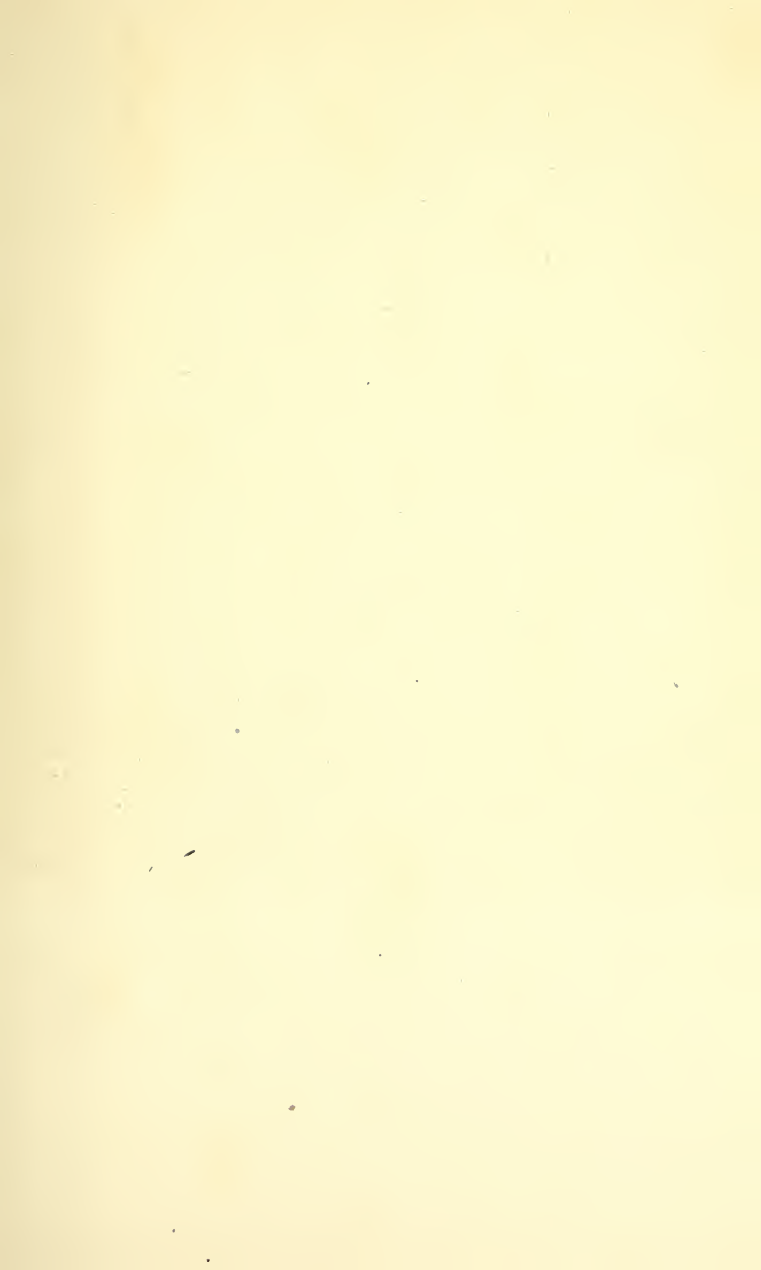


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Reconstructing the Church

An Examination of the Problems of
The Times from the Standpoint of
a Layman of the Church

By

WILLIAM ALLEN HARPER, LL. D.

President of Elon College

Author of "Preparing the Teacher," "The Making of Men," "The New Layman for The New Time," "The New Church for The New Time," etc.

Introduction by

F. MARION LAWRENCE



NEW YORK

CHICAGO

Fleming H. Revell Company

LONDON

AND

EDINBURGH

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FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

To
*The Prophets of This and of
Every Age
Who*

*Have dared to speak the truth
of God, with never a thought of
its consequence to themselves,*

*Many of whom
The World and the Church
Must have in this day
to discern for men*

THE SIGNS OF THE TIMES

A Text for the Times

“ O Lord . . . undertake for me.”

—*Isaiah 38 : 14.*

A Verse for the Times

“ That man is great, and he alone,
Who serves a greatness not his own,
For neither praise nor pelf :
Content to know and be unknown :
Whole in himself.”

ALL RELIGIONS ONE

I RECKON when this life is through
About the first thing God will do
Is call together all the creeds
Which men have shaped to serve their needs,
And talk it over, pro and con,
And then make all religions one.

He'll take the best of each and say,
"We'll throw the minor frills away,
And as I take your creeds apart,
You'll find you're all the same at heart.
So one religion ought to do
For Catholic, Protestant, and Jew."

He'll tell us in that happy land:
"Now here you see and understand.
You've passed across the vale of doubt
And learned the truth you fought about.
Your destination was the same
Although by different routes you came.

"Behold the good you labelled bad,
The false among the truth you had.
Of all the creeds which mortals wrote,
Not one caught true perfection's note,
Nor was there one, howe'er despised,
But what had truth, if good it prized."

I neither hate nor love a man
According to religion's plan;
If he be good of word and deed,
I never ask about his creed.
I fancy God will, later on,
Make all religions into one.

—*Edgar A. Guest.*

Introduction

DR. HARPER'S new books, "The New Layman for the New Time" and "The New Church for the New Time," recently issued, and now this present volume, "Reconstructing the Church," constitute a three-book library which deals in a new and vigorous fashion with the mightiest problems the Church of to-day has to face. The first two books have attracted wide attention and the present volume will do the same.

Whatever views one may hold in regard to Church union, he will nevertheless find much food for thought and many a compelling challenge in this book. It is impossible to get away from the comparison set forth relating to the winning of the great world war. It was when the forces united that the banner of victory came in sight, and yet each of the armies was marshalled under its own distinctive banner. The necessity of trained leadership; the recognition of religious education as a reconstructive force; the place of religious education in character building which is fundamental both to the State and the Church; the tragedy of the prodigal son so often repeated in

modern life; the tremendous contribution made by the women of the Church and the still greater contribution yet to be made, together with the vision of what this reconstructed Church may be under right influences, constitute a train of thought and study which will hold the reader from the first page to the last.

The book is readable, necessary and timely. The Church needs to get a new grip on herself if she is going to measure up to the ideals entertained for her by her best friends. This book points the way. As I have read the manuscript, my heart has been thrilled as it has seldom been thrilled before, and I can readily believe that the reading of this book, especially coupled with the other two books named above, and all three really taken to heart, would usher in a new day in church reconstruction, and this would usher in that better day of a virile Church and its inevitable result, a better world.

MARION LAWRENCE.

Chicago.

Foreword

THE World War upset many a cherished plan. At the time of our entrance into it the author was happily busy in collating and organizing material in another department of Christian service. The shock of the war called him from that task to an examination anew of many aspects of the Christian life and experience.

Not only so, but in this examination many questions that had been passed upon with that finality which characterizes our thinking in the customary environment of life called for a reopening and demanded new answers for themselves. The war has made it appear that the conclusions at which men arrive are in many cases the rest places of tired minds. At any rate, the author has in the momentous days since April 6, 1917, revised many conclusions and essayed to enter many for him new vistas of uncharted territory in the mental and spiritual realms. And in this experience he suspects that many another has shared.

But we now face the duties and challenges of reconstruction. It is not the old social order that we are to rebuild. We cannot turn the dial of human progress backward. Forward we must go,

forward to a new day. Nor are we working with the same men and women, with the same ideas and ideals, as in the days before the cataclysm broke upon us. Our people have marvellously changed and developed in these few brief months. Provincialism is gone. Nationalism is gone. Internationalism has come, and with it something finer still, freedom for the individual and a sense of growing kinship of the individual man for every other man the world around.

The problems that challenge the Church of God in this time are the most momentous of its history. The aching heart of the world looks to the Church for guidance, for leadership, for life. Reconstruction shall not reconstruct but merely patch up, unless the Church shall, discerning the signs of the times, even as her Founder did in His day, point the way to a permanent solution. Religion is the hope of the hour, and Christianity is the sole rightful claimant to be its exponent to men, judged both by achievement and by ideals. Christianity can save the day for permanent blessing to men, and nothing else can.

It is with the thought of stimulating the men and women of the churches to think of the problems that confront us in the terms of Christian idealism and of practical service that the author sends forth this volume. Many will think that larger space should be given in the book to the discussion of the layman's place in the Church, to social service,

to evangelism including missions, to the church plant, to the decreasing emphasis on creeds in contrast with a marvellously increased and wholesome insistence on deeds as the inevitable fruiting of the Christian life. The author has written fully elsewhere¹ on these themes and did not conceive it necessary to repeat his views here. It will be noticed too that the problems of federated and community churches, of industrialism, and of social adjustment and accommodation are only incidentally touched on as such. But it is believed that the principles of a united Church and of Christian Brotherhood which are the warp and woof of this book and foundational in the program of the reconstructed Church cover these questions in the only adequate and satisfying way. These principles will dispose of these problems as Jesus would, and only these principles can. If but a single life shall be touched and quickened to undertake the crusade of a becoming Christian service by this book, that will be ample reward for its writing.

Let me urge every reader to exemplify in his life those three splendid qualities of the victorious Christian warfare—vision, love, and a task. Vision—we need it. Love—we need it. A task we must have. The man who has vision without

¹ See his "The New Layman for the New Time" (1917), and his "The New Church for the New Time" (1918), price \$1.00 each. Fleming H. Revell Company, 158 Fifth Avenue, New York City.

a task is a dreamer. The man with a task and no vision is a drudge. But love is the heart of the matter. Without love we can do nothing. It magnifies our service. It glorifies our sacrifice. It weds vision and task into a happy union, whose offspring is the life of the good and faithful servant whose ear shall eventually hear the "Well Done" of his appreciative Master. Without love service at any task, enlivened by vision howsoever entrancing, must in the end become slavery, and sacrifice without love victimizes its performer. Let us in these glorious days of world and church rebuilding not only sense our task in a vision rendering its doing a categorical imperative to which there can be no exception, but let us consecrate both task and vision in a genuine outreach of love that shall sanctify them in our lives and for others.

WHAT HAVE WE DONE TO-DAY?

WE shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the afterawhile,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?

We shall reap such joys in the by-and-by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we our task?
Yes, this is the thing our souls must ask,
"What have we done to-day?"

—*Anonymous.*

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I

SOME NEW CHRISTIAN CONCEPTIONS

IN a sense, a real sense, too, every age is new. But a period following a World War may be justly said to be new in a vitally different sense. We need only to look out upon the life of our day to realize that we have made great strides in social and political progress during the past five years. Who could have dreamed of a League of Nations five years ago? Who could have dreamed of organized labour issuing an ultimatum to the American people five years ago? And what shall we say of Woman Suffrage and National Prohibition? Of World Prohibition? Ours *is* a new day.

I regret to see that many Christian leaders have not discovered this. In this respect they are unlike the Master. He was expert in discerning the signs of the times and found fault with the religious leaders of His day for being adept in reading the weather signs in the sky, while they were blind to the vocal signs of spiritual change all around them. They were ritualists. He was not. They were legalists. He was not. They were traditionalists. He was not. They were re-

actionaries. He was the preëminent progressive. They dubbed Him a devil and a blasphemer. He replied by styling them whited sepulchres, ravening wolves, vipers, hypocrites, tenfold the children of Hell. They would not understand Him and so He had to reject them.

It is devoutly to be hoped that those who lead in the Kingdom in our day may not be so blind to the new spirit of these times and that with open-mindedness they may discern the signs that redden the sky of our present with radiant hope, and that beckon with inviting charm to a larger service for our future. Out of the upheaval of the world cataclysm we have acquired a new interpretation of spiritual values, a new fulfillment of Kingdom hopes, a coterie of new conceptions for the Christian life. It is at these we should look with that enthusiasm which has through the ages characterized the prophetic spirit of all true leadership.

1. A NEW LOYALTY

And first among these new conceptions let us place that noblest element of the moral life—loyalty. We have learned the new and deeper meaning, the truly significant meaning of loyalty in our day. We have always been proud we are American citizens. We have loved our country in a way, and we fancied we were loyal to it. But we have learned in the service and sacrifice of war what loyalty is. When the call of country came,

as one man our nation arose in her majestic might to the demand of the crisis. The Selective Draft Act called our noblest young men from professional offices, from business and industry, from farm and college. They answered like the heroes they were and forever we hope discredited the power of autocracy in the world. And those who stayed at home were loyal too. We did our best to quicken industry, even though our best workers were gone on a stern task. And our women, God bless them, by their tireless fingers and countless deeds of mercy and sacrifice, added a new halo of glory to the diadem that has ever crowned the loving heart of womanhood. There has never been enacted in human history such a magnificent pageant of loyalty, and out of it and in consequence of it, America has been exalted to world-leadership.

Shall we who love the Kingdom not profit by this display of loyalty to our country? Shall we be content to give more and do more in response to country's call through her Selective Draft Act than we shall undertake to do in response to our Master's Universal Service Act? Let us not forget that nearly two thousand years ago Jesus enunciated this act. "Go ye into all the world," He said, "and preach the Gospel to every creature." This act has never been repealed. It never will be, and yet after these twenty centuries barely one-third the earth's population has been reached by

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us Christians and those of us who have been reached are far from the representatives of Him we ought to be.

Churches floated their service flags proudly during the war, with stars for each noble son who had gone to the Colours. But how many of these churches can duplicate that flag with Christian workers dedicated to Kingdom service? Are churches founded to win wars or to win a world for Jesus? Ought not our churches to institute methods of recruiting the army of the Kingdom? Ought they not see to it that the fields white unto the harvest are supplied with workers, even as they threw the weight of their influence to the winning of the war?

And no banners floated more gloriously in our colleges than the service flags showing the number who had gone to the redemption of the race from the iron heel of Prussianism. I know a small Christian college that counts it a splendid distinction to have sent 601 to this grand crusade, fifteen of whom paid the supreme sacrifice. This college is no exception. But it and the others that like it responded to the call of war owe a duty to the Kingdom in this hour. They owe it to themselves and to the splendid young men and women who entrust the motivating of their lives to them to hold up the first claim of the Kingdom on every life. It has been said, "Do not give yourself to the Ministry or to other Christian service if you

can help it." This is not the teaching of Scripture. We must put the Kingdom first. We are all priests unto God. We must all give ourselves to Kingdom service definitely, unless we can satisfy God in those moments when we have been deeply conscious of His presence that He cannot use us in His work. We dare not choose our own career. We must seek His will and win His approval to the designs and purposes of our hearts for our life-work. The Christian colleges must call upon every young life to face this issue honestly, squarely, reverently, and then to act as God directs. The Kingdom must have recruits and the Christian colleges must not fail to furnish each her quota. Let them answer this call with a loyalty as genuine and as sincere as they did the call of country in the World War, and all will be well.

2. A NEW MEANING OF SALVATION

The second sign that reddens the horizon of our day spiritually is a new meaning for salvation. We must be born again, all right. But spiritual birth is but the beginning of salvation. Salvation is a constant process, a constant growth, an unending development. It is not a once-for-all affair. It is a daily ration. It is to the soul of man as the manna of the Wilderness. We get a sufficiency for the day only and we cannot store it, or it will putrify. It is a life-principle, a ripening experience, a passport not into a finished city, but into a

vast forest, where trees are to be felled, roads laid out, farms cultivated, homes constructed, cities builded, and the work of the Kingdom wrought out. How happy we should be to have part through the blood of Jesus in a work like this!

Salvation is personal? Yes, but it is also social. Jesus did not come to save me. That is a partial statement of a great truth. Jesus came to save me that I might be the means of saving others. That is the whole truth. We are brothers whether we wish it or not. The social fact of salvation confronts us on every hand. We may shut our eyes to its call and deafen our ears, but that cannot change the fact. We may erect us a mansion and equip it with every convenience and elegance, and in our smug security disdain to do a brother's part by our poorer neighbour. With what result? With the result that direful diseases will germinate in his unsanitary quarters and be wafted on the wings of the common air we breathe with him to our palatial residence, and we shall die. Whether we wish it or not, we must recognize the social obligation of salvation. But if we have become thoroughly saturated with the spirit of salvation, we shall rejoice that it is social and that we can bring its comforts and inspirations to our brothers. For myself, I have reached the point in my Christian life, where if I am to be the only person saved, I would rather go to Hell with the rest of the folks. And does not the doctrine of the Holy Trinity,

teach me that my heart is right in its feeling? Even God is social.

Salvation is personal? Yes. Salvation is social? Yes. But it is also societal. It cannot content itself with reaching the lives of the individual men and women of the race with its message and words of purification, cleansing and uplift. It must regenerate the institutions and organizations that minister to the life of men. "The Christianization of the Social Order"—the dream of an idealist? Not so, but the unyielding purpose of the saved life on fire to rescue the world. We cannot save men *out of* society. Monasticism and asceticism and cynicism have taught us that. Men must be saved *in* society, and the only way to make their salvation sure and effective is to save society too. It is useless to call men from a life of sin and dissipation, if all around them when they leave the altar for their homes the red flags of vice flaunt themselves shamelessly in their faces. We have removed the saloon and the brothel. Every cesspool of vice must likewise go, and in their places institutions that minister helpfully and wholesomely to the Christian life must be erected, so that righteousness with its beauty shall gladden the heart even more than sin with its siren deadened the nobler impulses of the soul. Even more, we must Christianize the institutions we do not and cannot supplant. We hope to Christianize the governments of men by the League of Nations, and

we must do the same for every trade and profession by which men live, for every college in which men learn to aspire, for every amusement that delights their leisure, for every institution everywhere that even most remotely touches their life. Industry must be democratized, the press must be made the exponent of truth, and cease to be a force decoying men's minds into partisan paths, the Church itself must be Christianized, must learn to practice the sacrifice and incarnate the service she proclaims for individual men and women. Such is the new conception of salvation that has come to us in the new day in which we live.

