Brooklyn; we are going to have all the men of the church together; we are going to have a supper; we are going to feed them until they feel so good they will do anything, and we will pump them full of the boy matter." I said, "I cannot go." That letter was from a young woman of the church, and to my positive knowledge she has been working for two years to get those men to consent to come and listen. I could not go, and I got a letter from a man saying that the women gave them this supper and every woman retired from the room and left this boy subject to the men to talk it over. We go about the country and forty to fifty per cent of the teachers of boy classes are women, many of them doing a magnificent work, many of them doing a fine work. Many of us are here because of fine women teachers in days gone by, but I plead that more men shall become teachers.

It may be in the shop you work in, the office, there is a group of boys that needs a man for a leader. I plead with you, relate yourselves to the group of boys in some capacity, Sunday School or elsewhere.

I say there is a third obligation which seemingly rests on a man as I see it; and I think

I can speak in this convention with freedom and with unusual emphasis, because I am talking to the men who in a large measure help to mould community influence. I am thinking of your relationship to boyhood, not the individual boy, not groups of boys,—all the boys who live within reach of your influence. I wish I might make it clear to you; so much is your influence needed in this line.

Some time ago the National Child Labor Commission met, and investigated the Messenger Boy Service at night in some of the cities of the United States. I know enough to know that men are here from some of the cities they investigated. Do you know, when I tried to get a copy of the report, they told me it would have to be sent to me by express, as the sending of it through the United States mail would violate the Federal Statutes, it was so vile and filthy. Do the communities care where those things were found out? Some communities have found out. I made an investigation of some fifty who were going out to save those messenger boys, and not one of the fifty cities had cared enough to try to save those boys through any legislative enactments. It was so easy; these boys were not Presbyterians, or Methodists; perhaps not sons of our Brotherhood; not from our Sunday Schools; their poor little warped, twisted, soiled lives did not affect us at all, and it is so easy to let it go at that; yet there is a class of boys any twenty men of rep-

representative Brotherhoods could set to save if they would, and you could bring such a pressure to bear on those companies that they would not employ any one under twenty-one to do their dirty work at night. I would not offend you this morning or disturb the sweet influences in this church; I do not want to shock you, but how they need you to help them!

Have you looked into the high school conditions in your city? I have not any intention of speaking of information of any particular high schools; but do you know that there are high school conditions that are beyond description? I walked along the street of a suburban town of our great cities. I passed a high school, and to my friend I said, "Is the condition in this place as serious as I have heard stated?" He replied, "I have lived in this place quietly for four years. My work is such that I spend little time on these matters, but in the four years that my wife and I have lived here there have come to our attention, without our seeking, fourteen cases of illicit relationship between boys and girls in the high school; and no one cares and no one lifts a finger in this place of twenty thousand people, to take a step against it."

It relates to the boyhood of your city. There may be a girl in your home who may be affected by this condition. I want to plead for you to be responsible for the conditions; that somehow you sum up the conditions for good and evil against which the boy goes, and somehow

through your Brotherhood work you make it possible to increase the sum total of good and decrease the sum total of evil. There are a hundred ways to do it. I want to state my equation again in a different way: x represents the boy, if you will not say unknown, as you used to think; y —let it represent the influence that comes upon him to represent right manhood, and y for you Brotherhood men. You are the determining factor in the equation, which makes for the boy's manhood; and may God help you to be responsible and responsive to the trust.

OPEN CONFERENCE ON BOYS' WORK.

LED BY EUGENE C. FOSTER, DETROIT.

MR. FOSTER:—Mr. Chairman, I am not going to make a speech at this time. Frankly, I suppose if I chose to do so I might possibly, for the time that is left me, interest you with some stories of boys that I have known, and tickle your ears in a way and send you back saying, "That was interesting and, perhaps, profitable." But I rather choose to say very little, and then to ask you a question or two; so you are to have the speech-making of this hour.

I want to close the speech of the morning, which I did not get closed, by saying that in my estimation we ought to try to carry the thought further. I tried to show you that it was the obligation of every man to relate himself to the boy life somewhere, and I would like to have made it a little more plain if I could, that even if you are relating yourself to the boy in your home, there is some other boy that needs you mighty bad that has no father like you are to your boy. I tried to show you that I thought a man should relate himself

to a group of boys, and I tried to show you that I believe it to be his duty to relate himself to boy life. Now let me make another application. If it is not the Brotherhood's business as an organization to relate itself to the boys, then I don't know whose business it is. I don't know of any church organization upon which the burden of seeing that the boys of the community are provided for, rests more heavily than upon the Brotherhood. So I want to make it individual, and lay it upon you as a Brotherhood to see that things are done for the boys, and done right.

Now, I want some of you to tell us what your Brotherhoods are doing. Don't tell us anything else. Don't tell us what you are doing as a Sunday School class unless you represent a Brotherhood, and please tell it in ten-word telegrams, and not get mixed up in night letters. It does not need much explanation if it is as clear as it ought to be. To get this before us, I want you to tell us what your Brotherhoods now are doing. Won't you tell us now, in a very few words?

MEMBER (from Joplin, Mo.):— We have pledged the Juvenile Court that we will get back of the Court and help it.

MR. FOSTER:—Have you been able to work that out?

MEMBER:—We are going to do the business.

MR. FOSTER:—Does the Court welcome it?

MEMBER:—Yes, I guess so.

MEMBER (from Kansas):—We are conducting an Athletic Club.

MEMBER (from First Presbyterian Church, Pittsburgh):—We employ a man for work among the boys—Mr. Hazel. He will speak about his work.

MR. HAZEL:—Well, it would take too long for me to describe my work. I have found, as you outlined it, as you only could, that you have got to love the boy and have to have your heart saturated with the love, and with that you can get the boy, and in no other way, so far as I know. And perhaps a man trained as I am trained is able to reach boys more than the average man, because when you have a boy in your office stripped before you for examination, you have the chance to talk to him as you could not in any other way. I have one school in Pittsburgh in which there are two boys that drive me nearly crazy. I cannot get next to them. Well, I have tried everything I possibly could try. I have prayed about it, and I have prayed with them and joked with them. I was talking with the principal of the school the other day, and he said, “There are two boys with whom I don’t think you will accomplish anything. One is hopeless, but of the other boy there may be some hope.” I invited them to my

home. One of them came, but the other got cold feet. We had a splendid evening together. My wife went away to some function that night and left us to ourselves. Emphasize that spirit of love for the boy.

MR. FOSTER:—That is a very real thing.

MEMBER (from Second Presbyterian Church, Chicago):—We employ a physical director two nights in the week.

MR. FOSTER:—The Church or the Brotherhood?

MEMBER:—The Church and the Brotherhood are one in our church.

MEMBER (from Middletown, Ohio):—We have provided our boys a gymnasium and swimming pool, and have a physical director. We are loving our boys and trying to get next to them. We have a guarantee fund of nine hundred dollars a year, and at this time we are looking for a man, preferably a young Presbyterian man. We think there is a great field in our town for work for boys that have no other church fellowship.

MEMBER (from First Church of Altoona, Pa.):—We provide athletics and evening games for the boys on our regular meeting nights.

MEMBER (from First Church, Kansas City, Kan.):—We are getting behind a campaign for a \$200,000 Y. M. C. A.

MEMBER (from Normal Park Church, Chicago):—We are trying to furnish teachers for boys in the Sunday School under sixteen years of age. We have furnished five teachers for this class within two years. We are coming into the “Big Brother” movement, and many of our men have signed cards agreeing to be a big brother to a boy.

MR. FOSTER:—What system do you follow? Have you a committee, or is it through men who work with the Sunday School Superintendent?

MEMBER:—We work under the direction of the Superintendent.

DELEGATE:—We have one of the best organized works for boys in the state of Missouri, for boys from the cradle up to sixteen. We have a secretary for boys’ work, gymnasium instructor, and we look after all the interests of the boy, even to getting him a job.

MR. FOSTER:—I knew that you would fill us full of ideas of things which are being done. Let me emphasize, please, that little matter which might have escaped you, in which I asked about the Chicago church. I had on my list the furnishing of Sunday School teachers for classes in the Sunday School; but there is always a possible conflict there—that the Brotherhood Committee shall unwisely suggest or insist that so-and-so be made a teacher. But

do you see how wisely they have worked it out, working under the Superintendent of the Sunday School, exactly where they ought to be?

Now, think of these things that have been suggested. I wish me might enumerate some more here, but I want to ask another question. I am glad your Brotherhood has not organized, and I am going to get on thin ice here, I expect—I am glad that your national organization has not organized a Boys' Division or Boys' Department and called it a Junior Brotherhood. I am not glad that you have not organized it, but I am glad you have not organized and *called* it a Junior Brotherhood. I believe you can get any number of boys into such a Brotherhood, but I believe the experience generally is that the boy will not stay in the Junior Brotherhood during the seventeen, eighteen, nineteen year periods, or even the sixteen-year period; and while you get them as boys, you will lose out—you will have to get them back again. The boy objects to being in the Junior Brotherhood as he gets older. Don't use a name having "Junior" attached to it. I believe if you will think that through you will find that I am right.

Then you can go a step further in your work and make your Brotherhood absolutely responsible for seeing that a training class for older boys is established and properly conducted. Training a teacher for the Sunday School is generally better than finding a teacher. I tried an experiment last year. I selected a group

of six high school boys average fifteen and a half years of age, and gave them a fourteen weeks' course in studying to teach. Five out of the six are this winter teaching Bible classes of fourteen and fifteen year old boys, under my direction. Now, that thing is possible. But to do it! You may not have a man that can do it. It may cost you something to get a recognized teacher to come in and train them; but get it done somehow. Some of you can pay for getting that done, that cannot do other things that are mentioned. I believe that you can become responsible for seeing that there is a definite phase of boy work in your church, other than the Sunday School work, between Sundays.

Now, don't mistake me. There is one business I have on earth. Don't mistake what I am for. I want to tie a boy up to Jesus Christ and bring Jesus Christ into his life as a personal Saviour. Don't think I have an idea of working along some other line.

Now, I believe you can do something which is concrete, and which is tremendously interesting. I believe you can appoint some one or some committee, especially in the smaller community, who would be responsible for finding out the conditions under which your boys live. How blind we are to conditions! I can go into a city and know more in a week about such conditions than people who have been there twenty years. You ought to know what are the most

serious temptations your boys have to face. What are the influences which are pulling down? Your Brotherhood ought to know that; and you can appoint some one of your Brotherhood to find out. Take, for instance, this matter of the messengers that I spoke about. Suppose, when an ordinance was introduced providing for the regulation of messenger traffic, what would have happened without vigilance? The outcome would have been that it would have been smothered in the committee. Can you not, as a Brotherhood, become responsible for the measures which legislate for the suppression of vice? Can you not help along these lines, and can you not do it through a definite individual, or a definite committee? You can become a co-operative force with other organizations for the betterment of boys. At least four times within a year I have been appealed to by an organization, national in character, to leave my work and go out for the youth; but I have refused every time, because I have got a job where I am that takes all the time I have. But the last time these national authorities appealed to me, I said, "I will not make any change. I believe I am where God wants me to be." Then I challenged them with a challenge that I thought they would not meet. I said, "I will not give my time to this enterprise, but if you will authorize the employment of a man who will come to Detroit, I will supervise his work, subject to certain conditions."

They said, "What are the conditions?"

I said, "He is not to make a speech for a year." They said, "We will accept that." Then I began to get scared. Then they said, "What else?"

I said, "Study this condition absolutely from the laboratory standpoint, and study this Church problem with me, and not open his mouth for the year." And now it is up to me to get the man. But I wish this Presbyterian Brotherhood, or some laymen who could afford it, would say, "We will put a man in the field, to simply sit down with our Presbyterian churches and study this problem of the boy," and come to our next convention and tell us about it.

A Question:—If all these things can be done, why are you not doing them?

A MEMBER:—The difficulties in a small city are too great. We have no physical directors we can call upon; we have no man qualified to do boys' work.

MR. HAZEL:—Where is that man from?

MR. FOSTER:—Stand up so he can see you. You and Mr. Hazel get together—not now, but after a while.

A MEMBER:—The great difficulty is that the men do not believe in "Fostering" boys. That is the problem we have today in our church.

We are trying to solve the boy problem. A man is giving all his spare time without compensation, but he has not been accepted by the Brotherhood. We have started, but have not launched the movement. In one of the Sunday School classes the teacher was explaining the Boy Scouts, and a member of the church session said, "This man is not teaching the Sunday School lesson; he is teaching something else." Now, if the men in the church do not understand these things, it is high time they were studying them. The trouble is, the men do not know the condition of the boy.

MR. FOSTER:—I wonder if it is very general that church officials block the work. Let us see the hands of those who find it so. There is a condition I did not expect to find. This is more serious than I thought it was.

A MEMBER:—How are we to bring them in as a junior organization, when we do not have the sympathies of the parents and influence of the boys' homes? You cannot expect a few of them to keep in touch with that boy all the time.

A MEMBER:—In behalf of the parents, I want to say it would take a Pinkerton detective to watch the boys.

MR. FOSTER:—I would like to see a show of hands of the men who know the conditions of the communities in which you live. That is good. Better than I expected. The worst show-

ing we have had is that condition of church officials standing in the way. Of course, the church officials will say they objected to it because it has not been wisely conducted. But about the detective: It depends. The boy I have in mind, who was the worst boy in Detroit, got into a fight; and he came to me and told me of the fight that he had been in the day before. It did not take a detective for me to find that out.

A MEMBER:—A boy told me something that horrified me. He said his father thinks he ought to fight his own way out.