3. THE NECESSITY FOR CHRISTIAN UNION

But we shall not be able to meet the demands of Christian loyalty nor appropriate the blessings of the full salvation Jesus taught unless we shall be able to discern a third sign written large in the spiritual horizon of these times. This is Brotherhood's day. Fraternity is in the very atmosphere we breathe and the hour of the Christian Union has struck. A divided Church, a Church hampered by denominationalism can no more meet the responsibilities or discharge the obligations of spiritual ministry in our day than a world cursed with nationalism could serve its economic and political interests. The shame is that we who love Jesus and profess to be willing to do His will have per-

mitted the nations to anticipate us in reacting favourably and constructively to the tide in men's hearts that runs toward Brotherhood. The League of Nations is not only a rebuke to a divided Christendom. It is the handwriting on the wall announcing the speedy dissolution of a vogue of caste that has belittled Christ and condemned His Kingdom to defeat all too long. It is high time that we who hope to dwell together in eternal bliss in the future life should begin to practise living together in this present life, and especially so since our 183 divisions of "sects and insects" spell failure for the Christian cause.

Let us learn the lesson of union from the World War. The horror and dread of those fateful days in the spring and summer of 1918 hang like a frightful nightmare in memory's gallery now. The Hun was making his last desperate drive for Paris and the channel ports. The Allies on three different fronts were doing their best to stem the onrolling tide of death and destruction to all the things free men have ever cherished. But the Hun kept plunging on toward his grand objectives. The English Supreme command, the French Supreme command, and the Americans under General Pershing were resisting titanically, but steadily onward rolled the frightful Hun. It looked as if God had deserted us and that victory would come, if at all, only after many years of long-drawn-out struggle. In this dramatic and tragic moment,

something happened. It should have happened before, but it took impending defeat to bring it to pass. What happened? The Allies got together and made Marshal Foch supreme commander for the allied nations, and from that day till November 11th, the day of the armistice, the Hun never advanced another inch on any battle-front except in the direction of Berlin. Union brought victory, and in that united victory there was victory for Englishman, there was victory for Frenchman, there was victory for American, there was victory for Italian, there was victory for the cause of right, which had come so near to defeat. In union there was strength and there was victory.

Let the divided household of the Christ practise a similar strategy. Let each of the competing bands bring its quota of fighters and its ammunition of truth, and a glorious victory will crown the Kingdom in our day. And in that crown of victory there will be glory and victory for Methodists and Baptists and Presbyterians and Episcopalians and Catholics and Disciples of Christ and Christians and Lutherans and all the rest, and best of all there will be glory and victory for Christ.

All the more should the churches unite because our Master prayed that we should do it. "That they may all be one," He prayed to His Father and ours on the eve of His crucifixion, "even as we are one." And then He foretold the doom of denominationalism, its inadequacy, its failure, when

He gave as the reason for the oneness of His followers, "that the world may believe that thou hast sent me." We are Christians. We love Jesus. We desire, we pray, we labour that His cause may triumph in the earth, and yet we tolerate these petty divisions of His cohorts which make all our hopes impossible of realization. Was ever there such tragic folly in a cause affecting the salvation of the race of men and the fruition of the Kingdom of God?

HYMN OF THE NEW CRUSADE

At length there dawns the glorious day
By prophets long foretold :

At length the chorus clearer grows
That shepherds heard of old.

The day of growing Brotherhood
Breaks on our eager eyes,
And human hatreds flee before
The radiant Eastern skies.

For what are sundering strains of blood,
Or ancient caste and creed ?

One claim unites all men in Christ
To serve each human need.

Then here together, brother men,
We pledge the Christ anew
Our loyal love, our stalwart faith,
Our service strong and true.

One common faith unites us all,
We seek one common goal,

One tender comfort broods upon
The struggling human soul.

To this clear call of Brotherhood
Our hearts responsive ring ;
We join the glorious new crusade
Of our great Lord and King.

—*Ozora S. Davis.*

II

NEW TASKS AHEAD

JESUS, we have just said, was no reactionary. The religious stand-patters of His day, the Scribes, the Pharisees, the Sadducees, the Herodians received small courtesy and scant sympathy at His hands. He denounced them with an invective unmatched in any other recorded utterance of man. Jesus was the true, the real, the original progressive in Kingdom affairs. The pregnant word of His thought-conception is progress. Forward is the only direction suitable to His teachings. Change, newness, freshness—these are the engaging charm of His unfolding program for men and society. Every age since His advent has made new, rich discoveries of His deeper meanings and brought forth brilliant nuggets of His ever-advancing truth.

The age in which we live is highly favoured by its revelations of spiritual principles and in its opportunities to apply them to new situations. For all time to come men will look back to this day as one richly endowed with spiritual possibility for the Kingdom's growth. There is no doubt the

Gospel of Jesus has a message for this hour. Equally there is no doubt that this hour challenges the gospel expositors to reveal to it its inner meaning, to interpret to it its spiritual significance. The Church dares not in an hour like this to refuse to adjust herself to the cherished expectations of the times.

1. THE NEW BROTHERHOOD

And central among these expectations we shall find a new and an enlarged conception of Brotherhood's place in determining the relations of men. This splendid word must become more than a word in the days ahead. Jesus came to teach the Brotherhood of Man. We have said it, over and over again. But we have not acted on it. We have not even lived up to the demands of neighbourliness. The Good Samaritan is yet an exalted ideal of the true Christian to most of us. But the good Samaritan, good as he was, is as far beneath the standard of genuine Christian Brotherhood as the priest and Levite were beneath Him in all the essentials of true manhood. A neighbour may content himself to go to the rescue of a fellow who has fallen among thieves, and thereafter minister to him tenderly, with never a thought that he is responsible for the thieves who assaulted him, and with never a thought of bringing the thieves to the bar of justice, with still less thought of his duty to reclaim the thieves to normal living.

Brotherhood can never be satisfied with neighbourliness. The Christian man in this new time must be more than a Good Samaritan.

Never can I forget the thrill of horror that surged through my soul when I read President Wilson's Philadelphia speech, in which he said in the event of a future World War no nation could remain neutral. He had just been returned to the highest office in the gift of our people on a peace platform, and yet even before his inauguration he was preparing the nation to take its place in the conflict then raging. My heart sank within me. "What can our President mean?" I said again and again to myself. And then these Scriptures came to me with a new and subtler meaning: "Ye are members one of another," "Bear ye one another's burdens and so fulfill the law of Christ," "Am I my brother's keeper?" and then I comprehended as never before that Brotherhood is more than an American doctrine, that it has universal application, and that I dare not undertake to enjoy any good thing for myself, that all must be shared with my brother-men. Our solemn task now is to interpret and direct this spirit of Brotherhood into helpful channels.

2. A NEW APPRECIATION OF CHRISTIAN EDUCATION

But we cannot do this unless we make Christ central in our educational system. Christian edu-

cation is the hope of the hour, as Brotherhood is its challenge. Education that essays to leave Christ out of its teaching is fundamentally defective. It will eventually curse the earth. It will not do merely to train men's minds and cultivate their social graces. Germany did that, and behold! the devastation Germany has wrought. No mighty nation has ever fallen so mightily, as has this giant of our day. Germany was the most intellectual nation of the world. Her universities furnished the ideas of the race. It was impossible to be accepted for an advanced degree in any university of America, England, or France unless you could read and understand the works of German authorities in the original. Germany was the intellectual leader of the world. And her culture surpassed that of the other nations in like degree. It is said that of trained scientists per thousand of population the United States had eight, England eleven, France slightly above thirteen, but Germany thirty-four. She was the most cultured nation of our time. And Germany the intellectual, Germany the cultured has cursed mankind as no other nation ever did. Why? Because Germany dared neglect the cultivation of the spiritual faculties in her educational program.

Shall America escape Germany's doom? The American educational system shall answer. We fought in the World War to make the world safe for democracy. Shall democracy degenerate into

Bolshevism, into Sovietism, into Anarchy? It shall undoubtedly, if we neglect the heart in our educational culture. All that we Christian educators have pleaded for since the days of the Renaissance has been justified, vindicated in the sad experiences of our day. We have spilt the sacred blood of our heroes in vain if we fail to make our educational system Christian in its inner life and purpose. Christian character is to be the first and foremost product of our educational system, or democracy will be mankind's undoing.

And this brings me to say that we must devise some plan by which religion may be taught in tax-supported institutions of higher learning. The American principle of the separation of Church and State must be respected, and this makes it impossible for public money to be used to teach religion. Even in war-time the religious welfare of our fighting men was turned over to voluntary organizations. Voluntary assistance in teaching religion must be provided our State Colleges and Universities that they may help us make democracy safe for the world. I do not hesitate to say that the finest mission field in our country for recruiting the Kingdom's leadership is not to be found among the millions of immigrants that flock to our shores nor among the negroes nor among the mountain whites, but on the campuses of our tax-supported institutions of higher learning, where young men and young women are congregated in thou-

sands during the ideal-forming period of their lives. If we fail to reach these promising lives with the Kingdom message, America is to do her part at making democracy safe for the world, if she does it at all, at tremendous odds. The colleges of the Christian type must not only look well to their own curricula, but they must render real assistance to the state institutions, which are handicapped by the fundamental law of the land. We must adjust ourselves to the demands of the hour and find how we can Christianize the American system of higher education in all its departments, for Christian education is democracy's only hope of permanent blessing to men.

3. AN ENLARGED CONCEPTION OF SERVICE

But democracy is not an end in itself, and this leads us to declare in the third place that the college must give direction to democracy in terms of service. What does it mean to serve? And what is its scope? We cannot divorce service from religion, for the thought is foreign to any other realm of life. Does the Christian ideal of service need reinterpretation in our day? No, but that of the Church does. Too often the Church has mistaken Christian activity for Christian service. Too often leaders in the Church have busied themselves in maintaining public worship and keeping the local organization's machinery in working order, and thought they had in that completed the circle of

Christian duty. Has a church a right to be self-centered and narrow-visioned? Can such a church please God? Can it do the work of the Kingdom? I know a church with five deacons and three other church officials whose horizon of service is limited to keeping the local work alive. That church would be blessed to have eight funerals in rapid succession. God cannot let a selfish church live, and conversely He will ever keep alive and in flourishing condition any church that forgets itself in a program of service for the Kingdom's advance.

But what is the scope of service? It must touch every realm of our life. God made man, all of man, and all of him is sacred to God. No one part of our nature can be truly said to be lower than another, and if it should be, that part should receive the greater consideration at the hands of Christian leaders. The Church must teach its future leaders that all of life is religious, that all of life is spiritual, and that all of life is consequently to be ministered to by a full-orbed church. Men must see that God is present everywhere and they must learn in all the experiences of life to sense the fellowship of His presence. We must consciously realize Him in our every department of life. We must recognize that we serve Him in our daily toil, in our public worship, in our private devotions, in our moments of leisure and recreation as well as in the tense and busy activity of application to our life-work. Such a spirit of service will make

democracy safe for Heaven as well as for the earth and is its own rich and fruitful reward.

4. NEW RECOGNITION OF SACRIFICE'S PLACE

But lest men should serve selfishly, with their eyes on the reward that ever blesses him who serves, we must motivate the leaders of men with the spirit of sacrifice. We must not forget the lesson of sacrifice we have learned in the World War. We learned that lesson in anguish of heart, in bitterness of tears, but we needed to learn it. The magnitude of our sacrifice is the measure of our soul growth. America's soul has been graciously enlarged during the past two years. We have as a nation learned to sacrifice. We entered the war with no ulterior motive. We desired no reward for our sacrifices, not even any indemnity. We were willing to sacrifice our all for the good we could bless our brother-men with, with no thought of reward. It is the sublimest instance of sacrifice on the national scale in human history, and behold! America has become central in the thoughts and affections of mankind. Her voice was the voice of hope for a crushed and bleeding humanity. Her voice is now the voice of authority and leadership in the council-chamber of the nations. From being the most hated of nations, America has become the most beloved, because America has been willing to give herself, her all, for others, without stint or thought of self. It is

ever so. The only service worthy the name is based on sacrifice, and selfish service is an auto-poisoning process for which there is no cure but a new birth into the Kingdom of sacrifice, joyous, full, free,—sacrifice that knows no limit.

Why is Jesus the best loved man who ever lived? Is it because He amassed for Himself a great fortune? The Son of Man had not where to lay His head. Is it because He left great works of literature to perpetuate His name among His fellows? Our Master wrote only one line. He wrote it on the ground, with His finger. It was a sentence of pardon to a wretched woman taken in an awful sin, and the rains of Heaven washed it away. Is it because He came to great preferment by the suffrage and approval of His fellow-men? He was crucified by their suffrage and with their loud approval. Why is Jesus the best loved man who ever lived? It is because as no other man He absolutely gave Himself for others.

“For others,”—that is the secret of His power over men and their lives. “For others”—let this be our motto as we undertake to reconstruct our troubled and uncertain time. “For others,” this shibboleth shall admit to the realm of the genuine servants of the race. It may bring to the judgment seat of a Pilate, it may nail to the Cross, it may send into the tomb, even as it did our Lord. But why should we fear or falter? For with us as with Him, when we have died “for others” we

shall arise in His likeness to a new and rich eternity.

“And He that sat upon the throne said, Behold, I make all things new”—words these of the seer of Patmos spoken of the ascended Christ. He has been doing it for the nineteen centuries since. He is doing it now in accelerated manner. Shall we discern His handiwork, constituting, interpreting anew the fundamental concepts by which our life is to be ordered? Do we see His pregnant meaning for Brotherhood, for a true Democracy rendered safe by Christian Education, for a Service that shall embrace all the life and quicken it with spiritual force, for a Sacrifice that shall match His own in its willingness to give all “for others”? Let us be earnest in our sincerity to discern the signs of the times aright. Let us pray that we as we give ourselves in service in this crisis hour may be animated by these foundation principles of the new time. Such are the tasks ahead.

THE LEAST OF THESE

“Dago” and “Sheeney” and “Chink,”
“Greaser,” and “Nigger,” and “Jap,”
The devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far over the foam
To this land of his heart’s desire,
To rear his brood, to build his home,
And to kindle his hearthstone fire.
While the eyes with joy are blurred,
Lo! We make the strong man sink,
And stab the soul with the hateful word,
“Dago,” and “Sheeney,” and “Chink.”

“Dago,” and “Sheeney,” and “Chink,”
These are the vipers that swarm
Up from the edge of Perdition’s brink,
To hurt, and dishearten, and harm,
O, shame! When their Roman forebears walked
Where the first of the Cæsars trod.
O, shame! When their Hebrew fathers talked
With Moses; and he with God.
These swarthy sons of Japhet and Shem
Gave the goblet of Life’s sweet drink
To the thirsty world which now gives them
“Dago,” and “Sheeney,” and “Chink.”

“Dago,” and “Sheeney,” and “Chink,”
“Greaser,” and “Nigger,” and “Jap;”
From none of them doth Jehovah shrink;
He lifteth them all to His lap,
And the Christ in His kingly grace,
When their sad, low sob He hears,
Puts His tender embrace around our race
As He kisses away its tears,
Saying, O, “least of these,” I link
Thee to Me for whatever may hap,
“Dago,” and “Sheeney,” and “Chink,”
“Greaser,” and “Nigger,” and “Jap.”

—*Bishop McIntyre.*

III

WORSHIP, IN THE NEW TIME

THERE is no devotional life. There is no spiritual life. There is no any sort of life, but just life. Life is a unit, a unity, an entity, not an apartment, not even a departmental affair. It is one, or it is nothing. Every attempt to regard it as a cellular arrangement is futile. When it is partitioned off, it degenerates into mere existence.

The old psychologists told us that the mind consisted of intellect, feeling, and will. These were three sovereigns, as it were, lording it over the soul. Now we know how fatuous this mental trinitarianism was. Not that we moderns have any less feeling and will, not to say intellect, than our forebears had, but because these three mental functions are present in every act of consciousness. The mind is one, with the soul the sole sovereign over the mental realm.

How unphilosophical therefore it is to speak of the devotional life, the moral life, the intellectual life, the spiritual life, the physical life, the innumerable other sorts of life to which the compart-

ment-artists have introduced us! Life is one. Our departmental conception of life has in the past done us much hurt. It has brought us into contempt. It has driven from us many whom our hearts yearned to reach. It has differentiated where no differentiation was proper and mystified the most natural and normal experiences.

The devotional life so-called has been conceived of as something to be grafted on to the normal round of things. Rightly conceived it is not an intrusion, but the normal ripening of the twice-born soul. The devotional attitude must flavour every impulse of the heart, season every act of consciousness, permeate every experience of mind or spirit. A cross section of the life of any Christian at any juncture, in every act or experience, will reveal the devotional attitude, or there is something abnormal with the life. As every act of consciousness finds running through it the triune aspect of intellect, will, and feeling, so every act of a Christian's life when cut across if he be a whole Christian, must exhibit the reverential attitude of the devotee. Of fools this would not be true, because fools have no organized texture of life. They are compartment houses of mutually exclusive impulses with no sovereign soul-control.

We must get away from the notion that the attitude of devotion is an exotic. It is indigenous in every experience of life, and unless the particular act in which we engage can be made to comport

with the saving salt of devotion, the act is illegitimate and sinful. We must not suppose that the attitude of devotion is ministered to only by prayer, song, Bible reading, exhortation, meditation, and the other kindred traditional means. We must recognize that every act of life is a devotion, and that devotion is under moral compulsion to minister to life, all of life, and every life.

With such a conception the methods that we employ to cultivate the spirit of devotion in us take on a new dignity, because they become related vitally to the normal experiences of the so-called prosaic life. Nay more, they become the talisman by which the normal things of life take on the poetic, the eternal significance. The devotional life which is cultivated for itself is pitiful, selfish, contemptible. But the devotion that develops itself through the agencies that experience shows can quicken it, in order that it may become a texture in every normal act of life—such devotion the stricken world stands sorely in need of.

It is this type of devotion which must rightly fundamentalize the Church's program in this hour of world reconstruction. It is at the basis of all future progress. Without it we can do nothing. Devotion that renews its vitality by seasoning with reckless abandon every fibre of daily life, that exalts the washtub into the cathedral, that transforms the counter into God's altar, that magnifies every least opportunity to serve fellow-man or

one's own life into true worship of the Heavenly Father—to such devotion we confidently turn and confidently of it we seek the unction that shall sanctify the Church's reconstruction program into a spiritual crusade of marvellous uplift for the world. God hasten the day when we shall not pray less, but with a vital purpose; not sing less, but with a vital purpose; not preach less or be preached to less, but more and with a vital purpose! In that day, and may we witness its glorious dawning, whatsoever we do shall be done to the glory of God, and religion shall become the hand-maid, nay, the propeller of progress, with due emphasis on the value of this present life, though losing nothing of its message for the life to come. Religion is more than an other-worldliness. It is a this-worldliness too. The consequences of the recognition of this dynamic truth are potential with promise of the Kingdom of God come on the earth. Religion is to leaven the whole life of man, or it is not the saving force it ought to be. God give us prophets who shall be keen-visioned to see the implications of a religion embracing all of life in its program and brave to proclaim them and persuasive to lead men to dedicate themselves as living sacrifices in realizing them in life!

The consequences—what are they? We shall in that day clearly see that the only personal sin is that which retards the normal development of all the powers of men. God made man and endowed

him with certain inalienable characteristics and powers. Every one of these characteristics, even the least of these powers, is divine. Any force that interrupts the righteous, the normal (for I take it that right and normal in the divine conception are one thought) fruition of any one of these is sinful and we must do it to the death.

Positively speaking, every process of ministering to the normal fruiting of the powers of man is a Heaven-blest force and all Christian men must support them all. We shall be willing in that day to go into a land we know not where, when we have heard our Master's voice calling, *calling*, CALLING to an opportunity of service, with never a thought of the traditional bric-a-brac that must be smashed in the pilgrimage. Our journey of faith may take us to Egypt and the Wilderness, but those that follow after will perfect our work and the land of milk and honey become their joyous possession. It is worth while to pioneer the way, when His voice calls.

And does that voice not call to-day? Does it not say to us that we can have Him with us all the way? Did not the Comrade in White comfort the battling hosts on many a far-flung battle-front? Was He not present with Pershing and Wilson, with Lloyd George and Clemenceau, with Haig and Foch? Does He not command us to worship the Father not in *a* place, but in *the* Spirit? And what does that *mean*?

And what *does* it mean? To my mind it means that life is one, that everything a Christian does should be divine, that devotion must be of a texture with every experience of life. Bible reading is no more divine than plowing. Singing anthems is no more spiritual than washing dishes. Preaching is no more religious than clarifying the opinions of men in respect to the spiritual issues of a World War. Prayer is no more normal for a Christian than play, though we do the one with solemn voice and on bended knee and the other with rollicking peals of joyous laughter and clad appropriately for the sport. Whether I read my Bible or plow corn, whether I sing songs or wash dishes, whether I preach or give interpretation to the issues of a war, whether I kneel in prayer or run in play, whether I eat or drink, if I am the Christian I ought to be, I will see my Master's face and hear the gracious whisper of His voice to my trusting soul in it all. My whole life is God's, or none of it is His. My every experience must relate itself vitally and wholesomely to Him or it is for me as a Christian an unworthy experience. Reverence, the spirit of devotion, worship, must sanctify and purify my every act. When my heart is right, every act of my life will articulate with the demands of worship, and if it does not, there is something wrong with my heart. Be sure of that.

Prayer is not necessarily worship, nor is play. But both may be. Two men went up to the Temple

to pray, one of them a Publican and the other a Pharisee. The Publican recognized his dire need of mercy and asked God for it. He worshipped through prayer and went away justified. But your Pharisaical, better-than-thou ecclesiastic, though he prayed, he did not worship. The spirit of devotion did not sanctify his petition and he was not a worshipper except of himself in his pious attitude of formal thanks to God that he was not like other folk. The prayer that is worship will inspire us with joy to be like other folk when they are what God wants them to be or send us forth as workers to bring them to His feet in saved lives.

And so it is of play. We must use our Christianized common sense in approaching this issue. Play is not a concession to human weakness. It is an inalienable birthright of man. A man may refuse to claim his birthright, but it is still his. Our soldiers-in-training, after a day of most exhausting drill flocked to the "Y" hut and played for hours, though herded like sheep, with a football or volleyball, and then lay down to sleep the sleep of the justified. Who shall say that it was any more religious to learn to be a soldier in democracy's crusade for safety for itself in the world than it was to satisfy the play-instinct in a wholesome game of ball?

A gambler plays cards and cheats his unwily fellow. I will forego the perfectly fair contention that his is working and not playing. I will com-

pare him to the Pharisee who prayed, but who did not worship. It is the spirit of devotion in an act that dignifies it into a spiritual experience, that makes it worship in spirit. A teacher of the Beginners' Class on Sunday has faithfully told the dear little tots the story of Joseph's life. With bated breath the little folk gave attention. Why? Because they needed to know every detail in order to play the story properly when the teacher should conclude. And then they rearranged the room and every child became a Biblical character. They played the game, and their play was veriest worship. And after the game the little tots went home with a spiritual strength conserved for all their coming life through the divine play-instinct.

The social enjoyments of life are normal experiences. They must be devoutly related to the Kingdom, and when they are the Kingdom will gloriously flourish. Too often we have been satisfied with knocking things out of men's lives. The eliminator must be kept at work, but the substitutor must also not be neglected. We are to overcome evil—how? With good! *With good!!* Do you get the significance of the phrase? Let us take it with us everywhere and all the while. We *may* cut the evil out; we *must* put the good in its place. No matter where there is evil, whether in the social, the amusement, the business, the intellectual, or any other realm of human experience, as Christians we must spare not. But if we stop with de-

nunciation we are not full-orbed representatives of the King. He tells us to put good in the place of the evil we put out. If we do not, we leave the man we would help in worse condition than we found him, and place his soul's salvation in an eight-fold jeopardy. You recall the parable of the garnished house out of which the demon went. He returned to find it empty. And then he sought seven other devils to occupy it with him and the man had one-eighth as much chance for salvation after the cleaning-up process as he had before! Shall we be willing longer to be party to a tragedy like that by insisting on a hothouse type of devotion that essays to produce saints, but which does not also recognize the unity of life and the completeness of the salvation that must save it, a salvation as many-sided and manifold in its ministry of conservation and of evolution as are the characteristics of the life with which our Maker has lovingly endowed man? Have we not learned from the ministry to our fighting men in the World War that we must recognize the primal necessity for reverence in every act of our life?

I take it that a growing number have and that we pledge ourselves to be, do, go as the Spirit may lead in the practical working out of this truth. We will not in this day of solemn rededication depreciate the bended knee of the praying saint, but we will also appreciate the firm-set jaw and the grit teeth of the soldier in the army of human freedom,

and we recognize both attitudes as religious when the spirit of devotion spiritualizes the act. Let us go down from this new place of reconsecration, this Mount of Transfiguring Conceptions of life, into the valley where the paralytic awaits our saving touch, and let us not in our anxiety to get to the place of prayer and song and exhortation lose the opportunity to worship God which the paralytic's suffering challenges us to embrace. We will not miss it, when we comprehend that worship is a spirit and not a formality of place, time, or manner. In making her reconstruction program, let the Church not forget these underlying principles.

IV

KINGDOM LEADERS FOR THE DAYS AHEAD

THERE are two viewpoints of interpreting human progress—that it represents mass-thinking and that leaders fasten their ideals on the masses. These two views are not as irreconcilable as they may on the surface appear. There can be no genuine progress till the masses of men are reached by it, all admit. But it is equally true that masses always respond to the spur of strong individuals who voice the group sentiments of their age. Leadership is really an interpretation of the moving ideals of a people by persons of keen discernment. So that our problem readily resolves itself into the providing of interpreters and discerners of the times in relationship to the past and in anticipation of the future.

That department of our life which holds the key to the past and suggests the pathway of the future we call education. We have but to look down the corridors of human achievement to see unmistakably written everywhere the evidence of its overmastering influence. One man in ten thou-

sand with secondary educational advantages is able to make a definite, worth-while contribution to his day and generation. One man in forty who has enjoyed the uplifting benefits of higher education is able to achieve for his life such distinction of service. These facts are eloquent testimony to education's value in the realm of leadership. Everywhere about us to-day we are confronted with the leadership of men and women who have drunk deep at learning's fountain.

Realizing this primal truth, our trusted leaders in the recent day of crucial testing urged us in no circumstances to slacken our efforts to advance education. Secretary Baker eloquently summed up the universal feeling when he said on the outbreak of the late war: "Learning's lamp must not go out in these dire days of struggle, must not even be dimmed," and on Secretary Baker more than on any other one man, so far as concerned America, the successful prosecution of the war depended. The South committed a blunder irreparable for a generation by the neglect of her schools during the Civil War. She is now once again occupying her rightful place in the leadership of the Nation's Councils, because her leaders are once more educated and equipped. But her blunder was fatal for a whole generation. The whole nation has profited by this outshining instance and from it we have learned the absolute need of educated citizens for a true democracy. And as we now turn our

attention to the problems of peace, we recognize that our schools must be kept peopled with pupils and supplied with their needs, that the world may be properly reconstructed. Our experience has taught us that our educational system is the backbone of our progress.

But we set out to discuss the problem of Kingdom leadership. This problem is vitally and fundamentally different from mere leadership, as different from it as is the Christian from the moral man. How shall we provide leadership in the Church of the living God? We assume the need of such leadership, and pause long enough to say that it is no luxury, but a prime necessity, accentuated in our day by the perilous circumstances that afflict us. Where shall the leaders of the Kingdom come from, in such a time as this? We cannot expect them in any large numbers from the great state universities. These educational institutions have done what they could to produce leaders of the Spirit, but they are woefully handicapped by a false notion of what constitutes religious toleration. They are more productive of sentiment hostile to the tenets of revealed religion than to any advocacy of its claims, to say nothing of their inability to foster that simple atmosphere of trust which is so essential in the ripening of Christian character. We may regret it, and we do, but we cannot expect much assistance in the production of Kingdom leaders from tax-supported colleges and

universities unless these institutions will permit the churches to supply such help from the outside.

Nor can we confidently turn our faces to the privately endowed schools. They too are obsessed with a false conception of what constitutes freedom. Where the state institution exalts patriotism, these schools exalt scholarship and culture, sometimes I regret to say a denatured variety not unfairly stigmatized as "culturine," a social veneer that panders to "bridge-playing" but is veritably scandalized at the suggestion of "playing Bridget." True culture is good and scholarship is good, but neither of these can be said to be unqualifiedly good. The most cultured people are not necessarily the liberators of mankind, nor are the most learned. We view in this sad hour of the world's new Calvary the crucifixion of mankind on the cruel Cross of the most cultured and scholarly nation that has ever disgraced the habitat of man. German Kultur, the proud boast of a haughty race, supported in its mad nightmare of world-domination by German scholarship, these are the upright and the horizontal posts of humanity's cross to-day—the indictment forever of mere culture and intellectualism as true servants of man. We cannot for our Kingdom leaders look expectantly to institutions of learning that exalt these elements of education as the ultimate aims of life.

Where then shall we go? Where we have ever gone, to our Church colleges, to the colleges that

understand the difference between toleration and license, that comprehend the real significance of freedom to be the exaltation of allegiance to the Master. History is vocal with promise for Kingdom leadership from these Christian colleges. They have through the centuries since the Renaissance supplied the pulpit with its Isaiahs and Pauls and the pew with its Stephens and Dorcases. They will continue to do so, and so they are the fate as well as the hope of the unfolding Kingdom. We cannot allow these seminaries of Kingdom leadership to languish, no matter how great the sacrifice their sustenance shall entail. God's people, the men and women who love the Kingdom's appearing, who rate it first in the elevating forces of life and society, they will see to it that these Christian colleges shall be maintained and generously supported. These schools are the seminaries of a true democracy.

But the problem of Kingdom leadership involves more than the maintenance of colleges able to supply spiritual discerners and interpreters for the times. These colleges we have in every denomination and yet the number of candidates for the ministry grows appallingly less, and while these colleges are holding their own in patronage, their competitors are growing very rapidly in numbers. It does not take a prophet to sense the meaning of these facts. It means a dropping off not only in ministerial, but also in lay leadership for the King-

dom. Here is a vital problem, upon whose solution tremendous consequences depend. We dare not close our eyes to its seriousness. We can solve it, if we will.

As to lay leadership, it is fundamental that we hold it up as the duty of our choicest young men and young women to seek their higher education in our Christian colleges. In these colleges the magnifying of the Christian program of life and service will give steadiness and point to many a young life. The days of college life are the decision days for life-work. The ideals that then fashion the will are almost ineradicable. When the young man or woman has received the coveted college diploma there is very little opportunity thereafter to change the life-purpose or the life-emphasis. How I wish I could impress upon parents and pastors alike that when they influence a young life to enroll in a Christian institution they are really potentially dedicating that life to Kingdom-service. Our Christian colleges are evangelizing agencies in the true significance of that term.

As to ministerial leadership, both churches and colleges need to change their method of approach and their attitude. I do not discount the call to the ministry. It is God's prerogative. I no more discount it than I do His call of the individual man into His Kingdom. That too is His prerogative. But the way of entrance is open to every man and

we are the heralds of its proclamation. Scripture teaches that every Christian is a priest unto God. This does not mean that every Christian man is to be a minister, but it does mean that every such man is to face the question honestly and fairly as to his excusableness from such service. The ministry is a specialized priesthood, and every Christian must be given opportunity to decide whether God wills for him to take the specialization work or not. No minister should be satisfied not to present the claims of the Christian ministry at least once a year before the entire congregation, and if he should be modest and hesitant regarding such presentation, the Church should respectfully suggest to him the propriety of making the claim of the ministry on every life a prominent feature of at least one service annually. There are many churches in our country a century old and more that have sent out no ministers to the work of Kingdom propagation. These churches are spiritual parasites, living on the life-giving sacrifice of others. They are sponges that absorb, not standpipes that distribute the water of life. There are ministers under whose preaching and tuition no young man has been led to enter the gospel ministry as a life-work. Such ministers are childless in the larger work of Kingdom-advancement. There are Christian parents who have given many sons and daughters to the law, to business, and to other vocations, who have sent no offspring to the

noblest profession of them all—the gospel ministry. Such parents are orphaned to the sweetest satisfactions of parenthood. Such churches, such ministers, such parents need to face the situation anew and to discover the opportunity as well as the responsibility that is theirs to supply labourers for the harvest-field now, so white everywhere unto the harvest.

The Christian college, too, has a duty here, a solemn obligation. Its business as a distinctive force in the Christian program is to furnish life-recruits for Kingdom-progress. Such a college will on the shelves of its library accumulate the great books of the ages presenting the claims of the Christian ministry as the highest and holiest investment possible of the individual life. It will provide the current religious literature of the day that magnifies the same noble life-surrender to holy service. It will have the claims of the ministry as a life-calling presented from its chapel and in its class-rooms and lecture-halls. Its faculty, when Spirit-led, will not hesitate to present the claim personally and alone to the young people who study under their direction. Such a college will so honour and glorify the ministry that every student will be brought face to face with its first claim on his life and under circumstances favourable to its acceptance. In the coming days more candidates for the ministry will be secured from the student bodies of our Christian colleges. They will prove

themselves to be genuine recruiting stations of an advancing Kingdom.

But when church, and ministers, and pious parents, and Christian colleges, have done their best to recruit the ministry, we must in the last analysis and as the real source of replenishing for its ranks look to our Heavenly Father. We must do all we can, but we must have His assistance. We must intercede at His Throne that the Church may have a becoming and capable leadership for pulpit and pew. In His will is the ultimate approval of the men and women and of our efforts. Prayer to Him will bring the recruits plentifully and of the right kind. So shall we through Him arrive at the proper solution of the vital problem of Kingdom leadership. The Church of God must intercede with Him for leaders. When we really want them, we will pray for them, and they will be sent.