MR. FOSTER:—The point is that in all respects I am the father of this boy except in a physical way.

A DELEGATE:—How do you get the boy interested in Bible Study?

MR. FOSTER:—First, I let it sweep me off my feet until he realizes that there is nothing in the universe so interesting to me as the Bible Study of the hour. I do not like to teach Bible Study on routine lines. I want to teach it in a different way. In other words, I think it is worth time and thought and ingenuity and plan. I have set out a Bible Study Review for several groups of boys that will be a game through and through, and they will play it to beat the band, if you will excuse the expression, and they will

have no less respect than if they studied and reviewed it in the old-fashioned way.

A DELEGATE:—Do you mean the boy wants to be good rather than bad?

MR. FOSTER:—Oh, yes, indeed, my dear brother. I have run into some Presbyterian doctrine here; I ought to have been more careful. Let me tell you, if I did not believe that of every boy that I meet, until he convinced me to the opposite, I would not get far with boys. I will at least give him the benefit of the doubt. Out of quite a long experience in meeting boys, I hardly know that I could name enough exceptions to cover the fingers of one hand.

A DELEGATE:—What is your opinion and judgment of the Boy Scout movement as a partial solution of this problem?

MR. FOSTER:—I was in a discussion in Illinois and it swept the discussion. If any one wants to know about it, I will meet any group. The Boy Scout Movement, I think, is excellent, and I see no reason why it should not be one of the best movements ever introduced in our cities.

A MEMBER:—My question grows out of this question about the Scout movement. Our leader said that they had so many boys that they were hanging out of the windows. I suppose he had Presbyterian boys, and Congregational boys, and all kinds of boys. How are you going to handle that situation?

MR. FOSTER:—It so happened that these boys were not anything else before they got to the Methodist Church. I suspect that a church will have in its membership sometimes, if they don't look out, boys from other churches. I had a case where I was waited upon by a mother because her boy, a Methodist, was going to a Presbyterian Sunday School. I am a Methodist, and I appreciated her position. What I did was to go to the Methodist Sunday School and get a band of Boy Scouts organized, and now they have the boy.

Why are you not doing it? I want this question to ring in your ears all the way to Denver, if you live there. One of the most outstanding propositions in the program is to help the church do its own boy work.

A MEMBER:—I have fifty or sixty high school boys in my class, and I have not time to brother them or father them through the week. Should I stay in the leadership of that class?

MR. FOSTER:—I do not know, but if you have that many boys, I suspect you should. I believe you can take that leadership and develop the older boys and make leaders of them.

**WORLD WIDE VISION
AND OPPORTUNITY**

THE DISTINCTIVE TRUTH OF CHRISTIANITY

BY REV. ANDREW V. V. RAYMOND, D.D., BUFFALO, N. Y.

Presbyterians for over three hundred years have prided themselves on their accurate and comprehensive knowledge of the laws and ways of God, and have been willing to stand an examination, a competitive examination, with any other denomination that might be named, as to what the Bible teaches with regard to sin and salvation. That makes it hard to speak within the limits of the catechism. But in these modern times religious thought has pushed beyond the old boundaries, and has set up new boundaries, wider boundaries; and if we Presbyterians are to keep our distinctive place in the religious world, we must find and formulate the new and larger truth which God would teach and is teaching to His children. If we would keep our distinctive place, we must go further than that—we must let that truth find us and form us, so that our convictions upon it are as positive and our obedience as instinctive as the convictions and obedience of our fathers to the truth that God gave them. Note this principle: Progress or growth of religious truth is funda-

mental and essential to any religion that is going to hold its own in this day of human progress. This does not mean that we are to become wise beyond what is written. This is the wonderful thing about the Bible, that it contains, I believe, all the truth that the world will ever need. But it does mean this, that we are to follow the light of revelation as it leads us into spiritual regions, and further and ever further into the righteousness of the Kingdom of God.

The proposition which I make this afternoon, or which I submit this afternoon, is this, that despite all the progress we have made and despite all truth which we Presbyterians have gotten and have given to the world—despite all this, we are only beginning to understand Christianity; we are right on the verge of what might be called the real Christian era, or the beginning of it. To show what I mean, let me give expression to an idea that has received applause now for generations, "An honest man is the noblest work of God." Do you believe that? I don't, and you don't. He is a noble work—let us all admit that, verily—but not the noblest. At some time in the past he may have been the noblest work of God. He is not now, because increased knowledge calls for something more, and every new stage of progress calls for a new statement. Animal life appeared on the earth; that advanced, and human life appeared. Man could not have lived in the

carboniferous age; trees were the noblest work of that age; they are not now. A sculptor works in the figure in the earth; it is the best he can do with certain tools he uses, not the best he can do with finer instruments in the marble. So I believe God has certain laws for the beginning of human development, and other laws, different laws, for the completion of human development. The honest man might have been once the noblest work of God, but the requirements are now something more than honesty.

Let us consider the savage, as we were all once in our ancestry; savage developed into a civilized condition. Now, as a savage, the only law he knows is his own desire; what he wants he gets, if he can. If he wants another savage's dress suit of beads and feathers, he gets it if he can. If he wants his life, he gets that if he can. His only law is that of his own desire, and the only limit to that law, the only boundary, is set by his own ability. Wherever that is true, a man is a savage, whatever Christian dress he may wear. Where the only law of his life is his own desire, and the only limit to get is his ability to get, that makes every man a savage.

Now, if this man is to be developed, he must come under some other law than that of his own desire; he must come under the law of restraint, which will say to him when he reaches out his hand to take something that

belongs to another, "Thou shalt not," and when he lifts his hand to take another's life, "Thou shalt not;" and to get that into the savage man is difficult. First, he takes just a little; instead of killing another man, he half kills, and prides himself on his restraint; he has denied himself something. That will progress until he has established the fact that he does not take anything that belongs to another; so he emerges from his savage state an honest man and a possible citizen, and there he stands, the noblest work of God. I believe in all such laws of restraint; but are you ready to say that he is the finest type of man because he has learned to keep his hand out of another man's pocket and his hands from another man's throat? Is the highest type of virtue, in other words, not doing wrong to any other man? Now, let us admit at once that it is high virtue, and perhaps rare virtue, but it is surely not the highest virtue.

This man, whose development we are tracing, comes under a new law, emerges from one school, enters another, enters the law of constraint and says, "How will it do to give him something that belongs to you? Take nothing from him that belongs to him; how about giving him something that belongs to you? He has no claim upon you other than the claim of his need. You are perfectly honest towards him now; how will it be to be generous toward him?" That is a new opportunity, a new prin-

ciple altogether, and, as the old principle, it might work slowly at first. He gives a little, and then he fairly glows with pleasure. The men who get the most satisfaction are those who are just beginning to give. This law continues its operation because the needs of these other men, as he regards them, rise higher and higher in his estimation, until they stand abreast of his own; and the more the needs rise, he feels he must give; and when they get abreast of his own they don't stop, but rise above his own. He is then willing to deny himself for the other, and then he stands the noblest work of man, even like his Master, who came not to be ministered unto, but to minister, and to give His life as a ransom for many.

We simply follow the course of progress of civilization, until we face the gate of the flaming sword in the Garden of Eden. I don't know much about Adam before he fell, but I know a good deal about Adam after he fell; and the race to which God began to reveal Himself in the days of Abraham was a cruel, rapacious and bloodthirsty race. And so the burden of the first requirements, "Thou shalt not," stands out at the beginning of seven of the commandments—practically stands at the beginning of nine, the only exception being "Honor thy father and thy mother." The Israelites were chosen as a nation to be put to school to learn what they should not do, and it took two thousand years to get into their

minds and their hearts the principle of negative virtue, the things they should not do. But they learned that lesson, and when Christ came the Jews were the moral leaders of the world—moral in the sense that they had learned what should not be done. I am speaking of the nation as a whole; they stood far above all the other nations of the earth in their recognition of the things that were not to be done, the very fundamentals of moral character.

But Christ came to lead men higher, and He put all the emphasis on the things that should be done. He had very little to say about negative virtues. I sometimes like to go through the gospel story to find out just how much Christ had to say in the way of positive teaching, in the way of direct teaching. Concerning the Mosaic law, that had all been done before—the foundations had been laid. Christ came to build upon them; He did not abrogate them in any sense. Instead of coming to teach over again, "Thou shalt not kill," He said, "A new commandment I give unto you, that ye love one another." All the force of His ministry was placed on the positive virtues, the things that men were to do to make them righteous. He called a group of men about Him for that purpose. To make them moral? Not at all. The first Apostles, so far as we know, were moral men, in good and regular standing in the Jewish Church. They had learned the Law of Moses and were keeping the Law of Moses.

He did not call them out of their world to make them moral men, but He called them to make them servants of others. And how they hated to learn that lesson! not because they were Jews, but because they were men. It is inherent in humanity to hate to serve, for man loves to rule; but Christ kept these men about Him, and by precept and parable, and example especially, He manifested the truth.

You know these precepts. It is not enough not to curse back. We think that is about all that is expected of us, if we don't curse the men who curse us. "Bless them that curse you." That is Christianity. "Pray for them that despitefully use you." If a man injures you, instead of feeling that you have done all that can be required of any mortal by not striking back, learn from Christ what Christianity means—doing good to the man who injures you. That is Christianity.

Take His parables. We are so familiar with their teachings we fail to keep in mind, I think, in any positive way, the real distinctive teachings of those parables. Take that most familiar parable of all, the Good Samaritan. The Priest and Levite were honorable men, and did not owe anything to that man that fell by the wayside. They passed by on the other side; their skirts were clear. The Good Samaritan did not owe him anything; yet Christ points to him and says to the whole world, "Go thou and do likewise." Be more than honest—be helpful.

In the same way the man who had the big crop, you remember, whose fields brought forth twofold, so he could tear down barns and build others. That was not against him—the mere fact of his inheriting property. There is nothing suggested as to his defrauding the men who worked for him. Probably he paid the current wages to the men who harvested his crops and built his barns, perfectly honest in a business way; but because he proposed the selfish enjoyment of his riches, God said, “This night thy soul shall be required of thee.”

I could go on multiplying illustrations, but they are not necessary. We see it all in Christ's life; His whole life was a sacrifice on the altar of humanity. “Though rich, He became poor, that we through His poverty might be made rich.” I talk about that as representing Christianity; then look at the life of today and ask if it is thoroughly Christian. As I have said, His disciples did not like to learn the lesson of unselfish service. You remember how, after being with Him three years and receiving from Him constantly, they quarreled just before His death as to which should be greatest; and even after His death, at the time of His resurrection, they expected that the King should come to Jerusalem. And what were they thinking of? That when His Kingdom came, they thought they would be high in power; they were going to share the glory of it absolutely without any idea of service to be rendered; looking out for them-

selves all the time. But the day of Pentecost came; and that spiritual experience revolutionized their whole nature, and then they saw Christianity as it was, and Christ as He was, and began to be Christians. And we hear them saying, "We who are strong ought to bear the burdens of the weak." There was an obligation just as binding upon them as Christians as any law of honesty that Moses had taught. "Bear ye one another's burdens and so fulfil the law of Christ." They learned the lesson and went out into the world.

What I have said has been to indicate the general direction of the teaching of the Old and New Testaments, the one supplementing the other. We recognize, of course, that in the Old Testament there were many teachings that led men out of themselves; but the burden of instruction in the Old Testament, especially at the beginning, was in the direction of restraint, as I have said; and the direction of teaching in the New Testament was in connection with the principle of service, the law of constraint—a new commandment.

So we find that the Old Testament Church was a self-contained body; it existed for itself. They were the chosen people, elect, called out from all the world. The rest of the world could go where it pleased; they were the chosen of God. That idea was fostered by all the religion that gathered about the teachings of Moses. But Christ came to say, "You are chosen, you

followers of me, you are chosen; but you are chosen to go out into all the world." The influence of the one was centripetal, the influence of the other was centrifugal. And God was wise in this progress from the Old Testament to the New, in giving a body of truth, first of all, and then commissioning men to go and teach it to all the world. The disciples went forth, as we know, and what did they meet? They met barbarism again, ethically speaking. Roman civilization and Grecian civilization had not lifted the world a hairbreadth in the matter of morality. You remember the picture which Froude draws of the Roman Empire, a Paganism still, the high society of Rome become a society of animals with an enormous appetite for pleasure. They had to meet those conditions, which meant they had to begin all over with the first precept of restraint, and that was, "Thou shalt not." And for nineteen hundred years that has been the foundation of the righteousness which is at last to reach to the heavens—laying the foundations in the law of restraint. And only within the last hundred years of our modern Christian era have we seemed to come into anything like real appreciation of the distinctive spirit of Christianity. After all these years we have learned what we should not do, and you take the Christians by and large, they are moral men. They do not have to be taught "Thou shalt not steal," and "Thou shalt not kill." The Church has been established in these

principles of a negative morality. And the old Puritans were the chosen of God, and the Presbyterians the elect of God; and we have felt it all along; but after our own salvation, just like the old Jews. But now we are beginning to learn the new truth, and Christ is saying to us, "If you are elect, you are elected to carry my Gospel to all the world. You are elected for my work in the world, not for your own salvation alone. Chosen for my work." And that is His message to the Church which bears His name.