I WAS WONDERING

About Willing Workers

OVER AT our church
 WE'VE GOT some of the
 BEST PEOPLE in the world
 YOU NEVER saw
 FOLKS THAT are any
 BETTER THAN they are
 NO SIREE
 THERE AREN'T any
 THEY ARE the
 SALT OF the earth
 AND THEY'LL do
 ANYTHING THEY are asked
 THE PREACHER can
 ALWAYS DEPEND on them
 SO HE does and
 SOLOMON JONES he's a
 DEACON AND a
 TRUSTEE AND
 SUNDAY SCHOOL superintend-
 ent and
 USHER AND
 TREASURER AND
 CHOIR LEADER and
 PRESIDENT OF the brotherhood
 AND CHAIRMAN of the
 BUILDING COMMITTEE
 BROTHER SOLOMON would
 make a
 DANDY SUPERINTENDENT
 IF THEY'D let him
 BUT THE poor man
 HAS ONLY two legs and
 ONE HEAD and
 ONE BODY and he

CAN'T DO everything
 SO HE don't do
 ANYTHING REAL well
 AND HE don't seem
 TO ENJOY his work
 THE WAY he ought to
 HE'S JUST about
 BIG ENOUGH for one
 GOOD JOB besides
 HIS STORE and
 BEING MRS. Solomon's hus-
 band
 HE'S JUST the
 ORDINARY SIZE like the
 REST OF us
 AS NEAR as I can
 RECKON WE'VE got
 FIFTY JOBS wished on to
 EIGHT PEOPLE and the
 OTHER FORTY-TWO folks
 ARE LOAFING
 I'D like to see
 THEM TRY
 ONE JOB to a man
 FOR A while just
 TO SEE what
 WOULD HAPPEN
 * * * *

I WAS WONDERING
 WHY WE'RE willing to
 WORK A WILLING
 WORKER TO death and
 LET OTHER folks
 RUST OUT anyway

—McAlpine in the "Christian Endeavor World."

V

CHRISTIAN EDUCATION IN RECONSTRUCTION

WE live in a new day. We said this in the first chapter. You had heard it before, often, but not too often. Business men realize it, and those who do not, find themselves in the toils of the law. Professional men recognize it. Labouring men are acting on it. The forces that make for righteousness dare not close their eyes to a situation roseate all around with hope or ominous with mutterings of defeat, according as we look forward to the dawn of the future or backward to the sunset of a fast receding past. As one who views the present situation as a prophetic incident in Christian progress, I shall undertake in this chapter to interpret more fully the spirit of this new day as it relates itself to the college that would be Christian.

I shall not speak further of the duty of such a college to provide ministers of the Gospel. That it has done, and is doing, and will continue to do. But even here a new method challenges to larger results. Heretofore we have seen for the most part such colleges have been content to train for

the ministry the candidates who offered themselves voluntarily at their doors. Rarely have they undertaken to create sentiment among their constituencies for the ministry as a life-work and even more rarely have they systematically and intelligently brought to bear on their student bodies the primal claim of the Kingdom on their lives.

Each year such a college should wage a campaign in its constituency to secure the recruits needed for the Kingdom. But this is not all its duty. Not only should such a college call on the ministers to present the call to the ministry to their congregations and not only should it lay the matter directly on the hearts of young men whose names are sent in by its various workers, but also from among the young men who enroll in it each year it should hopefully expect that God will use it to influence many to this noblest calling to which man may give himself. God will call the men, but He expects us to be the instruments through whom the call shall be presented. Christian colleges are proud of the men they sent to the Colours during the World War. They should be more proud when they can match that magnificent army of patriots with an equal army of Christian young men who have dedicated themselves not for a brief and spectacular campaign of human conquest, but to a life of consecrated service for the Master.

Nor shall I speak further of the duty of colleges that would be Christian to people our pews

with trained and zealous Christian workers. This has been the aim of such colleges from the beginning and they point with pride to the outstanding leaders in almost every local church who were nurtured within their walls. Christian parents should understand, as has been said, that a son or daughter educated in a Christian college means also a life directed into the channel of Christian service in most cases. I wish I could say in all cases, and some day with a better method I hope we shall be able to say it. There is no denying the fact, however, that for most young people it is so even now, and on this ground alone the Christian college is a prime necessity of a victorious Christianity. However, I must say that the new day shall expect that a more ample preparation for Christian service be given young people who resort to Christian colleges. We have in the past relied too exclusively on "atmosphere." Now atmosphere is good. It ministers to the lungs and is a great body purifier. But we are more than lungs. The curriculum of the Christian college will in the days ahead exhibit a progressively divergent difference from that of the state and private schools. It will carry a distinctively and decidedly Christian flavour. These colleges are not entirely responsible for their shortcomings along this line in the past, because the graduate schools of the universities would not till recently credit Bible work toward entrance. They have now won their case

for its recognition and in the future they will render a direct service in the practical training of our young people for religious work. A Christian college should accept the Bible for one unit at least for entrance to college, should open up and credit toward a degree all Bible courses to all students, and should institute a department of Religious Education for the practical training of Christian workers in the most approved methods of church work.

I have spoken of these two traditional services of Christian colleges that the reader may understand that the new service which I shall now undertake to discuss in outline does not contain any element destructive of the time-honoured landmarks which chronicle the aspirations of those who in former days founded these institutions. The Christian college will preserve these purposes inviolate, enlarging and enriching them as God gives light and points the way, but it will give expression to its inner heart-impulse in our day in two other very essential directions.

And first of these will be its endeavour to interpret to the young life that entrusts itself to it for guidance the swelling tide of Brotherhood that surges in the heart of humanity at this time. There can be no question on the part of any observant student of the times that men are knit together in this day as never before in human history. We are beginning to feel as wrote the seer of old that "*we are members one of another,*"

“that we *must* bear one another’s burdens,” that we *are* our “brother’s keeper.” The hour of human Brotherhood has struck, we have said. Acting on the spirit of their fellow-feeling the federations of labour the world around have also struck. Herein is the danger of the fraternal spirit—that it may degenerate into caste and classism. If it should do so in our day the world will go to pieces in the clash of contending interests, and the day of Brotherhood’s dawn will also be its doom. The Christian college must interpret this spirit of fraternity, this spirit of kinship, this spirit of Brotherhood to our troubled social life. I say the Christian college must do it advisedly, because it must be given a religious basis, and this is the special prerogative of the Christian college in the realm of leadership for the race. Brotherhood must be spiritually discerned, must be based on the Fatherhood of God, or it will prove to be the most deceptive leaven that has ever cursed the organized life of men.

The Christian college holds in its grasp the magic wand that shall season Brotherhood with the saving salt of spirituality. It can do it by teaching the leaders of men who come to it for life-ideals the Fatherhood of God in relation to their heart-hunger for fraternity and by equipping them with the spirit of unselfish service which is basic in a Brotherhood that is all-inclusive in the scope of its fellowship. There is a vast difference

between the outlook on life of the students of a Christian college and that of students in any other type of college. Consciousness that they are destined to be leaders spurs college students to aspire to successful careers, and this for men not under the atmosphere of the Christian life means self-advancement. A generation entirely composed of such men would wreck a democratic government. Somewhere in its organic life every democracy must have a force that makes leaders whose notion of service is altruistic, fraternal, brotherly, spiritual. That institution is for American democracy the Christian college. We shall never be able fully to appreciate the magnificent contribution of these colleges to this unselfish leadership of our social order. It has been our salvation from materialism's crassness, intellectualism's dryrot, and patriotism's debauch of selfishness. These colleges must continue to produce such leaders and must enlarge their vision to see that their life-principle has obligations to every department of life.

That we need such a conception politically the partisan attacks on the League of Nations is evidence. The World War should have taught every thinking man the utter folly of nationalism, and yet our Senate has not learned the lesson or is unwilling to acknowledge that it has. The heart of the American people yearns for just such an international agency expressive of Brotherhood for the nations as the League of Nations provides, and

yet through weary months the selfishness that has always characterized nationalistic action obtrudes itself to the discredit of our people and the dismay of other peoples who had thought Brotherhood had reached its highest expression in American democracy. The religious press of the country is unanimous for the League. The partisan press is divided, seeking as in every case selfish advantage for the party interests it servilely promotes. The Christian colleges without an exception favour the cause, and they do so because to oppose such a league in this hour is to be a pagan and not a Christian. The League will come in spite of the sinister forces opposing it, but the fight against so just a measure and so Christian warns us that Christian colleges must not slacken their efforts at producing leaders of unselfish motives for our nation and that their constituencies must not fail to see to it that material is sent them to be so motivated.

But there is one realm of Brotherhood in which the Christian colleges owe a supreme contribution in our day—in the realm of Christian Union. The great organized sin of our day is disunion of Christ's followers. He prayed that they might be one. How can we rightly expect Him to intercede with the Father to answer our prayers when we refuse to help answer His prayer for the oneness of His forces? It is inexplicable presumption. The divided Church had to be represented in

the World War by a voluntary Christian organization. What a pity! The Y. M. C. A. went to the front. The Church remained at home, whereas her rightful place was with her sons and the Colours. What a tragedy! We shall never take this world for Christ, His word for it, until we have fused our various denominations into a spiritual unity that can know no defeat. For according to Jesus the purpose of His prayer for the union of His followers, as we have seen, is "that the world may believe that thou has sent me."

It will not do to quibble over the issue or to endeavour to evade it by saying "we are one in spirit." The Allies were one in spirit against Germany and the Central Powers for nearly four years, but defeat stared them stolidly in the face. Their oneness in spirit was pointing their way to utter ruin. But when they sank their differences organically and fought under the direction of Marshal Foch as a single army, victory came with unbelievable haste, and what we had thought would require five years was accomplished in less than five months. "Oh, glorious victory!" we shout. But we must not forget that it came through a glorified union, and from that glorified union came victory not simply for Italian and Frenchman and Englishman and American, but for the cause of human freedom in the earth.

Shall the Church of the living God not profit by this shining example? It is the duty of Christian

colleges to see to it that she does, and they have no more sacred obligation, no more exalted privilege in this hour than to give themselves unreservedly to this glorious cause. A generation of college men and women imbued with the spirit and purpose of Christian Union will remove this Christian purpose from the realm of the ideal to the state of fact. Our Christian colleges hold the balances of the future of this cause so dear to our Master's heart. They can bring it to pass if they will.

But I must hasten now to discuss the second new service the Christian colleges owe the times—to function in the whole educational life. In the outset let it be said again that Christian education is democracy's hope. To train men's minds and develop them culturally without touching their hearts with the spirit of Christian truth is but to make them the more powerful instrumentalities of humanity's undoing. All that we who believe in Christian education have prophesied would come of a merely secular education has, we have seen, sadly bodied itself forth in the collapse of Germany in our day. She was the most intellectual and the most cultured nation, but she has dishonoured mankind as no other nation, because her intellectualism was not purified by the seasoning of altruistic humility and because her culture was not refined by the presence central in it of a moral force that made for social righteousness. Briefly put, Germany collapsed and mankind has incalculably suf-

fered in her collapse because her educational system dared neglect Christ and His ideals of service in its production of leadership for her life. And what has happened in Germany will happen in America unless Christianity shall function in our educational system.

There is no doubt that here we face a perplexing problem. Church and State are separate in America. They must remain so. Public money cannot be spent to make our State colleges, universities, and technical schools, to say nothing of our public elementary school system, Christian. The fundamental law of the land forbids it, and yet these institutions unless they are Christianized contain the seed of destruction for the social order that has created them. We must adjust ourselves to the problem and find the solution, and that solution will not be found in the crippling of these schools. Jesus came to give life, not to kill. We have the right, it is our duty too, to criticize these institutions for their Godlessness. But we must not stop with mere criticism. The students in these schools are our brothers and sisters, our sons and daughters, bone of our bone and flesh of our flesh. If we have something in the Christian colleges which is good for us and which these institutions lack, does not our principle of Brotherhood make it obligatory on us to help them secure it?

But how? That is the problem. A work of propaganda must be done, showing the necessity

for it. He who undertakes it will be criticized from two sources—the sectarian and the secularistic—by those who are narrow in their Christian sympathies and by those who consider all Christian truth narrow. I have had some experience in this matter. Last spring I ventured to publish three articles in the newspapers of North Carolina along this line, suggesting that our State University should have as its new head a man sympathetic with the need of Christian culture in such institutions. Immediately a daily newspaper held me up as a lobbyist. A religious journal in the same State, the largest in point of circulation, dubbed me a “unionist” and warned all the saints of its household against such vicious assaults upon the citadel of denominationalism. But we must not be deterred from the course of right and duty by any opposition. Let us be sure we are right and let us then hew to the mark, the chips falling where they may.

I am not sure of the method we should pursue to bring the uplifting, saving influences of Christian culture to the campuses of these state institutions. It is likely that many methods will be employed. Many are now being employed, such as student pastors, denominational dormitories, textbook instruction accredited toward a degree and taught by professors supplied by the denominations singly or in coöperation, with the approval of the institutional trustees, and others, all of which are

meritorious. I am not advocating a method, but I am anxious that we shall recognize our obligation to bring about in some way the Christianization of our state institutions of higher learning. The finest mission field in the United States to-day, to state my conviction again, is not at Ellis Island or among the mountain whites or in the great lumber camps of the Northwest, but on the campuses of these same state institutions engaged in the work of higher education. The Church must reach them with the yeast of its uplift for ideal-forming life-principles, or the Church will advance slowly in making democracy safe for America. If we find these institutions hostile to our overtures, we must appeal to public opinion and eventually we shall achieve our goal. We must Christianize our entire higher educational system.

I have already spoken of the changed curriculum which Christian colleges are offering, looking to a very practical and technical service to the cause of training Christian workers among their students. I have now in conclusion to say that these colleges will go beyond their students in their plans to serve the Kingdom. They will maintain "Summer Schools of Religious Education and Christian Methods" for two classes of persons—those already busy in the service of the local congregations and those who are destined to take their places in the future. This is a new field and we cannot speak with definiteness as to the content of the

curriculum. It is safe, however, to say that in these Christian summer schools the pastor, the church officer, the teacher, the Christian Endeavourer, the missionary worker, and the devout unofficial Christian desiring a deepening and nurturing of his spiritual conceptions will find helpful instruction and uplifting inspiration. They will be to the Church, its allied organizations, and the Christian life what the Summer Schools for Teachers of secular subjects are for the Public School system. That there is need for such schools there is no question. That the Christian colleges will maintain them there is equally no question. That the churches will patronize them liberally and support them cheerfully there ought equally to be no question. The Christian college of the future must function in this important work.

VI

EDUCATION AND CHARACTER

CHARACTER shall mean in this chapter, character of proper type, Christian character. Does education assist in producing it?

A great many well-intentioned saints think it does not. A few years ago a progressive business man said to me he admired the saints of his acquaintance, but regretted their ignorance. He was convinced that ignorance and saintliness are related as cause and effect. He specifically asserted that educated preachers are not consecrated, and he referred to the twelve Apostles as "little ones" and as "ignorant and unlearned."

Were they? They had spent more than three years, generally speaking, in the greatest university of history, with the Son of God as president and sole professor. With Him they had searched the Scriptures, just as He urged His ecclesiastical high-brow enemies to do, and with Him they had tested His wonderful teachings in terms of life. He sent them out on two occasions alone to do deputation work, and marvellous success had attended their ministry. On one occasion nine of

them were in dire straits because they had not profited by His prayer-life in the effort to meet a crisis in His absence.

Were these men "ignorant and unlearned"? Their enemies said so, but these did not know the standards in the university from which they had graduated. It was not in the list of standard synagogue or rabbinical schools of that day, and they had no academic degrees. We must not accept their charge as substantiated unless the work-years of these men warrant and justify their assertion. Did they?

Peter was an alumnus of which any university might boast. He was a man of action, impetuous, making mistakes, but this cursing fisherman demeaned himself well on the day of Pentecost and throughout his eventful career in the infant Church. His training gave him Christian stability. He became a rock and his impetuosity made him the initiator of the growing Kingdom. To transform a weakness into an excellency shows the value of education, but only Christian education could do that.

It is sometimes said that education develops what is in a man. If that were all it could do, Peter would have been the arch curser of the ages and a veritable dynamite mine as to temper. Secular education would have done that for him. But Christian education transforms the man till he becomes a mighty force for righteousness in the very

line of his former weakness. That is why there is more hope of a spendthrift for generosity after a man becomes a Christian than there is for a miser. Peter was more hopeful from the beginning than Judas, though Judas was promising enough to become the Bursar of the First Christian University.

John was the real scholar of the school. The philosophy of his gospel and epistles surpasses anything in the history of human thought. Not all students in a college become scholars. John was a scholar. He, like Peter, had a weakness. He loved. He loved himself and his brother and his own family. Now love and selfishness are very close akin. It is the object loved that marks the difference. John was a self-lover. His course in the University of Jesus did not eliminate his passionate love. It transformed, redirected that passion so as to make his brother-man the center of his affection; and we find this splendid fellow in his gospel telling of the love of God (John 3: 16) and in his epistle (1 John 3: 16, 17) declaring that we cannot love God unless we love our brothermen—and yet he wanted the chief places in Christ's Kingdom for his brother and himself, his mother approving, when he first entered the university. Here is a man of scholarly tastes essentially selfish; but after graduation, he forgets self in his love for others and devotes his scholarship to an age-long service to the spiritual life of mankind.

James was an organizer and administrator. He would have been a billionaire in this day, had he gone into business. He would have been rich in any day. Like his brother he was self-centered. Most business men are. They have an idea business and selfishness are twins. They need a new birth into the spirit of Brotherhood. Business men must learn that labour and capital are partners, not competitors. James did not have this notion. He wanted to organize the Kingdom of Jesus in advance. He wanted John to be prime minister and he would be chancellor of the exchequer. He came out of the university an organizer and administrator still, but he had lost his selfishness. He is now loyal to a cause and not to himself, and that cause is the spread of the Good News to the ends of the earth, with all the give and take and with all the adaptability that would require. Jews and Gentiles were in the early Church. The Jews wanted the Gentiles to become Jews. They could not distinguish between the essentials and the non-essentials in religion. The situation was critical when the fathers heard the commissioners from the Gentile Church at Antioch make their report at Jerusalem. James took in the situation at a glance. All born administrators have this talent. A new field is to be entered by the business. New methods must be instituted, yet the new field must not split the business into two businesses. He spoke the words of wisdom—this

chairman of the Board of Directors of the early Church did—calling for concessions, for sacrifices, for unselfishness on both sides; and the day was saved. This man was so prominent as an organizer in the Church that its enemies honoured him with the first martyrdom among the Apostles. In him, Christian education wrought a gracious work.

Matthew was another honour graduate of the University of Jesus. He was a self-server. He sought the office of collecting taxes that he might get riches for himself and influence with the alien government that oppressed his people. After his graduation he writes the finest account of the finest life ever lived, and in the twenty-fifth chapter gives us the finest encomium of service as central in the Christian life which ever has been penned. The Gospel according to Matthew is the Magna Charta of the social program of the Church of our day. In it he is still a server, but his weakness has become his strength. His impulse to serve is socialized, and he delights to paint his Master as servant of all. Only Christian education could have so transformed this publican.

But even Christian schools fail in some cases. Not all who graduate from Christian colleges have the spirit of Christ. Jesus had twelve to graduate, while seventy went through the sophomore class, and a great company matriculated only to drop the course. These things are recorded here to comfort

the aching hearts of the teachers and administrators of Christian colleges because some promising alumnus has made shipwreck of his life. One of the twelve failed. He failed in the line of his weakness. The love of money was his undoing. It will ruin any church. The university had given him a thorough course not only in the dangers of this weakness in his life, but in the proper use of the thing he loved. He simply would not yield and be transformed. Jesus failed to reach him. So Christian colleges fail to-day. Judas might just as well have attended a rabbinical school as the University of Jesus, so far as character is concerned.

We have not the time to consider the other seven men. They were marvellously helped by their education. The leadership of the world is now being helped by it. The danger is that the education men get may be of the Judas type—such as to develop their inborn qualities, strengths and weaknesses alike, and not have the transforming power which we find in Peter, John, James, Matthew, and the other men who become everything else than “ignorant and unlearned” and for whom the phrase “little ones” had no significance, as their powers ripened under the matchless Teacher of Nazareth.

Christian education, the education that puts character first and always, such education is the hope of the world. Without it we perish. With-

out it, there would have been no Church of Christ in the world to-day. Without it, the Church we have will lose her spiritual leadership for the race. Without it, the Kingdom cannot come.

The Church must see to it that education and character go hand in hand increasingly. So shall the Kingdom dawn in its radiant glory. In the spiritual realm, education and character are one and inseparable, now and forever. The practical recognition of this truth cannot with safety for democracy be lost sight of for even a moment in drafting the program of education designed to function properly in this era of reconstructing a world.

VII

FATHER AND SON IN THE DAYS AHEAD

THE Parable of the Prodigal Son is a well-known and highly-prized portion of Scripture. The Sermon on the Mount, the twenty-fifth of Matthew, John 3: 16, 1 Corinthians 13, together with it stand out on the horizon of Christian truth like veritable Gibraltars. You have heard great discourses on The Prodigal Son. I know of one minister who has twelve great sermons on this theme, and he never fails to grip the soul of an audience with any one of them. The Christian world has not these twenty centuries been able to sound the depth of God's forgiveness, nor will it in twenty more, nor in twenty times twenty more. "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."

We never descend so far into the pit of sin that our Heavenly Father is unable to reach down and lift us up. Numerous examples in every Christian generation have amply proved this, and in our day Billy Sunday is an outshining instance.

Then, too, you have heard able, thrilling dis-

courses based on this parable, depicting the littleness of the elder brother. He has been made to typify the Hebrew people in their Pharisaical attitude toward the conversion of the Gentiles. He has been made to represent the sectarianism that divides American Protestantism into 183 competing camps, whereas Christ prayed that all His followers should be one. He has been made to represent the materialistic man with the muck-rake, unable to see anything but money in life, unaware of the stars and the glittering beauty of God's heaven, so engrossed in getting rich that he is blind to all the beauty and grandeur and wholesome joys of God's lavish munificence to men.

All these interpretations are true. This wonderful spring of spiritual water sends forth all these streams of healing truth, and will in the unfolding years send forth other streams yet for the cure of the nations. We shall not in our day, learned as we are, exhaust the parable in Luke 15: 11-32. But may we not examine its teaching from another angle of view—What It Teaches Respecting the Prevention of Prodigal Sons?

I take it that the reader has scant sympathy with the position once so generally prevalent—that each young life must needs pass through a period of wild-oats sowing. I take it for granted that we look for conditions in the surroundings of young men and young women luring them on to dissipation, when we see the flower of our young life

wasting itself in riotous living. I hope I may also take it for granted that we are willing to concede the responsibility of the adult population for the falling away into sin of the young, exuberant life set about us on every hand. The Y. M. C. A. owes its right to exist to a recognition of this responsibility. And if this splendid organization in any city reaches for its conservation one single young life in this generation, it will have justified all the cost of its construction and maintenance. For one young life redeemed from the snares of sin is of more worth in God's scale of reckoning than all the earth's multiplied, uncounted billions of wealth. Oliver Wendell Holmes gave the address when the corner stone of the illustrious Boston Y. M. C. A. was laid. He and William Cullen Bryant were leaving the building together after the dedication. Holmes remarked that the magnificent structure would be more than paid for by the saving of one young Bostonian from sin. "Is that not an overdrawn statement?" queried Bryant. "Not if it should be my son," said Holmes. Every young man is God's son, and the measure of His love for each one is seen in the value He places on the soul—"What shall it profit a man if he gain the whole world, and lose his own soul?"—these are the suggestive words of the Master.

In our study we shall regard the father of the parable, not as God, but as an earthly father and

the sons of the story not as typifying races, but as two boys in a twentieth century American home. Our picture shall be real and natural. Mr. Jones of New York City was the father of two sons. Mr. Jones was one of New York's most successful business leaders. He started with nothing but honesty of purpose and energy of application as the capital of his future business success. By dint of pluck and ingenuity and insight he rapidly rose to prominence till the great metropolis looked upon him as her leading citizen. He married a lovely Christian maiden and to them two sons were given. The elder son, whose name was James, took after his father. He was engrossed in business ventures. He was often cited by aspiring neighbours as illustration to their sons of the kind of youth that climbs to the top. He too was destined to be a great captain of industry.

But John, the younger son,—well, his father could not induce him to take a place in a single one of his numerous plants. Business did not appeal to him. He went from bad to worse and one day drew a check on a bank for \$100,000, using his father's name, and set out to see some of the world. Mr. Jones paid the check and the incident was closed, till one day John suddenly appeared in his father's office, tattered and torn, and asked to be given a job as his father's chauffeur or office-boy. This so pleased Mr. Jones that he bought him a full-dress suit, gave a great banquet at the

Waldorf-Astoria in his honour, and reinstated him to his sonship.

His older brother took exception to this, because he wanted all his father's property and disliked to think of sharing it with his younger brother, and so he raised a howl in the banquet hall. Mr. Jones reassured him and the joy went on.

Now let us examine Mr. Jones as a father. This well-groomed gentleman of wealth and large affairs was the male-progenitor of James and John. He supplied their physical needs, bought them puppies, goats, ponies, and automobiles at the proper time of their developing fancy, educated them, punished them when their mother insisted they needed it, and paid their doctor's bills, sent them away to the mountains or the seashore for diversion, put them in Sunday school at an early age and compelled them to go. This was more than his father ever did for him, and he patted himself on the back when he thought what a good part he was able to do by his children. He expected to leave the boys, when he should pass out of life, well-established in business and rich enough never to be concerned for comfort or luxury.

He was proud of James. "A chip off the old block"—he often mused with a satisfying smile when he noticed how attentive he was to his office, and how careful not to spend a penny on indulgences. John was a concern to him, but then "boys must be boys and wild-oats must be sown." John

had his mother's face and he would come out all right. Then the gloom fell, and John was gone for years. Why did John *go*? Why *did* he go? Mr. Jones often thought of it while the boy was gone. He had such fine hopes of him and meant to do such a fine part by the boy. Why should he have treated him so ungratefully? But there was his empty chair and his unoccupied room—these were the solemn facts. Mrs. Jones never mentioned the matter. But the sadness on her angelic face revealed an aching heart within. Why could poor men in New York have their growing sons around them and every joy while Mr. Jones, New York's richest man, was disgraced because of his son's excesses? Their hair began to whiten and the cheeriness to desert their voices. Why?

Remember, fathers, that God is described as Father, not because, as the cynical woman remarked, men wrote the Bible, but because of the divine conception of the exalted privileges of Fatherhood. And what are those privileges? To provide for the needs physical, mental, moral, social, spiritual of the children of our homes. Did Mr. Jones satisfy these privileges? Did he sense them? Did he stop long enough from the engrossing maze of his business interests to study the individualities of his sons? What more could a father do for a son than this aspiring father desired to do for the wayward John? What should

every father undertake to do for his son, different from what Mr. Jones conceived his duty to be toward John?

It is a fair question and shall be dealt with in frankness and sincerity. The answer shall be three-fold.

And first, a father should study every son God gives him as an individual. In many cases, because of poverty and lack of educational advantages, this study will necessarily be confined to observation of the boy and careful adaptations of means to preserve the cleanliness of his life. At the very bottom of the social scale, other agencies must step in and take the father's place, such agencies as the Y. M. C. A., the Boy Scouts, the Organized Sunday School Class, the Church, the Orphanage if death has invaded the home. In the case of homes of refinement and culture, and these homes, thank God, are multiplying very rapidly all over our land, in addition to observation, books treating boy life should be read and recognized specialists consulted, and even invited to visit in the home, that the boy's personality may be known and the proper training provided for its happy fruition and ripening. Don't take exception to this. We do not hesitate to call in the landscape gardener for our yards, nor the efficiency expert for our business offices, and how much more important it is that the ever-living sons of our hearts and homes be understood and directed in their in-

dividual channels. Think not to meet this demand of your fatherhood by accumulating wealth and an honoured name for your projected selves, for that is exactly what our children are—ourselves projected beyond the three score and ten of the normal span of life. So study the sons of your heart and home that they will be developed into men capable of carrying forward the noble ideals that thrill you and nerve you to such splendid effort.

Secondly, fathers should instruct their sons in vital things. John of our parable went off into a far country and devoured his substance with harlots. Would he have done so, had he learned the sacredness and sanctity of the secret of life from a holy source? Ninety-nine boys out of a hundred learn the secret of life from foul-mouthed, vicious adults, or their equally depraved boy-companions. The most holy function of our earthly life is thus prostituted and made an engine of death and destruction. Every civilization that has yet arisen has tottered to its ruin through the degrading, debasing consequence of the social sin. The skilled observer needs but to look to discern its ghoulish clutch on the vitals of our civilization, written in lines of unmistakable anguish and shame on the faces of wives and little children, to say nothing of the festering, ambling hulks of the would-have-been men who have sinned, and whose sin has found them out. The appalling facts revealed by the physical condition of our young men

who responded to country's call through the Selective Draft stagger us by their threat. How shall we be delivered from this body of death?

Various expedients are offered. Purity books. But they teach impurity by suggestion. Purity lectures. But they but incite the passions they would control. Sunday school teaching. It has never proved its efficiency. The family physician to tell the boy. Not many of them have the soul-quality sufficient to make it a sacramental rather than a salacious interview, and besides the revelation is to be given not simply an individualistic, but also the social application, for which the busy physician is unequal. The minister. It has succeeded in many cases. But it is the father's business. He may employ an attorney, but it will not be so well-done as he is able to do it. And let him not suppose he can close his eyes to the situation. His son will learn the secret of life, and in such a way as to undermine his manhood, unless he takes precaution to turn the occasion into one of blessing and uplift. No rule can be laid down as to the time for this delicate, holy duty's performance nor as to its manner. But the father who sees the need will also discern the time and the method. God will take care of that, provided, yes, *provided*.

The father in the third place is his son's companion. And this duty after all summarizes and connotes all the father owes his son. If he chums with his son, he will know his individuality and he

will be able at the first budding of the awakening sex-life to relate to him the exalted and holy secret of human existence. If he chums with his son, the boy will not sow wild oats and will grow up an honour to his father. And the true father will at whatever cost to himself and his business so arrange that there shall be time for this intimate inter-living of himself and his son. If he must labour arduously during the day, what of the evenings and Sundays and the holidays? Companionship of his father was what John Jones of our parable needed. How pathetic his appeal for it when he returned from his bitter experience! "Make me as one of thy hired servants," says the sacred Writ. "Let me be your chauffeur, or office-boy," says our metropolitan John. Why? "Because I want to be near you. I need your steadying presence to give stability and purpose to my life," we hear him answer.

A very rich man had a very dissipated son. Many times he had been redeemed from the fangs of the remorseless serpent, only to fall again. As he was recovering from his latest debauch, his father tenderly bent over him and kissed his brow. "Father," he gasped, "I am ashamed of myself. If you could only be with me all the time, I would not fall." "I will be," said the great-hearted man, and he gave up his business and lived with his son for three whole years, till he had cured him forever of the fearful habit.

We can see wherein the father of the prodigal son failed in his fatherly privileges. We can see it in the sins the boy fell into and which were his undoing. "Far country," "riotous living," "harlots"—what neglect of fatherly challenge to duty they spell! The father, engrossed in material things, neglected to satisfy, as he easily could have, his son's frantic desire for travel. Engrossed in business, he neglected the social life of his home. He had never killed even a kid for the social enjoyment of his elder son, so set was he on accumulating a great fortune. He did not tell his son the secret of life and its holy nature, and so the boy learned its curse by the bitter experience, which it entails on any person prostituting it to unhallowed purposes. He was glad to kill the fatted calf when the sin-scarred physical wreck of his former son returned, but he missed the tender pleading in the boy's request for his own personal companionship. He was so obsessed with the idea that he must *do something for* the boy rather than *live some with* him, that he never permitted the poor wretch to complete his heart-sore petition.

What anxious sorrows this father, well-intentioned and in his way willingly devoted, might have spared himself, had he sensed his parental duty as unfulfilled till he had become the chum of his son, his boon companion. May we not safely declare that prodigal sons are so plentiful because of prodigal fathers? The fathers do not think they are

prodigal. We all know they would give their very lives for their sons. But they do not give themselves to the boys, and so the boys become prodigals. Let us face the issue squarely. Let us be honest, and we shall see in the wrecked lives about us the path that leads out—the path of chumship between father and son.

I know a man who is a travelling salesman. Surely such a man will have difficulty, if any should, in being his son's chum. But he has achieved it. His son is now a college Senior, and yet his father and he are the dearest, the boonest companions. What a benediction it is on a Sunday afternoon to see the two broad-shouldered men go out chumming together, the one bent with advancing years, the other athletic and erect! The father is possessed of a vital Christian character. He lives his religion. Every Sunday he is in Sunday school class. He does not lead in public prayer. But four years ago he joyfully announced during the protracted services that his son would that night publicly accept Jesus and connect himself with the Church. He led his splendid son to Jesus, though he could not lead in prayer. His son is understood by him, and knows the sanctity of life's secret from him, because they are chums. Here is a man who appreciates the dynamic responsibility of fatherhood. Would God we had more of them! Better than lands and possessions, better than Liberty Bonds and War Saving Stamps, bet-

ter than a name honoured among one's fellows for one's leadership in the busy marts of trade or the forum of professional life, is the inheritance, the everlasting benediction of a father like this. When all fathers are such, prodigal sons will be a recollection and a tradition only.

Let us close this chapter with The Parable of the Prodigal Father. It was written by Rev. George A. Joplin, and I would that every father of every son in the world might keep its burning suggestions ever imbedded in the fleshly tables of his heart.

"And he said: A certain man had two sons, and the younger of them said to his father, 'Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel and guidance which falleth to me.' And he divided unto him his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing schools and to college, and tried to believe that he was doing his full duty by the boy.

"And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities, and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart and he began to be in want of sympathy and real com-

panionship. And he went and joined himself to one of the clubs of that country and they elected him chairman of the House Committee, and president of the club, and sent him to the legislature. And he fain would have satisfied himself with the husks that other men did eat and no man gave him any real friendship.

“ But when he came to himself, he said: ‘ How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger? I will arise and go to my son and will say unto him, ‘ Son, I have sinned against Heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thy acquaintances.’ And he arose and came to his son.

“ But while he was yet afar off his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, ‘ Son, I have sinned against Heaven and in thy sight. I have not done my duty by you, and I am no more worthy to be called thy father. Forgive me now and let me be your chum.’

“ But the son said: ‘ Not so; I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and advice and counsel, but you were too busy.

I got the information, and I got the companionship; but I got the wrong kind, and now alas! I am wrecked in soul and in body. It is too late, too late, too late.' ”

VIII

TWO PHILOSOPHIES IN CONTRAST

THERE was never a day in human annals when the hopes and aspirations of men were in such contrast with the actual facts of life as they were in the war just closed. It was the hour of the world's supremacy. For the past decade Christian leaders had talked and written and prayed so continually respecting Brotherhood that peace had come to be regarded as an accepted fact. An idealist as Secretary of State in our country was negotiating treaties which he confidently expected would relegate war to the junk-heap. A great preacher wrote as follows: "The new age is irenic. The past has been filled with controversy and contention, with bitterness and war. When we read the awful record, the head grows faint and the heart sick. The spirit of our times cries out: Let us have peace." Did not Carnegie's Peace Palace stand at The Hague, as a mute, but eloquent reminder that nations had at last decided to settle their disputes like refined gentlemen around the counsel-table, in the presence of their mutual friends? Then suddenly like a flash of lightning, the war-clouds gathered and the world reverted to barbarism. The World War was

worse than hell. Captain Fallon said it was "hell with the lid off."