We have come to recognize that the essential, the distinctive, the keynote of Christianity is the note of universality. We are coming to understand the meaning of that term, that Christ applied or chose for Himself, "the Son of Man," the Brother of all humanity, the One with all men, everywhere. We are coming to understand, and the keynote comes out clear and strong in this age, that the whole world is coming together; and the nations of the world cannot live apart, and the Islands call to the Continent. In this age, when governments are seeking to become world powers and business is looking to the ends of the earth for the extension of trade; in this age, this keynote of Christianity sounds clearer and stronger than it has ever sounded before since Apostolic days; and if we are not ready to follow that call, we shall lose our distinctive place among the religions of the world. I do not know just how

to put this, it seems to me so perfectly evident. If Christianity were a little thing, it would die under the conditions that exist in this age of great big enterprises, and if we make it a little thing it will die. The only hope we have to make Christianity a conquering power is to make it a great big enterprise that will challenge the respect of the men who are doing big things in the world. Christianity has not got this note of universality from modern conditions, because it is the spirit of the age to speak of the ends of the earth; it has been the spirit of Christianity from the beginning. And you men who are ready to fall down before everything that is great in spirit and talk about the greatness of this age because of its worldwide interest, fall down first of all before Jesus Christ, whose love reached out to all humanity, and who encompassed the world in His purpose of blessing with an eagerness which, if we only recognize, would fill us with a devotion to Him that would make us do His bidding, whatever it cost. When governments are seeking their spheres of action, of influence, in foreign lands, and business men are talking of foreign trade, if we Christians cannot talk about foreign missions soon there will be nobody to listen to us. Men are not going to respect us in this age if our business as Christians is not big enough to include the whole world. What I want to emphasize is this. This has been the spirit of Christianity from the beginning. The only

Christ we know is the Christ who said He was the Son of Man, and who ignored all national barriers, all racial distinctions, in His mission to humanity. The only Christ we know is the Christ who told of the Father of all mankind, not of the Jews only nor of any group of men. The only Christ we know, my brothers, is the Christ who died for all men, and if you can accept a type of Christianity as yours that does represent worldwide interest and desire to bless all humanity, you are accepting a type of religion that is indeed Christianity. There is but one Christ. He is the Christ who died for the world. There is but one Christian Church, and that is the Church that is living for the world.

What kind of a church have you? A church which pays its own expenses pretty fairly, and if it comes out with a small balance, congratulates itself on a most prosperous year? Is that your kind of a church, and do you call it a Christian church? Is the emphasis which you put in your thought upon the world or upon your own congregation? Is any church a Christian church that does not have somewhere displayed about it these words, "This church exists for those outside of it?" Is any church a Christian church that spends ten, fifteen, twenty thousand dollars for itself in a year and gives ten or fifteen hundred only for Christ's work in the world? It is time we learned the thing that is distinctively Christian, and that is *service*; and time that we understand that no church

is worthy the name of Christ that does not bear upon its heart the burden of the world's needs. That is what this new movement of men means.

I have been longer than I should. I want to say a word in conclusion. At the first session of the great Edinburgh Conference, Lord Balfour stood up after the devotional services and said, with great impressiveness, "I am the bearer of a message from the King;" and then he delivered that most gracious message of His Majesty, King George, congratulating the conference in meeting in one of the capitals of the Kingdom, and so on—a message which made a profound impression. I stand before you today with no title of lordship, but I am the bearer of a message from the King, the real King. It is a message of sympathy, a message of congratulation, a message of love for you; for it is the message of a King and it ends with a command: "Go ye, my subjects, into all the world in my name and preach my gospel to every creature. I am with you always: I am with you only as ye go."

THE MISSIONARY APPEAL

BY REV. A. W. HALSEY, D.D., NEW YORK.

The subject assigned me is "The Missionary Appeal." Let me change it to read "The Missionary Appeal to Presbyterian Men." The content of the Missionary Appeal is the same for all ages. It is the appeal of the missionary. The *accent* of the appeal varies with the point of view, with the personality of the missionary, with the providential openings of each succeeding century. When the far-sighted seer, in vision clear, saw Him whose name was to be called "Wonderful Counsellor, Almighty God, Everlasting Father, Prince of Peace, of the increase of whose government and peace there should be no end," heard the summons, "Whom shall I send and who will go for me?" he replied, "Here am I; send me." One greater than Isaiah gave us the full meaning of the missionary appeal in the wondrous statement, "As the Father hath sent me into the world, even so have I sent you into the world." The greatest of the apostles said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

William Carey, in his little shoe shop, with telescopic vision seeing the lost world, gave the missionary appeal in his wondrous message, "Expect great things from God; attempt great things for God." His successor, David Livingstone, had caught the accent of Carey when he said, "I must open up Africa or perish." He perished. Africa is open. The world is open. This is the problem before the Presbyterian men today, "How can the opened world be reached?"

Here lies the emphasis:

First: We have a united Presbyterian army on the far-flung battle line of missions. Abroad we are one; it is not so in the home land. You can stand on either side of the Rio Grande River; on one side you have a noble band of Presbyterian men and women often competing with each other; on the other side you have your Presbyterians all united in one organization. At the last meeting of our Board of Foreign Missions, the Mexican Mission requested the Board to give its approval to an action of the Mission, whereby the Mission agreed to send the boys from the Presbyterian Churches under the care of the missionaries of our Board to the Graybill School, which is under the care of the missionaries of the Southern Presbyterian Board, on condition that the missionaries of the Southern Presbyterian Board should send their girls to the school at Saltillo,

which is under the care of the missionaries of the Northern Presbyterian Church.

In Brazil there is one General Assembly composed of Presbyterians representing churches of both the Northern and Southern branches of our Presbyterian faith and order. The Church of Christ in Japan is a group of Presbyterian and Reformed Churches united under the name of the Church of Christ in Japan. In Korea, the Australian, the Canadian, the Southern and the Northern Presbyterian Churches are united in one Presbytery. In China there are not less than sixteen branches of the Presbyterian Church—Irish, English, Canadian, all forming one Chinese Presbyterian Church. I make bold to assert that there is practically not a single Presbyterian organization at work in foreign lands competing with any other Presbyterian organization. There is even broader church union than the denominational one. We are united by federation, or by various forms of co-operation with nearly every other large missionary board at work in the territory where the missions of the Presbyterian Church are located. It was one of our own Presbyterian missionaries who proposed the evangelical union in the Philippines—a union that has been most richly blessed, practically all the denominations co-operating, not competing. In ten years, fifty thousands Christians in the various Protestant Churches, and a spirit of

unity, harmony and aggressive coöperation worthy of all praise.

In China, Presbyterians are united with the Disciples, with English Baptists, with American and English Congregationalists, with Methodists, with Anglicans, and with others.

The Christian Church has long recognized that the missionary is faithful, self-sacrificing, and willing to do and dare for his Master. A good many men, however, have questioned the efficiency of the missionary work because of waste through competition. The missionary appeal has its accent to the Presbyterian Brotherhood today, because on the foreign field the Presbyterian Church is in the forefront of the churches of the world in pleading for unity and every form of co-operation and joint action which will lead to greater efficiency.

Second: On the foreign field there is a united, militant, aggressive Spirit-filled Church of Christ. We are accustomed to think that the work abroad is all done by the missionary. The best work in foreign lands in the past few years has been done by the native Christian Church. Christianity has become naturalized. A few years ago we were told, especially in China, that the Christian religion was the religion of foreigners. This is no longer true; the Gospel has become indigenious. Innumerable illustrations in recent mission literature can be given as evidence of this fact. Last fall, a group of Chinese Christians at Koo Chow, China, sent a letter

to the Board. Twenty years ago the Board established the mission in South China; now a group of Christians at their own initiative send a letter to the Board, from which I give a short quotation:

“All the world is one family. The Saviour has proclaimed the Gospel to all the world alike. The manner in which you have expressed God’s love and Christ’s beautiful teaching, not discriminating between China and the West, truly is becoming to disciples of Christ. Since you have manifested this gracious heart toward us, we truly must without limit tender thanks to you. We are constrained at the earliest date possible to write you of our heart’s gratitude. To write even is not becoming; we should in person thank you, bearing our respects; hence we are ashamed.

“We greet all the brethren and sisters with peace, praying the Heavenly Father’s blessing be upon you.”

Think of a group of Chinese Christians, hardly out of the darkness of their non-Christian faith, beginning a letter with the statement, “All the world is one family!”

There are Presbyterian men, possibly some of them before me today, who have not yet learned that “all the world is one family.”

An even more significant illustration of the development of the native church is found in a letter sent last October by the Church of Christ in Japan to the Presbyterian Church in Korea. We all know how vigorous and intense has been the strife between Korea and Japan. We know something of what it means for one great nation to attempt to rule over another. Bearing this fact in mind, think of the Japanese Christian Church sending to the Korean Church a letter, from which I quote:

TOKIO, October —, 1910.

To the Presbyterian Church in Korea,

Dear Brethren: The Synod of the Church of Christ in Japan, at its recent meeting near the city of Osaka, appointed us to write to you a letter expressing its most cordial greetings.

The Presbyterian Church in Korea and the Church of Christ in Japan are sister churches, bound together by a common faith and order. In a peculiar sense, therefore, your joys are our joys and your griefs our griefs.

We render unfeigned thanks to God, the Father, that He has revealed His Son to so many thousands of you. We rejoice to hear of your zeal in making known the Gospel of Christ. We sympathize with you in your many difficulties and trials; and we pray that your faith and patience and joy and love may abound yet more and more. May you be as trees filled with all the fruits of righteousness which are through Jesus Christ.

This letter will be delivered to you by the Rev. Shiroshi Tada and the Rev. Rempie Minami. These brethren beloved are ministers of the Church of Christ in Japan, and they have been appointed by the Synod to convey to you its greetings. They will tell you of its earnest desire that this may be but the beginning of a fellowship in Christ that shall ever grow closer and closer.

For the Synod of the Church of Christ in Japan.

K. IBUKA.
K. KIYAMA.

We know how powerful racial and sectional prejudices are in the world. Our two great Presbyterian churches, North and South, fifty years after the Civil War, have not yet been able to unite. Many of the high-bred Japanese look down on the Koreans as an inferior race. Think of the transforming power of the Gospel that would lead the Christian Japanese to write the letter which I have quoted to the Christian Koreans. We have a right to make an appeal to the Presbyterian men because of the Chris-

tian virility of the men across the sea, who are the fine fruit of our missionary propaganda.

We listened last evening to an address by a distinguished statesman, who said he was not a student of theology. Let me give you a bit of an address from one who was not a statesman, nor a student of theology, but whose teachings are remarkably in accord with those of the distinguished gentleman who spoke so eloquently and forcefully last evening. A poor Korean colporteur, named Kim, in speaking of the need of the Holy Spirit, said:

“Right here in this town I knew a gambler who lost all he had, and to break himself of gambling he cut off the thumb with which he drew out his cards. With his hand tied up, he hung around the gambling rooms, watching the others. By the time he had his bandage off he was sitting among his old friends, drawing out his cards with his first and second fingers. That was because he had not believed and received the Holy Spirit. When the spirit is in a man’s heart the evil spirit opens the door of his heart a little crack, looks in, sees the Holy Spirit and runs away as fast as he can.”

There is not a man listening to me at this hour but who knows that the whole battle of life, the question of temptation, the problem whether you will conquer sin or not, lies in the crude but truthful statement of this Korean colporteur, that when the Holy Spirit is in the

heart of a man, the evil spirit looks in and runs away.

A good test of development in the Christian life, as we all know, is the financial test. Your fellow-Christians in the churches under care of the Board in non-Christian lands gave last year over \$400,000 for various educational, religious and philanthropic purposes in connection with the work of the Church. This should be multiplied by at least ten, if we wish to have an adequate basis of comparison with our gifts in the home land, for wages in the lands where your fellow Christians live will average about fifteen cents a day, and \$1.50 a day is not a high average for our entire country. After making due allowance for a part of the above sum which may have been given by non-Christian persons for benefits received educationally, or from the medical missionaries, there still remains the fact that while the Church at home raised about \$1,500,000 for Foreign Missions, the Church abroad gave what would be equivalent to \$3,000,000.

Sometimes I hear a business man speak of the high cost of administration of the work of Foreign Missions. I submit that to the \$1,500,000 raised on the home field must be added the \$3,000,000 or more raised on the foreign field, if we are to calculate cost of administration on the per cent basis. The strength of Christian character, however, is the point of emphasis. I bring before you the simple fact that your fellow

Christians in that Spirit-filled church abroad contributed last year practically twice the amount given in the home land for the existence of the Kingdom abroad.

The spiritual life of the native church is manifested in many ways. The day before I left New York a letter came from Africa. In it was a letter written by a poor Christian, a Bulu, in the heart of the Kamerun country, German West Africa. It is written to his teacher. It reads as follows:

“I desire you to think of the people in the Beni tribe, because they have no person to tell them of the Word of God.”

I submit to you men that this poor Bulu, who yesterday was in the depth of African darkness and superstition, but now has so far advanced in his Christian life that he wishes men of another tribe to hear the Word of God, has certainly attained to great things in the spiritual life. I know men in the home land who have no such view of the Gospel.

Last year in Korea they had a campaign in which the slogan was a million souls for Christ. Twenty-five years ago not a Christian in Korea; today, a great campaign in which more than a million copies of the Gospel of Mark are either sold or given away; banners are hung across the street, on which is inscribed the marvelous verse, John 3:16. Here is evidence of great spiritual life.

The missionary appeal to men is based on

the virility, the generosity, the spirituality, the broadminded view of the men who have been brought to Jesus Christ by the preaching of the Gospel through the word and work of our missionaries.

Third:—We have a great appeal to men in the fact that the Gospel is for the whole man. Never was a greater misstatement than that the Gospel appeal is only for the life that is to come. This statement was never true in the home land; it is not true in mission lands today.