We had not conceived the diabolical deeds of which a nation of clever men, professing a religion without spirituality and rendered arrogant by an education without conscience, could be capable. We now see negatively the value of ideals in the awful holocaust that threatened the very foundations of society in that dire hour—for in that maddening onslaught there were no ideals. Flags of truce were disrespected, international law was abrogated, and treaties solemnly signed were mere scraps of paper. The skulking submarines and night attacks by dirigibles on sleeping cities were twin sisters of a terrorism that depicted the depravity of the unregenerate human heart. The world was on top. Ideals were in the pit. But now the war is over and we must reconstruct the social order. The nature of our work will be determined by the philosophy underlying our action. Two philosophies challenge us—Christ's and the world's. Let us examine them in contrast.

The world's philosophy is based on acquisition. *Get* is its big verb—get for yourself, and so the world is selfish. The great man of the world in every country in every generation has been the man who has gathered unto himself in greatest abundance the things considered worth while—whether cattle, land, money, learning, or power. And the wisdom of the world is justified in its own eyes.

All it can see is this present life. All its good is conceived in terms of ministering to temporal welfare. The uncertainties of fortune hint provision against accident, and so accumulation is suggested, and once begun it gathers up every aspiration of the man. This same philosophy when extended to the realm of national life produces secret treaties, great armies and navies, and the hate that feeds all jealousy of another's progress. It prostitutes science and art and life into a wild scramble for ascendancy and security, and in its maddened career works the destruction of those who are drunk with its intoxicating, siren beverage of death. In an ancient Book of the Spirit is told the gruesome tale of a man whose philosophy was worldly, a photograph this of the *get-propensity* of our troubled day: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room wherein to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool."

And the fools are not all dead even in this day of enlightenment. "So is he that layeth up treasure for himself, and is not rich toward God." The selfish man is a fool. The covetous man is a fool.

The man who lays up treasure for himself is a fool. The nation that embarks on a program of military and naval preparedness and of commercial and territorial self-aggrandizement is a fool. Who then is wise? The man who gives is wise. So is the nation. He who preëmits self to fill some one else is wise. So is the nation. "He who loses his life shall find it"—who acts on that philosophy, man or nation, is wise. The man rich toward God is wise. But what is it to be such a millionaire in spirit? It is to forget self. It is to forego getting. It is to magnify the spirit of giving. It is to deny the world's philosophy and in its place to erect the standards of life taught by the Man of Galilee. The folly of the fools has reigned too long in the hearts of men and the council-chambers of nations. The world's getting has brought us to the precipice of death. Let us try Christ's giving for a season. When the war broke out men began to bewail the failure of Christianity. Christ has not failed. His teachings have not been discredited. His philosophy has not been proven ineffective. Christianity has not had its chance yet. Christ's teachings and philosophy have not been tested out. Give Him a chance, and the world will become the paradise of God, with the men and nations of it vying with each other in loving interchange of mutual helpfulness. Let us cease to put the emphasis of our being on selfish getting and make the earth and our own hearts glad with a glorious propaganda of un-

selfish giving. He who gets and keeps is worldly-wise. He will curse mankind and ruin himself. He who gets to give—watch him. He is rich toward God and a benediction to his brother-men.

Closely connected with this get-philosophy of the world is its tendency to put the emphasis of its thought on rights and justice. The legal system of every nation is designed to secure to men their rights. We maintain courts and provide judges that justice may be done. International law has in aim the same ends, only international law had no court to interpret it, previous to the League of Nations. When two nations disagreed as to the proper interpretation of international law as touching any issue, they resorted to force to prove which view was correct. Hence the great armies and navies that even in peace afflicted the toilers of the race. This desire of the world to guarantee rights and enforce justice produces enmity, jealousy, hatred in private life. It produces war among the nations. The World War, from the standpoint of its initiators, was staged because Germany's enemies were constantly watching an opportunity to wrest from her her rights. Her enemies replied that they wanted nothing Germany had, and certainly not her much vaunted Kultur, but that she wanted to deprive them of their rights, and by enslaving them to dominate the world. This world-pandemonium, we are ordered to believe, was for rights.

But Jesus says this whole clamour for rights is wrong, that it is founded on a false, because a selfish philosophy of life. Jesus bids a man forget his rights. The only right we have, according to this Teacher, is the right to see that our brother-man gets his rights. Duty is the big word of Christ's vocabulary, duty to God and to brother-man. We are not to think of our rights, but of our duty, and not even so much of our duty as of our privilege. The conflict between this philosophy of life and that of the world is irreconcilable. Darkness and light are mutually exclusive. So are these philosophies of life. But Christ shall win. His view is the only true one. Men shall learn the futility of demanding their rights. They shall cease to clamour for mere justice. Duty, privilege, mercy—these will stand out in the firmament of their hearts' purposes like the fixed stars of the universe. And in that day the nations will forget war and all men shall live as brothers, in honour preferring one another.

What then will become of the world's conception of greatness? It too must go. It is a belated notion and long since should have been discarded. Two thousand years ago the world's notion of greatness was the highest ideal man had known. He then was greatest who could exert the most authority over the most men. That nation was greatest which could dictate to the largest number of vassal states. Power was the chief good of the

great man or nation. Might was synonymous with right. World-power was the dream of every ruler and cringing slaves his highest honour. He was greatest, man or nation, who was served by the most people. Inspired by this ideal, Egypt, Babylon, Assyria, Persia, Greece, Rome, had aimed at world-domination. What pity that the abject failures of their predecessors did not teach them the inherent falsity of their ambitions! But he who has drunk the intoxicating beverage of lordly power is irresistibly drawn to the precipice of doom. And even in our day, a day twenty centuries after the old philosophy was discredited, the most enlightened nation of the world became madly drunk, debauched, with the same insatiate thirst for overlordship. The very moment Germany dreamed the nightmare of a world at her feet, that splendid empire was doomed. Her defeat was as inevitable as her ambition was Satanic. What a shining light the world-philosophy has victimized in our day! Germany knew history. Germany was wise. Her scholars taught the world. They knew. Here again we see that men do not do the right merely because they know it. The devils believe and tremble. Knowledge will not save men. Learning is good, but only when it is Christianized. Knowledge is power, but not for good, unless sanctified in the new birth of Christian service.

And service is Christ's word for greatness. The Kingdom of Heaven exalts the spirit of the little

child, which is the essence of unselfishness. What a commentary on our human nature it is that these innocent types of the Kingdom, the little children, when they have been long enough with us to learn our ways, become calloused in selfishness. Except we become as little children we shall not have part in His Kingdom. We are specifically told that we must not be as the Gentiles, whose rulers lord it over them. We are also told that he who would be greatest must be servant of all. Even as Jesus came not to be ministered unto, but to minister, so are we who name His name to rejoice in every opportunity we have of giving ourselves in loving service. Here again an irreconcilable conflict arises between world-greatness and Kingdom-service. He who serves most, not he who is most served, is our Christian great man. This same philosophy must enter into the governments of men. Nations too must be Christian. Service, not authority, must be their watchword. The spirit that stirred our nation to action in freeing Cuba—that is the spirit nations should earnestly covet. And that same spirit sent us on a crusade of death in the World War. We could have remained out, but at what a cost! We would have lost the finest opportunity ever offered a nation to serve mankind. We should have become the Bedouins of an outraged humanity. We could have remained out and pirate-like have grown rich on the sufferings of our brothers. But in the noble spirit of a genuine service we elected

to enter in and to do our utmost, God helping us, to rid the earth forever of the mailed fist of a world-engulfing autocracy. The spirit of America in the war is the only defensible ground for any war. And now that the battle flags are furled, let us hope that our nation has demonstrated through her sacrificial service the supreme and eternal excellency of Christ's philosophy for men and for nations. And may we not hope that great armies and navies shall cease to pave the way for future wars?

One more contrast and we are done. If we are to serve to the extent of self-sacrifice, how will progress come? The world has an answer to this query and so does Jesus. The world says progress comes through development of the strong. Life is competition. Competition results in the elimination of the weaker, and ought so to result. In this way progress is achieved, and the race is here to progress. Darwin's survival of the fittest is the world's philosophy epitomized. The pitying may regret it is so, but the weakness of our flesh is upon us. The impotent must succumb in the race, and it is better so. There is no need to try to rescue the weak from their doom. It will cost too much and reduce the world's vitality. Regret it as much as we may, imbeciles are nuisances. The only excellency is strength. In Germany Nietzsche's name was identified with this philosophy, but the whole nation was taught it until it believed it, ac-

cepted it, as a sort of decree of fate. It had become a religion with them.

This philosophy aims at the production of the superman. In international affairs it can but lead to world empire, what we may call the super-nation. The leading thinkers and statesmen of Germany frankly acknowledged this, and as frankly took up the challenge their acknowledgment entailed. "Look at us," they said, "we are men individually superior to the rest of the world. Our universities furnish the ideas of the world, our factories its choicest products. Our government is the most efficient the world has ever seen or conceived. We have demonstrated our fitness to rule mankind, we think. If we are mistaken in our belief, we are honestly mistaken. The trial at arms will tell. If we are defeated, we were not strong enough to rule the world, and should have been put out sooner or later by a stronger breed. So why should we worry? We will have done our best. Our strength was not sufficient. We deserved to die, and make a way for the real deliverers of the race from weakness and impotency."

Such was the philosophy of progress entertained by Germany. It was a mistaken philosophy. We matched their force with our own, their lives with ours, to convince them of their error. But we must not hate them. They were a deluded people, taught by a deluded corps of teachers, themselves maddened by a deluded philosophy. We should

have preferred another method of convincing them of their error, but the choice was not ours. The philosophy which maddened them and stole away their judgment drove them to the way of the sword. And so we too had to fight, but we will not hate. War is not progress. It is destruction. By this method we can only hope to clear the ground of weeds and rocks and be ready later to plant our crop. The only good that war can achieve is to rid the world of false ideals, demons if you please, that would come out by no other method. It is the last recourse, and is like the surgeon's knife, which must remove the abscess in order to prolong the patient's life, even at the risk of the patient's death. Certainly we would not undertake to justify war as a civilizer or as a progress-maker, as did Bernhardt and the militaristic teachers of the world.

But Jesus has a word as to progress, which we must not neglect. His tender sympathy for the sick and suffering is indication that Darwinism and Neitzscheism are false teachings. He is the friend of the humble and the poor. "Bear ye one another's burdens, and so fulfill the law of Christ." Ibsen does not say this. George Bernard Shaw does not say it. God's Word says it. In it there is no suggestion of the survival of the fittest, no possible hint of the super-man. "All ye are brethren," says Christ. Paul likens Christians in their relationship to each other to the parts

of one body. The strong are to sustain and comfort the weak, not only for the sake of the weak, but also for the sake of the strong. We are to be rescued from our baser selves by the service we render those weaker than ourselves. How the delicate babe tenders the stout heart of a stern father! How sickness brings the halo of a sweet and gracious ministry to the home! We need weakness, we need sickness, to make us real men. And that will be the strongest society which concerns itself with lifting up every one, even the weakest, to the fullest point of development. We could perhaps rid the earth of tuberculosis in a year, if we would consent to slaughter every person found in any way afflicted with the disease. This would be a genuine case of "survival of the fittest." But who could think of it? We will rather build sanitariums and expend lavishly our time and money in the effort to win the sufferers back to health or to make their last days comfortable and serene. This latter method is of Christ. It makes us more than men thus to minister. It makes us Christ-like. Only as we help the unfit to survive are we exemplifying in our life the high privilege of Christian discipleship, and this ministry will bless and ennoble us as much so as the sufferer whose pain we assuage or whose anguished heart we soothe and comfort. God hasten the day when the world shall undertake to make progress by the sane pathway of the Man of Galilee!

IX

THE MESSAGE OF THE WAR TO THE CHURCH

OUR day is as we have said a pivotal one. Toward this hour all ages of men preceding have converged. It is the crisis time in the race's progress. For ten thousand years and more men will look back to this day as marking a turning point in human annals. We are living in "an age on ages telling; to be living is sublime."

What message does this time have for the Church of the living God? And let it be distinctly understood that the age does have a message of pregnant consequence to the Church—a message it must attend to, which it dares not neglect. We have read the messages of the Church in regard to the war—great messages too by great hearts. There were many of them, but not too many. Let us now reverse the picture, and consider what the war said to the Church.

And first of all, it spoke the message of a new devotion. As citizens we have in these days learned a new sense of our duty to the government.

We have learned that the government expects us to count its claim on our business, our life-work, our life itself as the paramount obligation. When it calls, we are to lay down every other interest and respond with a whole-heartedness born of true devotion. The citizens of the Kingdom too will recognize the imperial call of the Church and exalt its service above every other in the coming days. The spirit of Peter and Paul and Barnabas and Silas is to possess the apostles of this twentieth century, and then the world shall be set on fire with the zeal of Heaven on earth.

The Church, too, will in the new days ahead, said the war, enlarge its conception of salvation. Never will it lessen its demand for a change of heart. It will ever say: "Ye must be born again." But it will enlarge its view to comprehend under salvation more than personal safety. It will recognize it as a social regeneration too, and not social in the limited sense of the parish or even of the nation, but so inclusive as to embrace the whole world in its program and purpose. The twentieth century good Samaritan will care for the individual who fell among thieves, will clean up the robber-infested country between Jerusalem and Jericho, and will not cease his work of cleansing till every road in all the world is equally safe for travel, and all the robbers that infest society are restored to their nobler selves. Prohibition cannot prohibit in the South, while debauchery reigns in New England.

Prohibition will not be safe in the United States while England dispenses booze. The world must be boozeless. That is the spirit of President Wilson's fine phrase—to make the world safe for democracy. For democracy could not be safe in America, when the German people were ruled by autocrats. The world is a Brotherhood, and every member of the race is inseparably related to every other. We must rise or fall together. Nothing less than a salvation that is world-inclusive can satisfy the heart-hunger of our new time.

Service the Church of the future will exalt as its Master exalted it in Matthew 25,—service the watchword of our faith, the fruiting of the Spirit's work of inner grace. "Not services, but service"—that is to be our shibboleth. So spoke the war. We were as a nation, in the glorious days before the world was deluged with the "red ruin of Hell," celebrating our Fourth of July, and honouring the heroes of our nation, Washington, Lincoln, Grant and Lee, and we did well in attending to these patriotic services. But in the hour of national danger we understood it was patriotic service we were expected to render. And how nobly we caught the spirit of our duty! The Republic of the West startled the world by the magnanimity, the matchless majesty of her service. Nothing like it ever before graced the records of mankind's achievements. This spirit of service taught and lived by Jesus the Church shall exemplify in her life, with

her life touching and quickening for uplift every nook and corner of the earth. Men imbued with this spirit, possessed by it, will not be content to enjoy religion by attending public worship and giving money to the Church. They will know that the real joy of the Christian life can be had only in sharing with others the good we have. They will know that the only way to keep our religion is to give it away—the only way to continue to love God is to share the blessings He bestows on us with our brother-men. 1 John 3: 16–17 will stand out in bold relief on the horizon of the Christian life for them. “If any man hath this world’s good and seeth his brother-man in need and hardeneth his heart against him, how can such a man continue to love God?” You cannot keep your religion to yourself. It will shrivel up, evaporate into thin air if you attempt to put it in a safety deposit box. But when you share it in service, it will flood your soul with ineffable joy and all around you will be vocal with the praises of God. Service exalts the Church, and the Church needs its exaltation.

Sacrifice, yes, sacrifice is spelled with capital letters in the dictionary of our present-day terminology. Did ever a nation enter a war with such a spirit of sacrifice exalting it as that in which our nation entered the World War? Was there ever such altruism displayed before? The nearest approach to it was our Spanish-American War. But Cuba was at our very doors, and the foul odours of

her perishing liberties descended with sickening stench into our nostrils. In this present war, we were far away. We were growing immensely rich. Did not Washington caution us against meddling in European affairs? To quote the words of a distinguished German-American, Otto H. Kahn, "If ever a nation entered a war after having maintained infinite forbearance in the face of grave menace and dangers and the most intolerable affronts, and from motives as pure and high as the great blue dome of heaven, America is that nation." We could have remained out, let us repeat, but at what a cost! We should have then lost the finest opportunity ever offered a nation to practice the Brotherhood of mankind. And so we threw ourselves unstintingly, with reckless abandon, into the maelstrom of seething blood, the sublimest instance of sacrifice on the national scale ever witnessed in the earth. This lesson the Church must learn. Her Master taught it. He illustrated it on the Cross. The agony of sacrificial death is ever and always prophecy of the bursting tomb and the glorious resurrection from the dead. Is the Church impotent? Let her sacrifice herself. Let her agonize on the Cross. Let her convince men that her purpose is not self-preservation, but self-sacrifice, and the Church will come forth with a new healing power for the nations. We had all but lost the sacrificial note from our Christian symphony of life. We were fast settling down to an

ease-loving, namby-pamby, *status quo* condition in the Church. We needed an awakening, nay a resurrection, a baptism of blood and suffering, a new-birth into the agony of self-giving, and this hour of calamitous world tragedy met our need. We are to fill out the sufferings of the Christ. We are to agonize in the Garden, wend our way to the Cross, go down into the darkness, and gloriously arise in His likeness. Sacrifice is ever the doorway to a larger life for the Church. Let us swing the doors wide! Let us enter in! But let us not think that the raising of vast sums of money is the Church's full duty in an hour like this. The money will come when her program is becoming. Let her listen for a further voice.

For the really big word in the vocabulary of our time, the one outstanding note, the major chord, in the message of the war to the Church is as to Christian union. In the bitterness and anguish of a common suffering, the nations of the earth accomplished what statesmen considered impossible—a federation of the world, a parliament of mankind. This one feat will prove of incalculable benefit in the future progress of the world. In union the nations have found strength and, what is more, joyous satisfaction and, let us hope, the end of their petty jealousies. Nationalism will never afflict the earth with its narrowness as in the days before the war, and the nations are sick of war. The League of Nations we devoutly pray and con-

fidently hope will when it has come in fullness make war impracticable in the coming days.

Surely the Church needs to learn this lesson. Her Master prayed that she should learn it. He knew it was the only hope of ultimate victory for His cause. Men would not believe He was sent of God if His followers should be disunited. So He poured out His soul in intercession that they might be one, even as He and God are one. When the war broke upon us, men held up the Church to ridicule. It was Christian nations that were fighting. They prayed to the same God for success for their arms. But as the conflict advanced, the falsity of that charge was demonstrated. Now we understand that the Church had not failed, but that denominationalism had failed. Nationalism in governments and denominationalism in churches, twin-sisters of weakness and death, stand condemned in the fierce light of our searching time. A federated world could have headed off this tragedy, have rendered this crime impossible. A united Church could easily have brought about a federated world. But we were more interested in our denominational fences than we were in the larger work of the Kingdom, and an enemy sowed tares in our wheat-fields while we disputed over the location of our boundary marks. God will forgive us our folly, provided we show genuine repentance.

And there are signs that we are penitent. The Federal Council of Churches of Christ in America

is a sign. The coöperation of Protestants and Catholics in securing legislation for the increase of the number of chaplains for the National Army is another sign. The erection of a building by the Federal Council at Camp Upton wherein Protestants, Jews, and Catholics held worship is still another sign. The conferences on union being held in many places by the various denominations is a very wholesome sign. The Inter-Church World Movement is a most hopeful sign. The World Conference on Faith and Order is a still more hopeful sign, but for the American Church the American Council on Organic Union of Churches of Christ is the most hopeful sign that has yet appeared. It will be a tragedy, nay more, it will be a crime, if the churches of Christ shall not be able in this dire hour to find the answer to their Lord's prayer for them in a worthy basis of Christian union. The splendid ministry of the Y. M. C. A. in the recent crisis of war is our impeachment, if we fail to discover such a basis.

I am not presuming to speak now for any one but myself. Certainly I do not recommend the things I am now to outline as constituting the final word on this vital issue. But of this I am sure—that Christian union, when it has come, will embody certain fundamental characteristics, and these let us now briefly consider.

It will have a living faith. If union is to be had at the expense of the doctrines, even the dogmas,

of the Church, it will be short-lived. There must be no weakening of the faith of the men of the churches in the saving power of their Christian convictions. We will believe our articles of faith as zealously as we have ever believed them. They will mean more to us than ever before. And for these very reasons we will recognize the right of other men to their beliefs too and not endeavour to force them to accept our conceptions. The Presbyterian is not to be asked to give up his belief in election nor the Methodist his love of works as proof of salvation. Each will be urged to keep the faith so dear to his heart, so precious to his soul, and to respect his brother who entertains the other creed. The doctrine that best nerves the individual man to live his Christian duty—that is the doctrine every one shall wish him to embrace. Nor must the united Church ever depreciate the value of creeds in influencing men's lives. The Germans had a creed—a false one—that they were designed to dominate the earth, and behold the devastation that afflicted mankind! We shall want no written creed except God's Word, but the Holy Spirit we will recognize is the proper interpreter to each son of God of the implications and doctrines of that creed.

The united Church will in the second place be an inclusive Church. All who name the name of Christ, all who exemplify in their life the beautiful fruits of Christian character, will be included in it.

It will not erect barriers to exclude any Christian from its fellowship. Vital piety, Godliness in the daily life, this will be its test of admission to membership. "Go ye into all the world," said Jesus in His commission. The doorway of the Church must be wide enough to meet the conditions of that command,—a command that has never been modified and that is not likely to be.

And the united Church further will be characterized by love. Its Christian toleration will be based on charity. Our love for Christ will be so real and motivating that we will be irresistibly drawn toward our brother-men. And we will love them with a love that "suffereth long, and is kind," that "envieth not," that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth," that "beareth all things, believeth all things, hopeth all things, endureth all things," a love that "never faileth." Such love is our high privilege and holy obligation. Such love will speedily bring about the blessed union, one and inseparable, of Christ's people.

"And now abideth faith," faith in the wisdom of Christ when He prayed for the union, the oneness of His followers; faith in the sincerity of our fellow-followers of Him when they seek with us a basis of such union; "hope," hope that in our day the hour of this blessed consummation has struck,

“love,” love that shall proceed from our Master and spread out till it includes our brother-men in Christ of every faith and order, “these three; but the greatest of these is love.” It “never faileth.” Let it not fail us now.

SOCIAL SERVICE PROGRAM OF CHURCHES OF CHRIST IN AMERICA¹

The Federal Council of Churches of Christ in America stands:—

For equal rights and complete justice for all men in all stations of life;

For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing;

For the fullest possible development for every child, especially by the provision of proper education and recreation;

For the abolition of child labour;

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community;

For the abatement and prevention of poverty;

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic;

For the conservation of health;

For the protection of the worker from dangerous machinery, occupational diseases, and mortality;

For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment;

¹Adopted December 9, 1912.

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For suitable provision for the old age of the workers, and for those incapacitated by injury ;

For the right of employees and employers alike to organize ; and for adequate means of conciliation and arbitration in industrial disputes ;

For a release from employment one day in seven ;

For the gradual and reasonable reduction of the hours of labour to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life ;

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford ;

For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

X

CHRISTIAN UNION—THE MANNER OF APPROACHING IT

AND first of all the denominations must avoid all discussion of their pedigree. A great man was once written to in a delicately tinted and much-perfumed envelope by a lady whose husband's name was the same as his last one to send her his pedigree that they might establish their kinship. He told her he was too busy to climb his ancestral tree and further he was afraid to because he feared he would shortly encounter a baboon or a monkey. Pedigrees are all right for hogs, horses, and poodles, but we are all children of the King and as such are brothers and sisters, and that ought to be sufficient.

Seriously the churches must avoid historical discussion if we are to get together, as Jesus wants us to do. Recently a minister entertained me for about three hours on the injustices that had been done him. I listened patiently. When he had finished, I told him I was sure he was a very much maligned and persecuted man, and then I asked: "Brother, do you believe in forgiveness?" "Yes," he instantly replied. "And are you ready

to practice it?" I asked. He then did what he had argued he could not do because of the injustices he had suffered. When we have forgiven each other, we can answer Christ's prayer and not before.

It is useless to try to unite on the basis of our historical integrity. For a long time now, all too long for the good of the Kingdom, the churches of Christ have been divided into competing camps. During these separatist years, their interests have crossed and re-crossed each other's paths, and in these crossings and re-crossings, some unpleasant things have happened, some unchristian things, some horrid injustices have been perpetrated. If we do not "let the dead past bury its dead," we shall never answer Christ's prayer for the union of His followers. Any discussion or rehearsal of these old scores will take us back to the sad days when public debates, bitterness, strife, and suspicion were the marks of true Christian Knighthood. But thank God! a new chivalry has come to the Church of Christ, unless we have misread the signs of the times—a chivalry that essays to excel in forgiving and not in laying claim to its rights—a chivalry based on love and not on ascendancy—a chivalry that is willing to sacrifice all that Christ's prayer may be answered in our day and that we may have part in its answering. If history is keeping the household of God divided, let us burn all our records and pray God to paralyze our historical brain cell that there may be no recollection among

men of the things that once were, but that are no more useful.

The second danger is insistence on the distinctive things for which we stand. I crave no distinction for myself, except the distinction of being a child of God. Our Heavenly Father made us different, just as the trees differ from each other. Yet they make one forest. "The things that we peculiarly stand for" we must forget. We must make Christian character the test of genuineness in the individual life. If a belief or practice sets us off from some one else, we may be sure the peculiar thing is not universal and that it is not essential to salvation. If it is not essential, we should not insist on it for our brother and he should not insist that we are wrong in fondling it closely to our bosom. If we are to set out to write a creed that all men must subscribe to in order to enjoy our united fellowship, we shall never unite. There is but one source of all the creeds in Christendom, the Bible. Every bit of truth it teaches is for every man, but not every man can appropriate it all. Let each man interpret it for himself, as the Spirit shall lead, and let no man say "nay" to a brother who seeks fellowship by a different method than the one he has decided on for himself. To say truth first and then union is to set up our judgment above the Master's as to how truth may best be fostered in the Church. Obedience for a Christian is the prime quality.

What I am trying to say is that we must avoid the theological pitfall. Theology is a voluminous science, but not always luminous. All the good that has ever come of theological controversy has been to drive the participants farther apart spiritually, and to-day when men's hearts yearn within them for the oneness of Christ's people, we are kept in divided camps because distinctive differences—God's divine order—have been magnified into underlying characteristics—contrary to God's divine order. God teaches by all the physical universe about us, a beautiful unity amid an endless variety. The universe is one. The Church of the living God is chaos, and the Spirit of the Lord must move over the face of this deep disaster and bring order out of confusion, and crown the spiritual forces of the Kingdom with victory.

Let the subject of Christian union for any two churches be broached and the result is a thousand little voices begin to croak out how the two bodies seeking union differ. You would never settle a difficulty between two brethren in that style. Once upon a time two brethren had a falling out. After some months the preacher got them together to settle it. The reverend brother knew both sides. He first related one side. Then he related the other. Then he asked them to shake hands, but they were enraged at each other and the meeting broke up in a furor. Two days later, they met and without a reference to the past, took each

other by the hand, knelt in prayer, and are good friends to this day. You can never get married by telling each other how you differ. You expect some difference, if a marriage is to take place. Else why should there be a marriage at all?

And then in the third place we must avoid all reference to the attempts that have been made at Christian union heretofore and which have failed, or been costly to us. Every good thing costs us something. Men love their wives most who spend most on them. Where your money is there will your heart be also. Lovers have quarrels, but they refuse to discuss them. They make up by focusing attention on other themes. We have in the Protestant Churches made several abortive attempts to mend our differences in the past, and we have failed. We are still rebellious in our attitude toward our Lord's prayer for the oneness of His people. We are like the man and his wife who had quarrelled. He was a high-tempered man, but of loving disposition. His wife was slow to wrath and equally slow to forgive. She always reminded him of his shortcomings when the fit of his passion had subsided. One day she sought advice of her pastor. He listened patiently and counselled heaping hot coals of fire on his head. "It won't work," she replied. "Why, have you tried it?" he inquired. "No, but I have tried hot water many a time," she said. We must try the hot coals method, since to our sorrow hot water will not

work. Let us not despair of success. Marvels have been wrought in our day. The American Republic has participated in a World War. A League of Nations has been provided. Men everywhere else are willing to forget the past and to look to the future. Shall the churches of God not go and do likewise?

One other danger we must avoid—and that is all thought of property rights and of official positions. Churches need property, but only as a means to insure population for the mansions in the sky. Earthly property is a poor thing at best. It is temporal, but riches eternal are ours in the New Jerusalem. Yet property rights and official positions are doing more to prevent Christian union to-day than any other causes. But one man went away from Jesus sorrowful, and he was a rich young ruler—*he had property and he held an office*. Property and office-holders many times since, when they have met the demand for self-sacrifice in the call to give up all and to follow Christ, have gone away sorrowful.

We preach sacrifice for the individual. Why not preach it for the Church as an organization? Why not preach it for our officers? Why not practice it too? And just as the individual who sacrifices most will be most blessed in his Christian life, just so will the Church which gives and sacrifices most, in order that Christian union may come. We can do it if we will. I am one who says, “we

can do it and we will," and I say so because God's Word teaches me it must be done before Christ's program of world evangelization can be accomplished. I should cease to be a Christian did I not believe it is the victorious faith, and so I know the churches must ultimately unite.

The hour for Christian union has come. I have said it before. I must say it again. The hour for Christian union has come. The professing Christian who wilfully and knowingly opposes its realization is a traitor to the cause of Jesus Christ. I pity him. May God forgive him! The man who ignorantly opposes it needs enlightenment. Pray for him. Instruct him. Guide him aright. But the men and women who have sensed the spirit of the times and who have dedicated themselves to the realization of the Master's prayer in the union of His children—of such is the Kingdom of Heaven. Such are the salt of the earth. Such are the light of the World. May God multiply their kind!

Was not Gladstone right when he said: "To effect one real step in the direction of reunion, after the results of the last five centuries, would be enough to lead any man to die contentedly"?

Was Jesus a dreamer in praying for the oneness of His followers?

What is the duty of the churches and of their leaders in the urgency of the present world crisis?

Which is better—the individual quest of and inconsistency on truth in a divisive spirit, whose product

is denominationalism, or obedience to the will of Jesus as voiced in His prayer for the oneness of His followers? Is truth more likely to come ultimately through the party spirit of denominationalism or through the Brotherhood spirit practiced in Christian union in obedience to the Master's petition?

What is the most promising manner of approach to this urgent consummation?

THE SERVICE-CREED OF THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION¹

We accept the Brotherhood of Man revealed in Christ and founded on the Fatherhood of God, as constituting the essence of Christian faith, and inspired by its unifying principles of life, declare our intention to labour for the following ends:

For the social solidarity of the race;

For the recognition of the priesthood and kingship of every child of God;

For the liberty of conscience, or the right of private judgment, as the privilege and duty of all;

For Christian character, or vital piety, as the proper credential of the life that is "hid with Christ in God";

For self-renouncing love as fundamental in the Christian social order;

For the Christianization of all the relations of men;

For the banishment of autocracy from every department of life;

For the progressive realization of democracy not only in state, but also in the home, in industry, in education, in social life, in the Church, and in all the institutions that touch the interests of our brother-men;

For such a re-definition of discipleship as shall

¹Adopted June 28, 1918.

emphasize deeds and not creeds as constituting the heart-message of Jesus to our day ;

For a Church that shall positively reconstruct society by overcoming evil with good, that shall exalt service rather than services, and that shall recognize its obligation to minister to man, every man and all of man, so becoming the correlating force of society as Jesus intended ;

For an evangelism that is not only individual, but also social, and that shall "reach the reached and save the saved" by a life-investing program of service, world-wide and all-inclusive ;

For the sharing of our good with all men, not withholding till they seek it at our hands, but freely giving, because we know their needs and we are brothers ;

For that exaltation of the little child which the Master's tender solicitude teaches, with all that such exaltation implies, both for it and for adults ;

For the chumship of father with son and of mother with daughter as the divine prerogative of parenthood ;

For such a program of religious education as shall save childhood from sin and train adults to serve effectively all the interests of the Kingdom ;

For free opportunity for every one to attain fullest life-expression as the inalienable birthright of man ;

For the patient investigation of the causes of our social vices and the firm, but loving application of measures that shall cure as well as relieve ;

For the peace of the world, as the normal state of man, even though we must employ force to secure it—a peace exalting the men and the nations that

pursue it, and that shall endure, because based on love for fellow-men and not on any consideration of selfish advantage;

For mercy for all men, even our enemies, since we are all alike children of our heavenly Father;

For the universal recognition of man as God's steward and trustee in the earth and of this relationship as motivating missions, philanthropy, social service, and every saving influence of our life and society;

For the answering of our Master's prayer for His followers—"That They All May Be One," that the world may believe in His Sonship and so be redeemed through faith incarnated in men and regnant in the institutions that minister to their life.

XI

WOMAN AND THE NEW DAY

“**T**HAT woman is by nature intended to obey, is shown by the fact that every woman who is placed in the unnatural position of absolute independence at once attaches herself to some kind of man, by whom she is controlled or governed; that is, because she requires a master. If she is young, the man is a lover; if she is old, a priest.” These are the sentiments of Schopenhauer, a typical Prussian. A nation founded on such misconception of woman as this was destined to curse mankind, and it did. We know the sad story, written in blood, in the blood of many of the noblest men of every race of our day. Autocracy has been done away, we say, but all autocracy, all over-lordship, all injustice is not political and governmental. We must go down to the roots of things. We must examine with fearless and sympathetic scrutiny the foundations of all the superstructure of our life, individual and organic.

But not only among the Huns have women been regarded as the inferiors, not to say the vassals of men. Sad is the picture as we look down the vistas of recorded history to the earliest groups of

human beings whose customs we can know. The most primitive, nomadic tribes, with no settled habitation, in company with their civilized brothers in the centuries since, regarded their women as weaker than themselves, and yet imposed on them the heavy routine work of the hut which they dignified with the name home. The first farmers, the first wood-hewers and drawers of water, were the women, the weaker half of these Bedouin tribes. And all through recorded history since the same rare inconsistency glares us stolidly and shamelessly in the face. The imperial Persian, the philosophic Syrian, the learned Egyptian, the cultured Greek, the lordly Roman, the pious Hebrew, the scornful Hun, the autocratic Churchman each and all agree in the divinely appointed limitations of women and in their laws as well as in their social customs modestly claim for their stronger selves advantages over the weaker sex. The disabilities of women legally to control their property or their children constitute a record of shame in the annals of mankind, while the monstrous age of consent legislation beggars appropriate description. It is a case of the strong legislating to perpetuate their strength. Men have ever placed women under guardianship and as perpetually violated the trust committed to their tutelage.