If we look on the non-Christian world, we see it is a sick world, it is a deaf world, it is a blind world, it is a sinful world; and the missionary seeing this is led like his Master to relieve this great ignorant, blind, deaf, weary, sin-sick world. In the past few weeks the treasurer of our Board has sent by cable many thousands of dollars for the poor sufferers in North China who are dying by the hundreds and thousands of famine. But this is no new story. John Livingstone Nevius, that great missionary to the Chinese people forty years ago, was a leader in the distribution of famine relief. John Livingstone Nevius was a great translator, a great preacher, a man of wonderful spiritual power, yet he spent many long and weary months in distributing relief to sufferers by famine. Today, if you go to northern China, you will find fruits and vegetables growing in luxuriance, the seeds of which were brought by this far-sighted missionary. He looked at the things

unseen, but he had an eye for the things seen. He is a typical representative of the whole missionary army.

Not long ago we bade farewell to Dr. Wanless, who went back to Miraj, India. In a single year, in hospital and dispensary, he and his assistants treated not less than 30,000 patients, coming from 800 districts. Every one of these patients heard the Word of God and went away with some passage of the Word of God in their hands. So efficient is the work of this one missionary that last year the Maharajah of Kolhapur, through the influence of Dr. Wanless, gave to the Board a hospital for women, the entire expense being borne by this Hindu ruler. Yet Dr. Wanless is only one of a hundred men and women physicians under the care of our Board, who last year were instrumental in treating more than 500,000 patients. Think of what it means to treat in non-Christian lands a half million people, relieving them from pain, bringing joy where there was sorrow, and cheer where there was gloom. This medical work is closely related to the spiritual. At Soochow, China, last October, there was brought to the hospital a woman with her body badly burned. She was the keeper of a house of ill fame. She said to the doctor: "I will not go into the hospital." "Why not?" said the missionary physician, a godly woman, who loved the Chinese, "Why not?" The poor, burned woman replied; "the evil fire spirit would go in and destroy

your hospital as it has my house." "Oh, no," said the doctor, "come in; we are not afraid of the evil fire spirit." She came. She was healed in body. She found Christ. She led her husband to Christ and then together they started to save the poor girls, many of whom before she had helped to draw down into the pit of death.

If time permitted I could tell you of a wonderful work among lepers. I could show you home after home where orphan or famine children are cared for. I could tell you of great philanthropic and humanitarian work where blessings for the life that now is are indissolubly linked with blessings of the life which is to come.

The Oriental is ignorant. We have an ignorant world to deal with in non-Christian lands. Have you any conception of the vast educational work which your own Board is doing? Ten colleges and universities; ten seminaries; six schools of medicine; five nurses' training schools; fourteen industrial establishments; 1,800 day schools; ninety boarding and high schools—in every one of which the Word of God is taught, and the influence of the lives of the Christ-filled men and women is daily felt. Last year the entire cost per scholar was only \$2.53. The Orient is going to school. A few years ago the Mikado of Japan declared that he did not want a single village with an ignorant family, or a single family with an ignorant mem-

ber. Today 96 per cent of the school population in Japan are in school. In 1898 the Chinese Emperor issued an edict that every boy over eight years of age must go to school. In ten years, if that edict is carried out, there will be 45,000,000 pupils in school in China. Some 40,000 schools have sprung up in the last few years. The head of the educational system in Turkey declared a few months ago that by the end of 1911 there would be 65,000 elementary schools in the Turkish Empire.

In India only a very small percentage of the women and a very limited percentage of the men can read. Yet India is awake and going to school. The whole Orient is going to school, but to whom? Think of the possibilities for weal or for woe of 800,000,000 people passing through a great renaissance and being eager for all new knowledge. This is the opportunity of the missionary. Education alone will not suffice. It was not a distinguished theologian, it was not even a Christian statesman, but a great Japanese, Count Okuma, who recently in a public address declared, "Every one knows that the origin of modern civilization is to be found in the Sage of Judea, by whom alone the moral dynamic is supplied." Japan is facing the question of morals and ethics. Africa is facing the question of morals and ethics. The Orient is facing the question of morals and ethics. Who is to be the teacher?

We propose to ask the church for \$5,000,000

and equipment fund for the greatest educational work that the Presbyterian Church is now accomplishing. Surely this is an appeal to men who believe "that education without religion is the world's expedient for converting farthings into guineas by scouring." If the Orient is to be saved, it must be saved by the Gospel.

The appeal of the missionary is an appeal to the whole world. The unoccupied fields of the world are calling to us. Dr. Dodd, of the Laos Mission, has recently returned from a long trip taken from Chiang Rai through Laos, through Southern China. He found 16,000,000 people of the Laos or Tai race in this vast territory unoccupied by any Protestant missionary. He traveled 1,000 miles without seeing a missionary. The Presbyterian Church has a definite responsibility for the evangelization of this great people. We are responsible for millions in North Persia, in India, in China. One hundred million people in the non-Christian world represent the work which we have to do in world evangelization. Last night we sang "My Country 'tis of Thee"; we did not sing the additional stanzas written by our own poet-preacher, Henry Van Dyke. Let me give you one of his stanzas:—

"I love thy silver Eastern strands,
Thy golden gate that stands
 Fronting the West,
Thy flowery Southland fair,
Thy sweet and fragrant air;
O land beyond compare,
 Thee I love best."

Dr. Van Dyke had to add the new stanzas to Francis Smith's poem "America," since it was written for an "America" that was practically New England. The poet of tomorrow must add still other stanzas which will go out beyond the Pacific.

Forty years ago I stood in the old church of my father's, and confessed Jesus Christ. To-day, after years of study and travel and much thought, I renew my confession. It is simple, it is in the words of St. John. I pray it may be your creed and your confession:—"In Him is life, and the life is the LIGHT OF MEN."

CHRISTIAN CIVILIZATION.

BY GOVERNOR CHASE S. OSBORN, LANSING, MICH.

Mr. President and Brothers:—I am here because I want to be here. It seems to me a work of this character ought to mean a great deal to all our country and the Christian, not only to-day, but for all time to come. So many people coming here from very important engagements, means that laymen are coming to a fuller realization and finer conception of our duties as Christian citizens.

That you may judge a little of my right to speak on this subject, I may say, within modesty, that I have visited every Christian country in the world and every non-Christian country that has its own autonomy, including even the little Balkan States, where the friction has been so great between Mohammedanism and Christianity; and little San Marino in the heart of the Appenines, where there has been a little Christian republic only six miles square, sustained by its Christian zeal and purpose since the days of Christ Himself. I think I have seen enough of the Christian civilization of the world, and of what has made for its perpetuation and endurance, to know some-

thing of it,—not as much as I wish to know, but enough to thank God for it and to know that it is doing more for the world than any other influence. When we consider that the banners of Christianity are being floated by four and one-half hundred millions of the inhabitants of the world; that Brahminism has three hundred millions, and Buddhism six hundred millions, and the Mohammedans between three and four hundred millions, three civilizations as great as the Christian in point of numbers, we come to realize that we are competing in this world for the good we may be able to do. And if we have such gatherings as this over the country from time to time, we are going to be better able to compete. I only wish that we as Presbyterians might put Brotherhoods all over the world; not confined to North America, as your resolutions express it, but all over the world, in order that all peoples might know the sweet and delightful effect and inspiration of the finest form of Christianity. This is the work we are to do, and we must keep on endeavoring if we are to break over the sky-line of Christianity and widen the horizon of the greatest influence the world has ever seen.

Ever since the first days of Brahma (who in a sense symbolizes the Good Father), since the dawn of history, darkened and shadowed in the nebulous mists of theology and mysticism and legends, the followers of Brahma

have never had anything more to do in the world but just to live in order to die. They have not known the song of the brain; they have not known the fine liberties and the high ambitions that go with Christianity. We see in India among the various castes no relationship, no correlation, no brotherhood, no deep sympathy whatever. The myth that arose represents Siddartha leaving his father, the environment of luxury, his regal palace, to go into seclusion in an endeavor to discover something that would help the people; and after a number of years he emerged from seclusion and announced to the world five hundred years before Christ that he had discovered the great truth and solved the impenetrable mystery. His solution was that all the wrong and sin in the world comes from selfishness, and there is a good deal of truth in that; but he brought no cure for selfishness.

Then there is Buddhism with its six hundred millions, and you may go to their temples, in some places where Christian missionaries have worked and sometimes have died, as in the massacre of Pao-ting-fu, and see such names as that of Marco Polo as a god; or any other that may appeal to their superstition; with no relation to the needs of the people whatever; and that religion has come to be just as false as the belief in Brahminism, with its four thousand Vedas appealing only to the intellect;

and yet Buddhism and Brahminism are doing absolutely nothing for the world.

Then we come to another great civilization, and I suppose it may be considered a fact that civilizations are no more than the reflections or repetition of the dominant contemporary religion. The contemporary religion of that civilization is Mohammedanism, it being six hundreds years after the Nazarene when Mohammed undertook a revival of religion which should fill all the world with reward and sensual delights. He promised to his people, physically and spiritually, the reward that if they were good Mohammedans they might have a loaf of bread as big as the world, and an appetite to eat it, and for dessert three hundred dishes in plates of gold, and the last one should taste just as well as the first. Also they should live by singing fountains and where birds carolled blithely, and everything should be free and soft and relaxing. That is in reality the religion of Mohammed, and it is followed by four hundred millions or more; and they storm the cannon's mouth in their fanaticism.

Confucius, three hundred years before Christ, sought to teach in an ethical way, appealing to the mind. His law states one of the eternal verities, something almost the same as our Golden Rule, "Do not unto others as you would not have others do unto you"; but Confucius left out something and his rule did not and would not satisfy.

In Japan, Shintoism has been declared the official religion, and it is doing no more for that country than the others. The worship of ancestors, it is true, ennobles human life, but makes nothing for hope, nothing that goes for salvation as the Christian people understand salvation, and nothing for the improvement or uplift of the people in the land. A million women in that land have worked today from morning to night without food.

So I have endeavored to compare, in a cursory way, the other civilizations of the world with those of Christianity, and it seems to me as I stated at first—that those peoples who have the God-given privilege to live under a Christian civilization, ought to be devoutly thankful every moment of their waking lives. Men ought to come from all over America to meetings like this, to help the work and needs of Christianity, because we have nothing left to interpret Christianity and apply it and make it meaningful except the Church. They have taken the Bible out of the schools; the teaching of the Christian religion out of the common places of life; it is left to the Church to perpetuate religion.

I believe the Church is equal to this great work; I believe that we owe to the Church this great politico-moral recrudescence we have seen in these past five or ten years; a new idea of Brotherhood in religion. Not only the Christian spirit which makes you and me come together and worship, but the Christian spirit

that fills the heart with love, for it is a fact that as a man thinketh in his heart, so is he. We must do the things we think in our hearts. In our country, the states themselves are taking over the problem of doing for the weaker brother, in recognizing in a public and organized way that we are in reality our brother's keeper. Because of that, we are proposing in many states to legislate that there shall be adequate workingman's compensation in case of injury, and in some cases, as in Christian Germany, we are going to take care of our old men and women who work; just as humane men take care of old, pensioned horses. In the yesterdays, man found expression for the kindness of his heart in a patting on the head of a dog, or in the caress upon the neck of a horse; and if his horse became lame, he had him cared for and more perfectly shod, or sent for the best veterinary, and, if possible, stabled him and fed him on balanced rations. But in the yesterdays, the men who worked were stabled, if you will permit the crude expression, as they might stable themselves. They were not looked after. The employer rarely knew whether the man's little ones were ill at home, or whether his wife was being overworked, or whether he was living in a suitable place or not. Oh, there was not the human touch of love and brotherhood between the employer and the employees that there should have been, and because of that fact, and because Christian preachers and

Christian men have been teaching the doctrine of Christian brotherhood and the love of humanity, there has come an influence over this land that is going to make for better things all the time. In that regard I believe the people are taking these things as seriously in a political as in a private way. Everywhere, in Chicago, St. Louis, New York, Philadelphia, Pittsburgh, Detroit, you will see men looking to the welfare of their workingmen; and this for two purposes. They know it will pay them economically from a financial standpoint to look after them; and, again, as I want to think, the Christian spirit is awakening in them, and the real, effective, practical day of Brotherhood is soon to dawn all over our land.

When I have compared Christianity in this country with Christianity down on the plains of Armenia, or in Greek-Christian Russia, or some of the other countries of Europe, I hope it is not vanity but only understanding that leads me sometimes to think that the God of Heaven, who sent the Christ, really has chosen the American people to be the torch-bearers of Christianity to all the world. Because in this fair land where liberty inspires hope and hope brightens into the best endeavor we find the highest and best expression of Christianity. Here Christianity has come to mean more in reality than anywhere else in the world. It is not perfect yet even here; the day of the superman has not come; but we are on the

road, my friends, we are on the road. When we consider how our ancestors crouched in the caves ages ago, and mark and measure the improvements from then to now, to-morrow is full of Christian hope. We are to accomplish; we are to achieve; we are to be strong; under the fiery tongue of criticism we are to be faithful and true; and you who are social and community leaders, it is for you to show all about you what it means in a practical way to be a Christian. It is not enough to go to church or to Brotherhood meetings, or to give out of your purses. It means that you shall in reality love your brother and help him every day; and we do not need to go off in the vague somewhere to find opportunity to be Christian men and women; we can find the opportunity every single day in our attitude toward the people about us, in our relationship to our servants and those who come near to us every day. I believe the time will come when we will not ask a servant to do what we will not do ourselves; when we will give to those who serve all the comforts of life. I think you all realize that when the Creator made mankind, He gave him his senses, and sugar tastes just as sweet to the poor man as to the rich man. Let us divide the sugar fairly.

I am moved to tell you why I became a candidate for Governor of Michigan. I did not talk politics once, though I made a thousand and fifty-seven speeches or addresses. But after

having gone through China, taking my good wife farther than any white woman and farther than any missionary had been, after seeing the woe of that land, and after being in some of the Roman Catholic South American countries in the fastnesses of the Amazon, and in India among the millions starving, I came back with my heart full, thanking God that there was an America with all the Christian civilization that surrounds us here. So I wanted to go out and talk citizenship without any regard to partisanship whatever, and I think I talked as much Christianity as citizenship in the abstract; and that is one of the things that we ought to do. I believe the man who addressed you last night, Hon. William Jennings Bryan, is greater to-day as a preacher than he ever was as a politician. I say, strength to his voice and clarity to his mind, for no matter whether he may have followed a false god in politics, he is following the real God in his religion. I say that in a non-political way as one who admires him as a man. I wish I could have heard him last night; I would have liked to compare notes with him. I visited Tolstoi when he was giving out those sparks of Christian brotherhood, some of which are quoted in the bulletin issued by this brotherhood which I received yesterday. The whole note of our Christian civilization, the thing that makes it sublime, makes it potential, makes it in everything supreme to the old or present-day civilizations or the religions of the other

parts of the world, is that one thing of love. That will cure the selfishness of the Brahmin, of the Buddhist, of the Mohammedan. And then you add to love that which makes the Christian not only revere the Teacher of Nazareth, but makes him look to God on high for his discipline, for his direction, for his care and providence in every way; and just there in that sublime belief in God and in heart-felt, soulful love to Him, you find the great superiority, the real reason of the strength and vitality of Christianity and our Christian civilization as compared with any other civilization or any other pretended religion in the world.

CLOSING MESSAGES OF THE CONVENTION

HARVESTING THE RESULTS OF THE CONVENTION

By Nolan Rice Best, New York

Friends of the Brotherhood:—One can imagine that the committee constructing this program came to this place in its work with a certain feeling of doubt and anxiety, a feeling which perhaps is reflected in all our minds this afternoon. We have been enjoying the exceeding rich privileges of these days that we have been sitting here together; our hearts have been stirred with a new understanding of problems of the kingdom, with a new desire to prove ourselves good soldiers of Jesus Christ. But the thing that is creeping over us this afternoon with a suggestion of doubt and fear, is the dread that some place between this house and our own homes the force of intention which is now stirring in our lives will be dissipated and pass away.

We have had that experience in conventions before. We climbed high up the mountains and caught the sunshine of the upper skies and breathed the air of a stronger spiritual purpose than we had breathed before; and yet when we came down, in the valley again, to our own grief

and chagrin, we found ourselves unable to cast out the devils of the life around us. This afternoon, we are trembling with the fear that this experience will be ours again. There are men who on this very account have decided that conventions are dangerous, or at least not worth while. They have begun to complain that these conventions stir men's emotions too much; and the reaction from their intensity of experience breaks down life rather than building it up. So some men are saying they will not go to conventions any more, and other men are coming in fear and going away in trembling.

But we are mistaken, men, when we say that it is the emotion that does the harm. So far from having too much emotion in our lives, all of us have too little. God forbid that we should be willing to be but partial men on that side—men who have never known the thrill and stir of an appeal to our loyalty and love; men who have never known what it is to be challenged by a great enthusiasm. Let us thank God for the emotion. But if we want to harvest results from the great experiences of these days, we must bring up the other resources of our personality and fortify ourselves in this moment in the new life and on the new levels of life to which we have risen here. If winged horses have dragged our chariots to a higher height, God gives us brakes for the wheels to keep them from rolling down hill again. There are other factors of personality which, after emo-

tions have been stirred, we must call into account for God's service—our wills and our powers of thinking. These we need this afternoon—need to hold us at the high level of our emotions.

Back in our homes tomorrow and the day after, we will not feel the strong sweep of this emotional hour which nerves us today to high living. Our fellowship here will not be reproduced when we get back to the comparative lonesomeness of our homes. Then the thrill we feel here will no longer support us. But good strong Christian determination can save the purpose which has lifted us so high, and the purpose is our clear gain. We can go home determined we will not slip back to former indifference. We can go home laying hold of the ideals of this convention, with grim determination, with a tremendous will, to say that what ought to be done shall be done. This "will to do" is the great thing we must carry home.

Perhaps some of us have been disappointed at the comparative paucity of methods here; perhaps you were disappointed that Mr. Foster so totally denied the request from the floor for methods. Friends, in this age that brings everything ready-made to our hands, we want even our thinking ready-made. We neglect the intimate consideration for ourselves of the elements of life that press upon us, and satisfy ourselves with other people's views. We call ourselves, with some dignity and even conceit,

men of independent thought, but we are not. Let us determine we will not ask other men to think out questions for us. You have come here and had your full reward in a new presentment of problems. You have no right to expect the problems solved. All that a man ought to ask from any convention is that a new electricity may be sent along the currents of his life to run his dynamo—not that he shall be connected up to some one else's dynamo.

So the great benefit of the convention is that we are going back to our churches with our hearts quickened to see the things to be done. We must go back not to apply somebody else's method, but to study our own situation, and in God's name and by God's grace to work out His plan for our places. O men, we have not enough faith in our own right to claim that promise, "If any man lack wisdom, he shall ask of God." What did our spiritual forefathers contend for in the Reformation? Was it not to establish our right to go straight to God, past any priest or past any human intermediaries? Yet we are always asking our experts to be intermediaries of God's methods. God knows we don't want any more conceit of our own ideals, any more conceit of ourselves; we have already too much of that. But God knows we do need a more tremendous faith in the reality of our access, humbly but directly and actually, to His own wisdom. Let us go

home and claim it; let us go home and ask God what His plan is for our place.

How we have felt the importance of teaching the men in our community the Bible—practically as it relates to twentieth century life! How we have felt the stress of promoting this Men and Religion Forward Movement in our towns! How we have felt the absolute, the essential, importance of a personal evangelism, man to man! How we have felt the importance of this as it touches the saving of the whole man! How we have been stirred with the determination to do something for the boys of the community! Now let us do it. In what fashion? By what method? Well, let us ask God! God has a revelation for us when we get home—how we shall do this thing, and who of us shall do which job.

Some have feared that the tendency of the Brotherhood is too diffuse; that we are trying to do too many things. Of course we must keep first things first. We must certainly insist that the spiritual message of Jesus Christ, whereby men are saved from temptation, lifted out of sin, brought into harmony with His life and identified with His being, is first and the main message of the Church. But we cannot compress the gospel into those terms alone—large and world-comprehensive as they are. They have a hundred corrolaries; they have scores of implications. So while we work in evangelism, and for this Men and Religion For-

ward Movement, we shall surely have power besides to do the social service demanded of the Church; we shall have strength left to take our part for civic purity and uprightness; we shall surely be able to pay our due attention to such problems as child labor, social vice, and industrial injustice; we shall answer to the whole of the great round circumference of the gospel message.

Surely, this life that Jesus Christ brought into the world touches the whole world; it includes all points; it surveys the entire horizon, and responding to all its varied calls there are surely enough of us to face every way. More than that, God testifies to us that He has given us gifts differing. Not only the multiplicity of the needs of the world challenges us to do many things through our Brotherhood organization, but the multiplicity of the abilities that God has given us. There are men in your Brotherhood who can do this boys' work better than any one else; put them at that. Another man can teach a Bible class; let us get him at it. What the Brotherhoods do in the line of civic purity is not an excuse for not having religion nor a substitute for spirituality; it is simply the best outlet of Christian energy for a certain man or group of men in your Brotherhood who are better adapted to that labor than anything else. There are men in your Brotherhood whose business, because their aptitude, is to go out among the poor and lonely and brother them or to

stand up in the community and fight for a justice which will do righteousness to the weak, and bring the fair chance of life to the handicapped.

The Brotherhood is moving forward on a great line of battle, and we have enough men to man the whole battle line. There are plenty of us to fight the whole fight if we will all get in; to thrust forward not the right wing now, the left wing after a while; but thrust forward left and right and center together and carry the whole fortress of evil at one grand rush. We can do it, each man in his place.

O men, let us try to rise to the greatness and the grandeur of the task that is before us. Let us not complain that it is multiplex. Let us thank God it is multiplex, so that it gives every man a chance to do his best in it. The Christian army is so organized that in its advance, while men lead in their various places, doing their separate work, there is such a mystical union of the body of Christ that each can have and ought to have, the support, the backing and the momentum of all.

God grant that we may take home with us the will to fulfil His will by the Christian grace of *patience*. How we fail here, men! Men say, "Our Bible class is a failure." "How long did you try it?" "Six months." Men say, "The Brotherhood won't work in our church; it went to pieces." "How long did you try it?" "Three months." Men say, "We cannot do this boys'

work; the boys broke the windows in the church and made a riot, and we had to give it up." "How long did you try it?" "One meeting."

Have you looked in the Bible to see the patience that Jesus Christ and His apostles taught? John, when he described the Brotherhood of the Church, said he was partaker with the rest of the Church in "the tribulation and kingdom and patience which are in Jesus Christ." Peter bade those to whom he wrote, to supply in their self-control patience; and James exhorted, "Let patience have her perfect work." Paul prayed that he and those whom he loved might be directed into the love of God and patience of Christ. And Christ Himself said: "In your patience you shall win your souls." And indeed in our patience we shall win the souls of our neighbors and win all our problems.

Your will will carry you over. This consecrated will will refuse defeat and go at it again three, four and five times. Sisyphus rolled his stone up hill interminably. Wiser than Sisyphus, we may have the grace to roll the stone up in a little different place, and find a lodgment perhaps, and get the thing done at last; but we will not get it done with one trial or two. Everything that God puts before us to do we can accomplish; He never set anything impossible. We have got to keep on doing, and doing until He makes it come to pass.

And another necessary grace is *ambition*.

You say that is the sin by which the angels fell. Yes, the ambition that wants its power for itself. But the ambition which is unwilling to be less than it may be; that ambition which insists, if God has given us a gift, on returning it to Him at the full value; that ambition which, having a vision of one's own particular place in the world, then determines that that place shall be filled full; that ambition to be all we can be—God give us that ambition. Oh, for the men who will say, "Whatever I am, I will not be second-rate."

And *love*—we know no will of ours will bring us into love. But will can hold us true to our task, and the task makes love. And when love has dominated all else, love will find a way. When you once have loved the boys in your town and loved the man in the gutter; when once you have loved the city in which you live; then all tasks are accomplished and methods spring out of the ground.

We are going home determined not to fail our Master. As we serve in a loyalty that by sheer will at first we hold ourselves fast to, love for Him begins to grip us and we must serve because we love; we must serve fully, because love takes us more and more, to make us love more fully. The ancient Mosaic statutes, as you know, recognize slavery. They had various methods of alleviating the curse of slavery,—that a slave must at the end of seven years have his chance of manumission. But a more

wonderful thing is written in those statutes,— a recognition of the fact that slavery may sometimes pass through love into the most exalted state a human being can attain to. For it is written in these statutes, that when the master gave his slave at the end of the seven years his liberty, the slave might refuse the manumission because he had learned to love to serve under his master and realized that the best of life could come to him as he continued to do the will of the master whom he loved. And so it was provided that solemnly, as unto a sacrament, the slave might approach the tabernacle door and take his solemn vow, “I love my master, I will not go out free.”

O men, may love lift us up to that slavery, that joy of slavery, which Paul felt when he boasted he was the bond-servant of Jesus Christ. Through us all may there thrill this afternoon the full meaning of these words, realized in our hearts as we look up to Jesus Christ, whose will commands our will, whose service is our joy, and whose master passion of salvation it is our greatest honor and blessing to help fulfil—may we look up to Him, and with all the solemnity of a sacrament at the door of the tabernacle, where the Shekinah is, may we be able to say this afternoon, “I love my Master; I will not go out free. I choose the perpetual service of Jesus Christ my Lord.”

THE FUTURE OF THE BROTHERHOOD

BY WALTER GETTY, CHICAGO, ILL.

It seems only right that a word should be given regarding the work of the Brotherhood during the coming months. I want to assure every man that immediately after this convention the results of the convention will be followed up in a definite manner throughout the country. We plan during the next three or four months to institute a campaign which we trust will put the Brotherhood work on a definite basis; especially are we anxious to link up the Brotherhood with the great Men and Religion Forward Movement, of which we have heard at this convention. During the months of March, April, May and June, we want to bring into line every Brotherhood in every local church, in every Presbyterial organization, and every Synodical organization. I want to ask tonight, as we leave this convention, that every man will go back to his church with the vision we have had these past days, with a determination that he will do his part faithfully and well in doing the work in his church, upon which emphasis has been laid many times these days, to make it the success the Master would have

him make it. I would ask that every church, every presbyterial and synodical center, would write to me at Chicago, suggesting a possible time when we might meet with you to put the work on a better basis, and follow up the work of this great convention in this large way. I ask that you let me know the times suitable for these meetings, so that working together we may be able to carry forward this work for the Master.

This further thought. I know there is the thought upon our hearts as we think of the work that will be done in the coming month, that the work may be somewhat unsettled. Have we not received at this convention a vision of such power that our faith may become strengthened, so that we shall be faithful to God, rather than be concerned with the difficulties of the work? With His power upon us, we shall do our work well, wherever we are placed. As I look over this body of men, nine hundred or a thousand men, gathered in these meetings, and each man going out under the power of God, stimulated by the thoughts and impressions we have received here, with a vision of our Master before us, as we have had it so vividly today—these men going out in this way from this meeting, I tremble at the possibilities that are before the Presbyterian Brotherhood of America. Let us take this thought, that every man shall go out in surrender to his Master, to be faithful in the place where God has put him. Shall not we

all, as we go out from this meeting, go back to our Brotherhoods with this same spirit of prayer, filled with the Spirit of the living God, as He has been so manifest in these meetings; to carry out the lessons learned here; to be faithful to our Lord and Master?

During the coming months we hope to push forward the work in no uncertain manner. Let us go back to our Brotherhoods throughout the country, resolved to make this year the best in our churches and communities of any year we have yet spent in His service.

THE CONVERSION OF POWER INTO WORK

BY REV. JOHN DOUGLAS ADAM, D.D.,
EAST ORANGE, N. J.

Mr. President and Brothers:—I must ask you now to turn from the consideration of the larger themes so brilliantly spoken of tonight by the Governor of Michigan, to our more personal relation to the work of God.

I suppose there may be members of some of our families looking for a new accent of spiritual helpfulness in us when we return home. There may be some members of our families expecting to see a new something. God forbid that they should be disappointed. Perhaps our minister at home may be wondering, even at this moment, whether he may count upon us, when we return into that small inner circle of people in every church who have power in believing, intercessory prayer. Whether he will really find us one of the vital forces in the inner circle for the bringing in of the kingdom of God. There are some people in all the churches in our local communities who are longing for the coming of some gracious, Spirit-possessed man who will bring a holy, brotherly fellowship into the

church life of the entire community where we live. And our country, in its genesis, is looking tonight for men who will bring more of the moral and spiritual underpinning to support the vast superstructure of our material bricks. Our country is looking tonight for men who, in their lives and in their homes, in their business, in their testimony, will spiritualize the ideals of success in the hearts and minds of our young men; looking for men who can think through the problems that need solution in this land that God meant to be the light of the world. I believe that this is the only nation since the beginning of time that was born Christian; the only nation that was cradled with the cradle songs of spiritual reality; the nation which our fathers meant to say should be a spiritual democracy. And away beyond our own nation, in the dark world where superstition and fear has its temple, man is calling for light upon the attitude of God, saying, "Does God care? Is God near? Is God approachable?"

Yes, my brothers, from that boy lying sleepless tonight in our home, wondering how he may receive the forgiveness of God, to the teeming millions who sit in the darkness and shadow of death, comes a challenge to this meeting. From the unit to the universal, from our own boy to the last man in the islands of the sea, there comes a challenge at this moment to your life. Will you meet it?

We stand tonight where the Church stood at

Pentecost. We have the same problem, too; but, thank God! we have the same power. The same Spirit that overshadowed and possessed that gathering in the upper room is here tonight. That is no poetic utterance; that is no hyperbolic statement. The Holy Ghost that was in the upper room is here, the same Spirit. The Spirit who converted Augustine and Bunyan, the Spirit who was in the work of Wesley and Whitfield and Finney and Moody is here; and our problem now is this, as we turn our faces homeward tonight, how shall we link ourselves on with that mighty power which has achieved everything in the past? How shall we turn that power into use as we come into contact with the world in our own home town? That is the question tonight, brothers—no other question. How shall I link my life onto the power of God that has made Christendom what it is? How shall I go as a flaming energy back to my town tonight, and be what the Church of God has been in all the past? That is your problem.

Now, God help us to keep our minds steadily on it for twenty minutes. How shall we obtain the power of the Holy Ghost in order to face the task which has been revealed to us during these meetings? That is the question. How shall we obtain now the power of the Holy Ghost so that we shall go back and achieve? That is the question.

Now, brothers, the Holy Ghost is here, and

the Holy Ghost is in our lives *now*. Let us settle this. We don't need to pray tonight,

“Come, Holy Spirit, Heavenly Dove,
With all thy quickening power.”

He has come. He is now in your life at this moment. Yes, tonight, here. You say, “I don't feel it.” That does not matter whether you feel it or not. You say you are not worthy of it. That does not matter at all. The Holy Ghost is in your heart *now*, whether you feel it or not, or deserve it or not. The same Spirit that indwelt Paul is in you.

Now, brother, let us not take that back. We must believe it. “Received ye the Spirit by the works of the law, or by the hearing of faith?” Faith is the instinct that relates us to the eternal world, and it is sheer faith now that links us on to the great fact of the indwelling presence of the Holy Ghost. Oh, that He might bring it home to you and me now, just at this living moment, that He is in us, that we do not need to feel His presence in us in order to know; we do not need to earn His presence. It is because we are the children of God. That, too, is the greatest fact in our lives. There is a great fact in sin; we are sinners; all that is a terrible reality, but, thank God! it is not the greatest reality. No. Nor is our ignorance, nor our weakness; no. The greatest fact at this moment in your life and mine is, that we are indwelt at this moment by the power of

the Holy Ghost. That is the greatest thing in your life. Not your feelings, not your attitudes; not your symptoms; not your sins; but the indwelling presence of the power that was in the life of our blessed Lord and Master, Jesus Christ.

But it is one thing to possess the Spirit and it is quite another thing for the Spirit to possess us. That is the question. It is like the difference between the ship in the dock and a ship on the sea. A ship in the dock is not in its element; it is waiting for its cargo. Its place is in the sea. And there are men here tonight who have the Holy Ghost in their life, but the Holy Ghost does not possess them. It is only when the Holy Ghost masters us, when we are the servants and He is the Master, that we can possibly achieve. He is ready to do it now; He is waiting for His opportunity to take possession of your life and mine entirely.

That is the second question. Does the Holy Spirit wholly possess us? Does He? Now the question arises, if so, how may the Holy Spirit possess us entire? How may the Divine Spirit become Master of the entire inner situation in our life? How? I will tell you how. He comes in on the next thought in your mind, into full possession. The next thought that you think can be the hour of the Holy Ghost into the trend of your personality—the next thought. Just let Him grip that thought of yours; let Him concentrate your mind from woolgathering—

not tomorrow when you get home—*now, at this moment*, let the Holy Ghost grip your mind. The first thing the Holy Spirit of God does when He grips a man is to concentrate his mind. Show me the man who has mental concentration; I will show you a man who is strong mentally. I do not care what rapture he may have; I don't care how long he may pray; if he has not the power of mental concentration, he has lacked the Holy Ghost; put it away back into the last place in his life. Because the first thing the Spirit does, insists on, is that a man shall tie his mind down to what the Holy Ghost wants. That is the first thing. That is the test as to whether I am willing to have the Divine Spirit pass from being in back of my life, to having the entire charge of my life. Am I willing to concentrate on what He' is willing for me to think now?

It is an easy thing for a man to sit here tonight and say, "I am going to be a different man when I get home." That will not do. You must be a different man now, this moment. The Holy Spirit insists upon first gripping the little things in life, not the big things. When you light a fire, you don't put a match to the coal, nor to the wood, but to the paper, and the paper ignites the wood and the wood the coal; and that is how the Holy Spirit acts in a man's life. He takes the passing thought now, and that passing thought now takes what is back of it and so on until the life is gripped by a flame

of Divine fire. Will you let him do it? *Now?* How sanguine we are about the future. How sanguine about what we are going to do tomorrow. Oh, my brothers, it is the eternal now with the Holy Ghost.

How may I enter into the fulness of the Spirit? By the concentration of my mind at this moment upon His will now. And further, by the relinquishing of my will. There are certain things we seek to lay hold on in our own lives ourselves. For example, Jacob was a man haunted by religion. He had visions of angels ascending and descending. He went on for twenty years a successful merchant, but the Holy Ghost had not a grip on Jacob's life; he was hedging, but God did not master the man. When he came home to meet his brother, that night, under the Syrian stars, when he sent his family across the river, he wrestled until the breaking of the day; and that man rose a new man at the breaking of the day; a new man, after twenty years of eluding God. So we elude God.

He wants a grip of the whole life, present, past and future. Can we risk giving our lives to the Holy Ghost to-night? Can we trust our whole future? That is the difference between spiritual enthusiasm and faith. The atheist is not a man who denies the existence of God merely; the spiritual atheist is the man who is unwilling to commit his life to the government and guidance of the Divine Spirit; that is athe-

ism. We enter into the fulness of the spiritual life when we are able to surrender our life to the Spirit. That is not a difficult thing to do, but a difficult thing to make up our minds to do. If a man is hanging by a rope over a precipice it is hard to make up his mind to let go the rope. That is just the position to-night. It is not hard to do, but can you do it, mentally? You have seen a man's face almost convulsed as you saw the outworkings of an agony within him; then he said, "I will settle it." In that crisis, which Robert Browning so constantly depicts in his poems, that five minutes, in quick double time can man change in his character by act of divine resolution or confession; that is the hour in which the Spirit of God grips a man for all his days. In that five minutes you can live a year—in five minutes, when a man makes up his mind to go out under the guidance of the Holy Ghost. There must be the surrender of the whole of our life to the Spirit.

These are the two things, it seems to me, friends, that lift us from having the Spirit to the Spirit having us—the surrender of the next thought, and the surrender of the outworks of life. Let God drive us where He will. That is faith. Shall we do it? Shall we do it now?

But, third, how shall we retain the power of the Holy Spirit? How shall we possess the Holy Spirit when we get home? Or how, rather, shall the Holy Spirit possess us when we get home? It is all right here, but when we get

back into the cars? First of all, brothers, He shall conquer us when we get home if we let Him conquer us on our way home. And the first thing God does when He grips a man is to bridle his tongue. God forbid I should be censorious of my brother. I say, when we leave a convention, one way by which we lose the power of the Holy Ghost in our life is when we become loquacious, and we talk religious gossip instead of listening and waiting, and letting the Spirit of God bridle our speech as well as our thought. Depend upon it, if you let the Divine Spirit grip your life, He will keep out of your lips things that you would otherwise say. I am not pleading for moroseness, God forbid; the Spirit of God will sweeten it a hundredfold; He will bridle your tongue, as you go out of the church to-night, if you will let Him. After a gathering like this there may be a reaction. We know the laws of our life; there are actions and reactions; and when a body of men have been gathered to talk about these things, there is an exhaustion, and this reaction may take place when you get out of the door to-night. The question is, how shall I be able to retain the fulness of the power of the Holy Ghost in my life in view of the reaction that will take place when I leave this meeting? How shall I conserve all that has come into my life and not lose one atom of holy power from the great task that awaits us? That

is the question. I answer, by the regulation of our speech.

What else? By prayer. Prayer is the great insulator in the life of a Spirit-possessed man. It insulates against loss. I do not mean asking things of God. That is not what I mean, but that the insulation through prayer is rather the contemplation of the Lord Jesus Christ; just thinking of Him and letting Him do some talking to us. Is it not possible we talk too much to God, and don't give Him a chance to talk to us? On the way home, as we are tired, let us to-night let the living Lord Jesus speak to us. He knoweth our frame; He remembereth we are dust. That attitude of quiet resting in the Lord Jesus, tired as we are. We will insulate the power, and we will not lose a drop if we only have the attitude of contemplative rest in Christ. If you are speaking through the telephone to some one who never has a chance to answer, you may doubt whether he is there. That is why some people may doubt whether God is there; they never give Him a chance to answer. That is the time when Christ would speak to us, after we go from this meeting to-night. Give him a chance to speak, my brother.

These two thoughts—how shall we go from this meeting to our homes, preserving the power of the Holy Spirit? First, by chastened speech; second, by prayer in the Lord Jesus Christ. When we are tired at home some kind heart,

who knows the hour of reaction has come to us after a weary day, reads to us and it is refreshing. Let the Lord Jesus Christ speak to us on the way home. You know there is a great temptation for us to seek the point of least resistance, and to find our refuge in the newspaper, but going from a place like this is a perilous moment, and we are running a risk if we find our rest in the newspaper. Many a man has been led out another door when he has given his mind to the reading of a newspaper. In going away from here, it is a particular moment; it is a particular attitude. This is different from the ordinary life; we are going into a new relation, and when we are going into the new relation we must be careful to observe laws along which the Divine Spirit operates.

Fourth, how shall we express the power of the Spirit when we get home? Suppose we have gone home with the same faith that the Divine Spirit is living in us; and we are back amid the old scenes, how then? Brothers, I believe we shall preserve the power of the Spirit when we go home, first of all, by concentrating our minds upon the fact that we have the Spirit, rather than concentrating our minds upon differences between what we find here and there. Sometimes a man surrenders to the colder atmosphere; he is tempted to give his personality into the conditions, and like Samson of old, he is bound with cords. When we go home, let us remember the triumphant fact that no mat-

ter how chilly the atmosphere is, the great dominant fact is that the Holy Ghost is in us, the same Spirit that filled Paul; that is the supreme fact. You will be tempted when you go home, perhaps, to tamely and weakly surrender to that atmosphere. When you do that you have lost your battle and you have lost your testimony. Or, you may be tempted when you go home to assume a superior air, a kind of contempt for the other man, a contempt for his ignorance. Brothers, let us remember that pride is a non-conductor to power, a great barrier that is fatal to the outworking of the Holy Ghost in any community. We shall be tempted when we get home to become impatient if things do not go our way quickly. I can hear a man say, "I thought this was all coming out this week, when I came back from St. Louis; but I guess I am not the man; I will drop it." The spirit of God has a program for your life and mine. At home there is not an hour in our life in which the Spirit of God is not making overtures to us. The Spirit of God is making overtures to you now, if you will but listen to Him. He speaks continually in a man's life. There is not a moment of our waking existence in which the Spirit of God is not making overtures in a life. But He emphasizes the near thing; we are tempted to think of the far things. Remember, the Spirit of God is the spirit of order and exactness. We cannot play tricks with the Holy Ghost; He is as full of law as

the natural world is full of law. You cannot get steam until the temperature is at the exact point. You cannot get ice until the temperature is just there; and the Holy Ghost marches with exactitude. I am not talking Puritanism, I am talking biology. The Spirit of God is the spirit of spiritual biology with an exactitude; the law in the spiritual life that is immutable. Don't blame me, I am just trying to discover the laws of the Holy Ghost; I am not dogmatizing; it is the Spirit who is the dogmatist. If a biologist unfolds to us the laws of biology, he is not dogmatic; he is simply revealing truth. The Holy Spirit emphasizes the near things first. What does He want when we leave this room and take the train tonight and tomorrow? Brothers, I tell you He wants you and me to be at our best when we go home. Remember, there is a certain sensitive attitude on the part of those who are home; they have a mental picture of what we should be when we get home. God forbid they should be disappointed if that mental picture should not be realized. God forbid that it should be the old time attitude; perhaps a habit that has not been wholly broken.

Before we can be our best at home we must have a margin of time for prayer and study of the Bible. You cannot have your real soul to breakfast without that margin of time. I know how hard it is to get that margin, to get that time. The temptation to get down to the letters, get down to the breakfast, and to say,

“Well, another time.” The battle field of our day is in that margin of time in the morning; for our prayer and Bible study are the guarantee of our being at our best when we get down stairs; and it is that being at our best that the Holy Ghost is looking for, an atmosphere of dependent spirituality in our home life. Not that we have to be conscious of exerting an influence. There is something sickly about a man trying to make an impression at home after a conference. It is too sweet, it is sickening. The only way is to live the life in His atmosphere. Atmosphere is a by-product of living, and that by-product is in the keeping of the Holy Ghost. On the locomotive the stoker attends to the fire, the engineer attends to the by-product—steam. We are the stokers, we attend to the living—the Bible Study, the prayer of obedience; and then we will be developing the by-products of atmosphere which the Holy Ghost will take in charge in your home and mine; and we don’t need to worry about it. And it is as unavoidable as the sunrise itself, a part of the mathematics of the divine life; and you cannot get away from it, my brother, you cannot get away from it. You cannot hide near the Spirit of the living God; He submits to no tricks. Yes, that is the first thing I believe the Spirit asks, that we create through living, a sweeter atmosphere at home.

Then the Spirit of God is continually insisting upon two things that are in the forefront

of the life of Jesus Christ, after that, after we are right at home. He discovered the value of the individual soul and the power of prayer; these are the two things Jesus discovered—the individual soul and its value, and what can be achieved by prayer. That is what we are to be led back by the Spirit of God to do. Read right through the Acts and see how many people the Spirit of God led to do individual work. Intercessory prayer will be about the first thing you will do after you live that life, and by the Spirit of God create that atmosphere at home. Praying definitely for other people. The death of all prayer is indefiniteness. Indefinite prayer tends to absolute impotence. Let us have one life for whom we pray and personal conversion will follow. It was by personal prayer that Christianity grew. For three centuries the Church of Christ went like a flaming seraph through the world. If this company tonight would simply vow before God we shall speak to others about Christ fearlessly, there would be a national awakening tomorrow morning. I speak the words of soberness and truth. What else would happen? We would be committed to a holier life. Let us speak tomorrow to some of the men in our town about the Lord Jesus Christ, and that very stand will help us be holier men right off. We cannot say the things or have the attitude we have assumed after we have nailed the colors to the mast. Because they never told anybody about it, there are vast

numbers of men who used to sing "Oh, happy day that fixed my choice," who have lost the assurance. You will get it back if you will tell others about it. It is only as we testify, we love.

That intercessory prayer; that dealing with individuals. What then? That will lead us inevitably to our larger program. The Holy Ghost has a large program for every man here if you take it His way; and the light will break upon us, light after light, peak after peak, height after height, until we are lost in the ineffable glory of God.

Let us pray. Let us pray in silence for a moment.

Lord Jesus, we surrender to the Holy Spirit who is in us. We would let Him now, in the attitude of mental concentration, we would let Him now take our minds, our whole mind, and we would take our hands off the future, and we would study to be quiet. And we would go resting in thy love, Lord Jesus, that love that forgives, and that love that strengthens, that love that is a communion all the way. Holy Ghost, give us grace to concentrate our minds upon thy law and to give our tongues into thy keeping and all the future. Bless our dear ones at home. Bless our beloved ministers and fellow workers in the Brotherhood. Oh, gracious God; may they not be disappointed in us when we go back carrying heavy burdens, waiting for the man of power, the man of hopefulness,

the man of God. Oh, Spirit of God, that we may be that man. We may. We believe we shall, because thou hast the right of way in our lives. For the Glory of Christ, for the coming of the Kingdom. AMEN.

APPENDIX

PROGRAM OF THE CONVENTION.

Director of Music—Mr. Erskine Reed, of St. Louis.

Assisted by Mr. J. A. Hubbard, of St. Louis.

Organist—Mr. Paul J. Bierman, of St. Louis.

TUESDAY AFTERNOON, FEBRUARY 21.

Charles S. Holt, Chicago, Presiding.

2:30—Devotional Address: The Brotherhood of the Body of Christ. Rev. William Hiram Foulkes, D. D., Portland, Ore.

In memory of our brethren departed.

John H. Converse, member of National Council, 1906-1910.

James W. Axtell, member of National Council, 1907-1910.

Henry E. Rosevear, Secretary, 1908-1909.

Prayer by Rev. Harris H. Gregg, D. D., St. Louis, Mo. Hymn No. 12, "For all the Saints who from their labors rest."

3:00—Communion Service. In charge of Rev. Charles Little, D. D., Wabash, Ind., Moderator of the General Assembly of the Presbyterian Church; Assisted by Rev. Samuel J. Niccolls,

D. D., LL.D.; Rev. Baxter P. Fullerton, D. D., LL.D.; Rev. J. F. Cannon, D. D., ex-moderators, of St. Louis, Mo.

TUESDAY EVENING.

7:45—Song Service and Devotion.

8:00—The Men and Religion Forward Movement. Rev. Clarence A. Barbour, D. D., New York.

8:45—The Brotherhood and Individual Responsibility in the Church. Rev. Maitland Alexander, D. D., Pittsburgh, Pa.

WEDNESDAY MORNING, FEBRUARY 22.

9:00—Prayer and Praise.

9:05—Business Session. Appointment of Committees. Report of National Council.

9:45—Round Table Conference on "Things Accomplished." Conducted by Rev. Ira Landrith, D. D., Nashville, Tenn. (Personal testimony on the work the Brotherhood has done, after which the subject will be open for question and discussion from the floor.)

11:00—Men and the Kingdom. Rev. James I. Vance, D. D., Nashville, Tenn. (With special reference to the Men and Religion Forward Movement.)

11:30—The Brotherhood and the Bible. Prof. Charles R. Erdman, D. D., Princeton Theological Seminary, Princeton, N. J.

WEDNESDAY AFTERNOON.

2:00—Devotional Service.

2:05—The Distinctive Truth of Christianity.
Rev. Andrew V. V. Raymond, D. D., Buffalo,
N. Y.

2:45—The Errand of America. Rev. James
D. Rankin, D. D., Moderator of the General As-
sembly of the United Presbyterian Church, Wil-
kensburg, Pa.

3:30—Open Conference on the Men and Re-
ligion Forward Movement. Conducted by
Judge Selden P. Spencer, St. Louis, Mo. (This
conference will be open for free discussion and
will help to relate the Brotherhood vitally to
this Movement.)

4:30—Prayer and Intercession for the Men
and Religion Forward Movement, under the di-
rection of Rev. John Timothy Stone, D. D.,
Chicago, Ill.

WEDNESDAY EVENING.

Coliseum, 7:45 o'clock.

James J. Parks, St. Louis, Presiding.

Song and Prayer.

Address: The Fruits of the Tree. Hon.
William Jennings Bryan, Lincoln, Neb.

THURSDAY MORNING, FEBRUARY 23.

9:00—Prayer and Devotion.

9:05—Business Session. Reports of Com-
mittees. Election of Officers.

9:50—The Boy Problem. Mr. Eugene C. Foster, Detroit, Mich.

10:20—Round Table Conference on "Brotherhood Ideals." Conducted by Rev. W. A. Jones, D. D., Pittsburgh, Pa. (The work the Brotherhood should do and how to do it; following short addresses, the question will be open for discussion from the floor.)

11:15—The Life That Wins. Mr. Charles G. Trumbull, Philadelphia, Pa. (Followed by prayer and intercession led by Mr. Trumbull.)

THURSDAY AFTERNOON.

2:00—Prayer and Praise.

2:05—The Farmers' Club in the Country Church. Warren H. Wilson, Ph.D., New York.

2:40—The Missionary Appeal. Rev. A. W. Halsey, D. D., Secretary of the Board of Foreign Missions, New York.

3:15—Symposium on "Present-Day Problems." Conducted by Mr. Thomas E. Hodges, President-elect, University of West Virginia, Morgantown, W. Va.

1. Religion in the Home. Prof. Charles R. Erdman, D. D., Princeton, N. J.

2. The Brotherhood and the Laboring Man. James J. Phillis, Coraopolis, Pa.

3. The Place of the Church in the Life of the Community. Rev. George E. Raitt, Pittsburgh, Pa.

4:30—Harvesting the Results of the Convention. Nolan Rice Best, New York.

THURSDAY EVENING.

7:45—Song and Prayer.

8:00—Christian Civilization. Gov. Chase S. Osborn, Lansing, Mich.

8:45—The Conversion of Power into Work. Rev. John Douglas Adam, D. D., East Orange, N. J.

MINUTES OF THE CONVENTION.

The Fourth National Convention of the Presbyterian Brotherhood of America was held in St. Louis, Mo., February 21, 22, 23, 1911. The sessions were held in the Washington and Compton Avenue Presbyterian Church, Rev. Harris H. Gregg, D. D., pastor, with the exception of the public meeting on Wednesday evening, February 22, which was held in the Coliseum.

LOCAL PREPARATION.

The local committees appointed to have charge of the Convention were as follows:

James J. Parks, Chairman Executive Committee.
J. W. Happel, Treasurer.

PUBLICITY COMMITTEE.

J. M. Patterson, Chairman.	W. P. Robertson.
G. T. Coxhead.	George Harkness.
W. D. Trueblood.	H. C. Mauze.
J. Clark Streett.	J. A. Parker.

ARRANGEMENTS COMMITTEE.

T. H. Cobbs, Chairman.	A. M. Finlay.
F. E. Andrews.	Breckenridge Long.
Stewart Scott.	George W. Jones.
A. N. Edwards.	

ENTERTAINMENT COMMITTEE.

Charles C. Nicholls, Chairman.	E. H. Semple.
C. R. McAllister.	W. R. Compton.
W. R. Johnson.	J. M. Wood.
A. H. Frederick.	

FINANCE COMMITTEE.

L. F. Smith, Chairman.	J. P. Keyes.
J. T. Templeton.	E. W. Douglas.
O. P. Blake.	A. S. Partridge.
C. S. Blood.	

RECEPTION COMMITTEE.

J. I. McClelland, Chairman.	C. H. Flach.
C. J. Free.	W. Scott Hancock.
H. R. Marlatt.	C. H. McClure.
Frank R. Meyer.	Dr. R. R. Vaughan.

REGISTRATION COMMITTEE.

George B. Cummings, Chairman.	M. Bogard.
G. D. Barnes.	A. W. Rehfeldt.
G. D. Burkholder.	C. H. Maschmeier.
C. H. Hall.	A. R. Glass.

TRANSPORTATION COMMITTEE.

Alexander Hilton, Chairman.	W. H. Brill.
W. H. Bissland.	E. B. Cowles.
J. W. Happel.	

PASTORS' CO-OPERATIVE COMMITTEE.

Rev. J. L. Roemer, D. D., Chairman.	Rev. Merle H. Anderson, D. D.
Rev. H. H. Gregg, D. D.	Rev. E. N. Orr.
Rev. J. L. Mauze, D. D.	Rev. C. M. Rauch.
Rev. W. F. McMillan.	Rev. Jerrie Johnson.

The amount of money raised by the local committee was \$2,500. In addition to this, this committee provided the meeting place for the Convention, and the Coliseum building for the Wednesday evening meeting. The publishing of 30,000 copies of the "Convention Herald," the official bulletin of the Convention, was in the hands of this committee.

CONVENTION PROCEEDINGS.

The sessions of the Convention were presided over by Charles S. Holt, its president, with the single exception of the public meeting in the Coliseum, on which occasion Mr. James J. Parks, Chairman of the local Executive Committee, presided.

Mr. J. A. Parker, Secretary of the local Brotherhood Union, was appointed Recording Secretary of the Convention.

Mr. R. B. Wilson, of Indianapolis, presented the following resolution, which was passed by the Convention at its first session :

Resolved, That the following committees be appointed by the Chair :

1st, a Committee of fifteen on Business, to whom shall be referred without debate all resolutions offered, and all proposals affecting the business or policy of the Brotherhood, except such as may be considered by the Convention by unanimous consent. This Committee shall report at the business session on Thursday forenoon upon all matters referred to it so far as practicable.

2nd, a Committee of fifteen on Nominations, to recommend candidates for vacancies in the Council.

3rd, a Committee of seven on Correspondence, to consider communications received from other bodies and from individuals and to make suitable reply thereto.

In accordance with this resolution the President appointed the following committees:

BUSINESS COMMITTEE.

Frank M. Robinson, Kansas City, Mo. (Chairman.)
J. H. Jefferis, Philadelphia, Pa.
William A. Peterson, Chicago, Ill.
E. C. Brownell, Topeka, Kan.
Rev. Albert Evans, Lockport, N. Y.
A. T. Folsom, Lincoln, Neb.
Rev. W. M. Hindman, D. D., Chillicothe, Ohio.
J. H. Tobias, Altoona, Pa.
W. R. Compton, St. Louis, Mo.
P. S. Livermore, Ithaca, N. Y.
Rev. R. C. Dobson, Highland Park, Ill.
George T. Coxhead, St. Louis, Mo.
R. B. Wilson, Indianapolis, Ind.
Samuel F. Mead, New York City, N. Y.
R. C. Phillips, Middletown, Ohio.

NOMINATING COMMITTEE.

E. H. Semple, St. Louis, Mo. (Chairman.)
W. F. Dalzell, Pittsburgh, Pa.
Judge S. S. Anderson, Charleston, Ill.
Rev. W. F. Weir, D. D., Ashtabula, Ohio.
Sidney Whittemore, New York City, N. Y.
Rev. C. J. McConnell, Superior, Wis.
James R. Smart, Evanston, Ill.
N. R. Adriance, St. Joseph, Mo.
J. W. Morrison, Frankford, Ind.
C. F. Stark, St. Louis, Mo.
A. G. Butler, Philadelphia, Pa.
Robert E. Ross, Chicago, Ill.
Rev. C. E. Hays, Decatur, Ill.
John Grant, Cleveland, Ohio.
E. C. Oakley, Minneapolis, Minn.

CORRESPONDENCE COMMITTEE.

Carl H. McClure, St. Louis, Mo. (Chairman.)
W. Scott Hancock, St. Louis, Mo.
Rev. C. Y. Richard, Sterling, Ill.
Sam Stewart, Jr., Kansas City, Kan.
Prof. A. H. Gilbert, Lexington, Ky.
C. E. McBride, Mansfield, Ohio.
Joseph Grindley, Detroit, Mich.

The following telegram was received from the Brotherhood of Chanceford Presbyterian Church, of Woodbine, Pa.:

Bridgeton, Pa., February 22, 1911.

The Presbyterian Brotherhood of America, St. Louis, Mo.

The Brotherhood of the Chanceford Presbyterian Church of Woodbine, Pa., now meeting in their first annual banquet, send most cordial and fraternal greetings. One is your Master, even Christ; all ye are brethren.

W. W. KEYSER, President.

C. E. DOANE, Secretary.

The following reply was sent in answer to this telegram:

St. Louis, Mo., February 23, 1911.

W. W. Keyser, President, Bridgeton, Pa.

Your fraternal greetings received with pleasure by this Convention. The keynote of this Convention is that the Brotherhood of the various churches should constantly keep before the membership that Christ is our Master, and we are all brothers.

The following telegram was received from Fred B. Smith, Campaign Leader of the Men and Religion Forward Movement:

February 20, 1911.

Chas. S. Holt, Presbyterian Brotherhood Convention,
St. Louis, Mo.

Warmest greetings to the Brotherhood Convention. We are deeply solicitous for the Convention's success. Wonderful days are ahead of us as these great men's organizations unite in a continental campaign. May God's blessing be with you in every session and in all of your planning.

FRED B. SMITH.

Also a telegram from First Presbyterian Church, of Topeka, Kan.

At the session on Wednesday morning, two gavels were presented to Mr. Holt, the presiding officer, one from Rev. J. M. Barkley, D. D., of Detroit, Mich., the other from the Presbyterian men of St. Louis. The one from Dr. Barkley was in remembrance of Mr. Holt's services as Vice Moderator of the General Assembly of 1909. It was made of Colorado marble, the plate being made of Michigan copper, and was presented by William R. Farrand, of Detroit.

The second gavel was made of wood from four churches in St. Louis—the First Presbyterian Church, the oldest church west of the Mississippi River; the Grand Avenue Presbyterian Church (Presbyterian Church in the United States); the First United Presbyterian Church, and the First Reformed Presbyterian Church. The Presbyterian Brotherhood Union of St. Louis is composed of the men from these four families of the Presbyterian Church, hence such a gavel fittingly marked the spirit of the Convention. It was presented by James J. Parks, of St. Louis.

At the session on Thursday morning, an earnest plea on behalf of the Board of Ministerial Relief was made by Rev. Alexander H. Young, D. D., of Binghamton, N. Y.

At this session, also, the following reports were made by the Convention Committees:—

REPORT OF NOMINATING COMMITTEE.

To fill the vacancies in the Council caused by the death of John H. Converse and J. W. Axtell and the resignation of John L. Severance:—

J. H. Jefferis, Philadelphia, Pa.
C. L. Brokaw, Kansas City, Kan.
Foster Copeland, Columbus, Ohio.

To fill the vacancies in the Council caused by expiration of term of office:—

Hugh H. Hanna, Indianapolis, Ind.
Ralph W. Harbison, Pittsburgh, Pa.
Charles S. Holt, Chicago, Ill.
A. B. T. Moore, Cedar Rapids, Iowa.
William Jennings Bryan, Lincoln, Neb.
Livingston P. Moore, Chicago, Ill.
Henry P. Crowell, Chicago, Ill.

The report of the Committee was adopted and these gentlemen elected to the National Council unanimously, the President stating that Mr. Bryan had expressed his desire to attend such sessions of the Council as he found possible.

REPORT OF THE COMMITTEE ON RESOLUTIONS AND BUSINESS.

The following resolutions were reported and recommended by the Committee, and voted upon and passed by the Convention:—

Resolved, That this Convention express its hearty approval of the campaign designed for men and boys of America, known as the Men

and Religion Forward Movement, and earnestly call upon all state, city and local church Brotherhoods, Bible classes, and affiliated bodies, to cooperate with all agencies in their communities in furthering this movement for saving men and boys to Christ and His Church.

WHEREAS, It is evident that God is calling men to take a more active part in the work of extending the Kingdom of Christ, therefore be it

Resolved, That our Brotherhood extend greetings to all men's organizations of the evangelical churches of America, and hereby pledge ourselves with them to put forth our best effort in forwarding the Men and Religion Forward Movement.

Resolved, That whereas the National Council needs additional funds to carry on the effective work of the organization, and that the burden of the work shall not fall on a few, but on the general membership throughout the country, we recommend that each Brotherhood or affiliated organization be requested and urged to contribute to the treasury of the National Council at least 25 cents per annum, for each member thereof.

Resolved, That "The Presbyterian Brotherhood," as the official organ of the Brotherhood, and as the best instrument for keeping alive an intelligent interest in Brotherhood work on the part of Brotherhood men, ought to be regu-

larly received and read by every member. To this end, it is recommended that each member of the local Brotherhood shall receive one copy of the magazine on payment of his annual dues, such subscription to be forwarded to the editor of the magazine by his treasurer. Also, that as soon as resources and circulation will justify, it be more frequently published.

WHEREAS, The work among the boys and the problems arising therefrom, being, in the opinion of this Convention, of great and ever growing importance, therefore be it

Resolved, That the National Council is authorized, if its judgment approves, and sufficient financial assistance is found, to secure the services of a man trained in boys' work, or to cooperate with other organizations in securing such a man, whose duty it shall be to investigate the conditions existing that concern and closely affect boys and their surroundings. That the report of such person on investigation, if made, be given by the National Council to our next National Convention, to the end that our Brotherhoods may be properly informed and directed in their efforts in this needed work.

WHEREAS, There being a lamentable neglect of family worship in many Christian homes, therefore be it

Resolved, That we earnestly recommend that all Presbyterian Brotherhoods make a definite

and systematic effort, through a special committee or otherwise, to revive and maintain the family altar in all homes within their reach.

WHEREAS, The work of the Board of Ministerial Relief and Sustenation appeals in a peculiar way to the laymen of our church, therefore be it

Resolved, That in giving to this Board our strongest sympathy in its blessed mission, we suggest that all Brotherhood men do their utmost in the support of its needs.

WHEREAS, Through the press of business and what we believe to be the thoughtless disregard by the public of every man's right to one day in seven for rest, the delivery of mail to its citizens by this government on the Sabbath has become a menace to the proper regard and reverence for the Lord's Day, therefore be it

Resolved, That the Presbyterian Brotherhood of America express its earnest desire that the Postoffice Department may see the wisdom of confining its mail deliveries in all cities to six days in the week, as far as it is possible to do so.

Resolved, That the selection of the time and place for the next National Convention be referred to the Council with the recommendation that, if the way be clear, the Convention be held in New York City during the earlier half of the year 1912.

Appreciating the faithful service, the liberality and the consistent Christian example of our brother and officer, Hugh H. Hanna, Chairman of the Executive Committee of the National Council, we wish to express our sincere regret that he has been providentially kept away from this Convention, and to assure him that we are earnestly praying that God will grant to him restored health and vigor, that he may have more than a full measure of days for continued service in His name.

Mindful of the splendid team work, in which our President Holt was a yoke fellow in all these things with Chairman Hanna, we sincerely declare our indebtedness and our gratitude for the great advances made in things accomplished under the leadership of these capable men and their faithful coworkers, the officers and counsellors and committeemen of the national organization. We would also pledge to those who are to direct us this coming year our sympathy, our energies and our prayers.

REPORT OF THE CORRESPONDENCE COMMITTEE.

The following resolutions were presented and recommended by the Correspondence Committee and were passed by the Convention:—

Resolved, That this Convention hereby expresses its thanks to God for the thoughtful, devoted addresses that have been delivered be-

fore it, and its appreciation and gratitude to the many speakers who came to us—some at great inconvenience—to give us these messages, which we recognize as solemn and responsible instructions to our utmost future service.

Resolved, That this Convention extend its hearty thanks to the Brotherhood of St. Louis for the many courtesies extended to us during our stay here, and that we thus express our appreciation of the careful management and attention to detail in handling this Convention so successfully, and for the Christian Fellowship so generously and uniformly expressed.

Resolved, That we extend to the Washington and Compton Avenue Presbyterian Church our thanks for the use of this church as a convenient auditorium, and our appreciation of the many conveniences placed at our disposal; and that we especially appreciate the gift to the delegates of the Bible Study booklet, "Rightly Dividing the Word of Truth."

Resolved, That the thanks of this Convention be, and they are hereby tendered to the Century Company, for the donation of the hymnals used during the Convention.

Resolved, That it be the sense of this Convention that we extend our grateful thanks to Mr. Erskine Reed, of St. Louis, the leader of song throughout the Convention; to the choirs of the Tyler Place, Lafayette Park, Second and

West Presbyterian Churches; to the orchestra of the Kingshighway Church; to the local Y. M. C. A. quartette; and to Miss Beatrice Roberts, for their assistance in our services.

The Committee further reported that all telegrams had been answered in the name of the Convention.

At the session of the Convention on Thursday, as well as at the meeting in the Coliseum, subscriptions were taken from those present to carry on the work of the Council for the ensuing one or two years as the work should develop. Statement was made by Mr. Chas. T. Thompson, treasurer, of Minneapolis, that thus far in the work of the Brotherhood to a very great degree, the funds had been subscribed by three or four individuals, and in a work of this privilege and magnitude all laymen should participate throughout the land. The subscriptions at this time amounted to \$883.58.

In explanation of the resolution that a contribution of twenty-five cents per member be asked from each Brotherhood for the work of the National Council, Mr. Holt stated that while it did not seem best to make a compulsory assessment as a condition of affiliation, yet such a contribution was imperatively needed to carry on the work. Mr. Thompson stated that there had been expended for the two years, February 15, 1909, to 1911, \$10,046. Of that amount, about \$3,000 was raised at the Pittsburgh Convention—\$5,400 was given by five men, the rest

came in smaller contributions. It was shown that a budget of ten to fourteen thousand dollars is needed to carry on the work in a proper manner.

Mr. Thompson reported to the Convention that the National Council, at its election held that day, had elected the following officers:—

President—Charles S. Holt, Chicago, Ill.

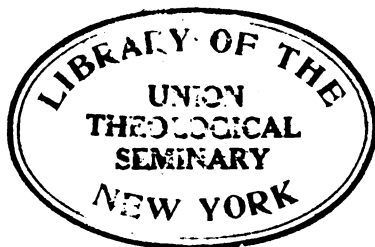
Vice-President—Ralph W. Harbison, Pittsburgh, Pa.

Chairman Executive Committee—Hugh H. Hanna, Indianapolis, Ind.

Recording Secretary—William R. Farrand, Detroit, Mich.

Treasurer—Charles T. Thompson, Minneapolis, Minn.

Editorial Secretary—Ira Landrith, D. D., Nashville, Tenn.



CONVENTION STATISTICS.

REGISTERED DELEGATES.

Alabama	4
Arkansas	9
Colorado	3
Florida	1
Georgia	1
Illinois	174
Indiana	19
Iowa	15
Kansas	11
Kentucky	6
Louisiana	2
Michigan	10
Minnesota	7
Mississippi	8
Missouri (outside St. Louis).....	133
St. Louis, Mo.....	437
Nebraska	5
New Jersey.....	5
New York.....	19
Ohio	27
Oklahoma	3

ST. LOUIS CONVENTION

425

Oregon	1
Pennsylvania	38
Tennessee	14
Texas	9
Virginia	1
West Virginia.....	5
Wisconsin	6
Canada	1
Japan	1
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Total	975