Let us look at the picture of the ideal woman from the viewpoint of the religious Hebrew. We find it in Proverbs 31, and it reads as follows:

“Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth food from afar. She riseth while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise is good; her candle goeth not out by night.

“She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hand to the needy. She is not afraid of the snow for her household; for all her household are clothed in scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh him fine linen and selleth it; and delivereth girdles unto the merchants.

“Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and her tongue is the law of kindness. She looketh well to the ways of her household and eateth not the bread of idleness.

Her children rise up, and call her blessed; her husband also, and praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful and beauty vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruits of her hands; and let her own work praise her in the gates."

Does this picture satisfy the heart? Is it woman's sole duty to look well to her household cares, working till late at night, rising before day to prepare food for the family, saving from her extra sewing sufficient money to purchase additional land for her husband and sire, to fear God and be proud that her master is known among the town elders? Is this an inspiring challenge to the heart of woman? Yet the Hebrew women were taught to regard the realization of this scene as the highest life-expression for them, and the teaching was based on religion than which no stronger appeal can be made to the heart of woman. Have you noticed that the religions of the world are man-made? Have you also noticed that they are for the most part woman-obeyed? Women are naturally religious and religion has been deftly fashioned to terrorize and submerge them.

But let us examine the writings of the Apostles and the Church Fathers. We expect the writings of these men to be flavoured with the Hebrew conception of woman's place and our expectation is not misplaced. These venerable saints exhort to per-

sonal and social purity and condemn divorce, as their Master did, but they cannot free their minds of the teaching of Genesis that a woman is the cause of all the woes of mankind nor of that in Ecclesiasticus that the badness of men is better than the goodness of women. Wives, therefore, are to be in subjection to their husbands, daughters to their fathers, sisters to their brothers or other male kinsmen, and such failing to some guardian of the virile sex. "Let the wife see that she fears her husband," says the Apostle Paul. Peter declares woman to be the weaker vessel. She is, therefore, to be silent in the church and if she desires to learn anything, she is to ask her husband at home. Paul writes his spiritual son Timothy some real philosophy on Christian equality of the sexes. "I permit not woman to teach, nor to have dominion over man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression," asserts this doughty champion of men's rights. The Apostles also legislated against certain apparel of the women, forbidding jewels, precious stones, and costly garments as unbecoming a modest woman. Women were required by the same religious men to pray with their heads veiled, "for the man is not of the woman, but the woman for the man," they said.

Coming to the Church Fathers, we shall see these same ideas elaborated with all the zeal of religious

intolerance. Jerome proves that all evils spring from women and considers marriage a lottery rendered because of their vices too risky to be tried by a real saint. The great Augustine logically proves that woman is not created in the image of God. Here is the proof: "The Apostle commanded that a man should not veil his head because he is the image of God; but the woman must veil hers according to the same Apostle; therefore the woman is not the image of God." These same spiritual leaders of the Church regarded marriage as a necessary evil, an indulgence to the weakness of the flesh, the view to this day of the Catholic Church, which teaches as Ambrose did that "Celibacy is the life of angels" and with Optatus that "Celibacy is a spiritual kind of marriage," and refusing even in this twentieth century to permit the matter of marriage for the priesthood to be discussed. When the leaders of the Church entertained such notions of marriage, it is not strange that some of them like Tertullian and Paul ran away from their wives after marriage. A favourite theme with some men has ever been the style of women's dress. The Church Fathers are severe in their castigations of the gentler sex in respect to their dress. Tertullian would make them wear black or white and reaches his conclusions by a rare demonstration of logical power. "Inasmuch as God has not made crimson or green sheep, it does not behove women to wear colours

that He has not produced in animals naturally." And Augustine forbids nuns to bathe more than once a month, surrounding them with other restrictions lest they become too attractive to their stronger brothers and divert their minds from the ways of sobriety and holy living.

As we view the intricacies of the mental operations of men to perpetuate an untenable conception as to the relations of the male and female created in God's image, we might well lose heart but for the teaching of our Master, Who came to seek and to save the lost, to exalt the abased, to give full freedom to all. His loving tenderness to women and His insistency on every courtesy to them has been their Magna Charta through the Christian centuries. We, who believe in the equality of men and women, therefore, are not heartless, but hopeful. Progress we recognize to be a painful process, tedious, but sure, and we know that in the long run self-interest will surrender to simple right and elemental justice, and when that day has come, as come it will, the epic of woman's patient suffering will crown the racial accomplishments with a glory never to be dimmed.

Jesus revealed to men their Brotherhood. He taught with respect to women that they too are endowed with personality. With Him there is no respect of persons nor sexes. One-half of the race is not to be enslaved because weak. Men will see, men are now seeing, they have been seeing for a

long time and now with increasing clarity, that the true goal of mankind is equality of men and women marching "shoulder to shoulder" in heroic spirit to subdue the world into a loving allegiance to the program of the Man of Galilee. I would not be misunderstood. All true men have ever loved women individually, in the concrete relations of life, so to speak. It is when we look at woman in the abstract that the inequality stands forth in glaring inconsistency. In the days ahead equality is to emerge in all their relations, concrete and abstract, personal and social, domestic and industrial. For a long time I have dreaded the thought of woman suffrage when I considered the added responsibility it would bring to the sensitive and conscientious heart of woman. But "it is useless to kick against the pricks." Woman suffrage is bound to come. It is evident now that it must come before the program of our Master can be fully realized, and when it shall have come our women will be found as faithful and conscientious in the discharge of their duty as voters as they have been in the realms heretofore to which social customs and the wills of fathers, husbands and brothers have permitted them access. I know there has been a frantic overworking of the "woman's sphere" argument. But woman has a divine right to go wherever her father, husband, or brother may go, and if they are not willing that she should do so, they ought not to resort to such

a place or prerogative themselves. "A woman's place," says the sage Hennessy, "is in the home, darning her husband's childher, I mean——" "I know what ye mean," says Mr. Dooley. "'Tis a favourite argument iv mine whin I can't think iv inything to say." And Mr. Dooley is right. Woman has no sphere. Every sphere is hers, as created in the image of God, as the helpmeet, the complement, the equal of man, and while men may stay the speedy coming of the logical consequences of the handwriting of the All-Father in the act of creation, they cannot permanently delay its glorious consummation, the dawning of the era for which the noblest and best and devoutest of the race, men and women alike, have looked and longed and prayed and to which He, even the Christ, gave the charter of everlasting truth when He said, through Peter, "With God there is no respect of persons."

It is true, women have not furnished half the leaders of the world. How could they? Education underlies leadership, and the denial of education to woman was a rank injustice. Their right to be educated is distinctly a movement of the last half of the nineteenth century. Queen's College for women in England was incorporated by royal charter in 1853. Eight of the ten men's universities of Great Britain now allow examinations and degrees to women, but Oxford and Cambridge do not. In the United States, the first school of col-

lege rank for women was Mt. Holyoke, founded in 1836. Vassar came in 1865, and Radcliffe in 1879. Oberlin in 1833 and Antioch in 1852 were the first instances of co-education in the sense of equal education for men and women. The allegations against equal education have been exploded by the stern argument of fact, and the day will come when woman's unfitness to profit by higher education on equal terms with man will take its place in the intellectual museum of mankind's upward progress with the Copernican theory of the earth's flatness.

Yet despite the denial to women for long centuries of the foundation stone of leadership, education, women have in every generation produced Miriams, Deborahs, Faustinas, Susanna Wesleys, Mary Lyons, Jane Addamses, Alice Freeman Palmers, Frances Willards, George Eliots, Louisa May Alcotts, Susan B. Anthonys, Hetty Greens, Helen Goulds, Olympia Moratas, Lady Jane Greys, Queens Elizabeth and Victoria, Marys and Marthas. We are proud of our women leaders. They are an earnest of larger accomplishment when equality of privilege shall have fully dawned. Women, with their wonderful intuition and love for service, when given an equal chance, will become evangels of light, angels of mercy, servants in joy of the race, with no thought of the remuneration for the service rendered. This, however, will not excuse men for expecting more pay for equal

work, for equality arrived at on Brotherhood's basis will axiomatically dispose of that injustice. Through their faith in Him the women in that prophetic day will assist their brothers in subduing the Kingdoms of the earth. And with their brothers they will obtain the promises eternal because they will stop the mouths of the lions of selfishness and greed, exterminate the social vultures that now prey on the vitals of our life, waxing valiant in the equal fight for truth and complete salvation, bringing in the blessed benedictions of the life that is hid, for both men and women, with Christ in God. We shall transform the world in that day of equality marching "shoulder to shoulder" by deeds of mercy and love. We shall subdue it to the Christ.

Am I speaking in a dream? Or do I speak forth the words of truth and soberness? Eventually, without the shadow of doubt, the latter. But I may be dreaming for this present generation.

Then the women who have matched the sacrifice of the men in the World War, whose hearts have ached as their fingers have toiled in their homes that the soldier boys might have comfort and protection, who have died as nurses in the camps here and in the hospitals there,—these women, true to the resigned heart of women in every age, will dream on and in their dreams they will catch luminous glimpses of the face of Him who came to make all free and equal. The women of this day

have gladly suffered their part to banish autocracies from the governments of the earth. They hopefully trust the gallantry of manhood to break the bands of the autocracy that confines them in limits too narrow for the fullest ripening of the soul, and if the men of this day do not, God will give them the grace to love on and, in a happier and juster day ahead, He will raise up a generation of men who will be real democrats, ready to remove every obstacle fettering the full and complete expression of the womanly spirit for the uplift and betterment of the race. Women do not want rights. They want the opportunity of service. They do not wish to lessen their sacrifices. Sacrifice is the key-note, the major cord, the melodious theme of the womanly heart. But we know our Master's program of life cannot be fully achieved till they shall climb the long ascent up to equality with men, enabling men and women alike when we have scaled it to march "shoulder to shoulder" on the unending plateau of God's infinite purpose for the race's achievement. And when the summit is attained, "shoulder to shoulder," as God planned, as Jesus taught, and as the reconstructed Church shall teach, together men and women shall do the work of our humankind.

"The woman's cause is man's; they rise or sink
 Together, dwarf'd or god-like, bond or free;
 If she be small, slight-natured, miserable,
 How shall man grow?"

“ For woman is not undeveloped man,
But diverse. Could we make her as the man,
Sweet love were slain : his dearest bond is this,—
Not like to like, but like in difference.
Yet in the long years liker must they grow ;
The man be more of woman, she of man ;
He gain in sweetness and moral height,
Nor lose the wrestling thews that throw the world ;
She, mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind,
Till at the last she set herself to man
Like perfect music unto noble words ;
And so these twain, upon the skirts of time, .
Sit side by side, full-summed in all their powers,
Dispensing harvest, sowing the to-be.
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to men ;
Then reign the world’s great bridals, chaste and
calm ;
Then springs the crowning race of human-kind.”

INDUSTRIAL PROGRAM OF THE INTER- CHURCH WORLD MOVEMENT OF NORTH AMERICA ¹

I

This conference was called by the Industrial Relations Department of the Interchurch World Movement of North America on the recommendation of the Commission on Social Service of the Federal Council of the Churches of Christ in America, and the secretaries of social service commissions of several Christian bodies and organizations of the country. The delegates were nominated by the above named agencies.

The purpose of these findings is to point out the moral principles involved in all industrial relations and to suggest some methods applicable to the present situation. No attempt is made to deal adequately with either specific or general industrial problems but to indicate the Christian bases upon which these problems can be solved.

II

The basic ethical principles of individual and social life may be briefly summarized as follows:

1. The inestimable value of the individual and the right of the individual to the fullest development of personality.
2. Service the supreme motive of human activity

¹Adopted October 3, 1919.

and the only true test of human valuation and achievement.

3. The inescapable responsibility of all individuals for complete devotion to the welfare of the whole social order and to the end of establishing a genuine human brotherhood.

III

These principles, persistently and progressively applied, will inevitably solve our industrial and social problems. The present industrial system is on trial. We are not committed to the present or any other industrial, social or political order or institution as a finality. In Christian principles alone and in the civilization which they constitute is found the essential and practical basis for the creative evolution of society. We urge the strict application of these principles to all such matters as property, industrial organization, democratic government and public education.

IV

We urge upon all parties interested in production the recognition and application of the following and similar methods for industrial re-adjustment:

1. The representation of the various parties in the government of industry.
2. The right of workers to organize themselves for the development of just and democratic methods of collective bargaining between organizations of employers and workers. All differences in industry involving human relationships are subject to discussion and before

final action is taken both sides are under moral obligation to confer together through their official representatives, even the minority being entitled to a hearing.

3. The rational extension of coöperative movements in both the production and distribution of goods.
4. In relation to the industrial status of women, freedom of choice of occupation, the assurance of equal opportunities with man in technical and vocational training, the determination of wages on the basis of occupation and service and not upon the basis of sex, the establishment of healthful conditions of employment and an equal voice with men in the democratic control and management of society.
5. The recognition of the right of our twelve million Negro fellow Americans to economic justice and to freedom from economic exploitation.
6. The recognition of the right of foreign-born labourers to equal opportunities in their conditions of labour; the application of democratic principles to native and foreign-born alike in all relationships.

V

Justice demands that all channels of publicity and education be kept free for full and impartial discussion.

VI

The principles of Jesus must be applied to the life and business of the individual church members and to

the organizations and management of the churches themselves in all their enterprises. This conference appeals to the entire membership of the Christian churches of North America to undertake a thorough alignment of their lives with the elemental principles enunciated by Jesus. This constitutes a supreme issue in the present crisis. These moral imperatives must be taken seriously. Repentance for self-indulgence, self-seeking and for acquiescence in standards of social prestige set up by dominant pagan forces is vital. Mankind must be convinced that the principles of Jesus have power over those who profess to know them best.

VII

To this end we recommend :

1. A thorough reconstruction of the curricula and methods of religious education to insure that the youth of the churches shall be trained for their future responsibility in the application of Christian principles to economic life.
2. The immediate study by the adults of the churches of Christian principles as applied to the present industrial situation.
3. That all Christian colleges and theological schools provide adequate sociological and economic training for laymen and ministers to equip them for that leadership which the times demand.

VIII

Industrial relations are of international significance. We therefore urge the serious consideration of Christian principles and proposals in international confer-

ences by churches and their promulgation by all Christian representatives throughout the world.

Increasing numbers of intelligent and conscientious people believe that the conflict between the principles of Jesus and an industrial system based upon competition for private profit is sharply drawn. Those who believe that the present distress is not incurable under the present order have a great responsibility. Immediate and demonstrable progress must be made in applying moral principles and methods. Coöperation is imperative. Thus only can we bridge the gulf already existing between those who look only for an entirely new order and the forces of conservation. The interests of the stability as well as of the progress of our civilization make imperative an earnest consideration of the principles and proposals above outlined.

XII

FACING THE FUTURE

THE world is full of diminutive men and women—Tom Thumbs and their wives, as it were. Tom Thumb was a man; that is to say, every organ was there, every muscle, every brain cell that is in the normal man. Why was he then such a pigmy? It was a case of arrested development. Life is full of such tragedy, not only in the physical realm, but in every realm, full of men and women, created in the image of God, endowed with limitless possibilities, but whose development has been arrested. Sad is the picture!

In my imagination I see before me a bevy of 10,000 bright, sweet, buoyant boys and girls just entering the public schools. If every one of them lives to ripe old age, only one we have seen will achieve anything worth while. Such is the record of statistics, for out of the 100,000,000 men who have died in our country without college education, according to Appleton's Cyclopædia of American Biography, only about 10,000 have won a place of distinction in the archives of our nation's greatness. What has become of the 9,999 out of every 10,000? They had a chance, and missed it.

The same authority gives 200,000 as the number of college graduates who have lived and died during our American history. Of these slightly more than 5,000 have won the title to greatness, or one in forty—a splendid showing this for the efficacy of college education, raising a man's chances of permanent value to the race from one in ten thousand to one in forty, but not as bright as it ought to be and can be. There is no reason why any college graduate should not leave a worthy contribution to the world as gratitude for the favour he has received in his education except his own lack of vision. There is no reason why any college graduate or any other man made in the image of God should have inscribed on the marble slab that shall mark the final resting place of his bodily frame these ominous words: "Arrested Development. Suspended Animation," provided each graduate shall appreciate the strategic advantage his fortunate circumstances have conferred upon him and will employ in his daily vocation and realm of service the same splendid qualities which yielded him the much-coveted diploma, realizing at the same time the limitless possibilities of growth and development a beneficent Father has opened up to every man. No college man should fail who has embraced the gospel of the aspiring life—the life of service and of growth, conditioned only by the wondrous progress of which man is capable.

Let us consider briefly the marvellous sweep of man's possibilities of advancement! The mere fact that God created him only a little lower than Himself is itself evidence of the splendid labyrinth of achievement before him. But aside from that pronouncement of the sacred poet, have we not other evidence pointing in the same direction? Assuredly we have.

The ready yield of the earth, in superabounding abundance, to the touch of man opens up itself a wide vista for contemplation. Suppose the conditions of making a living were hard. Suppose God had made the earth so unresponsive to human ingenuity that all our working hours must be conserved in eking out a bare material existence. Our life must needs then be poor indeed. But it is far otherwise. With slight effort the earth pours forth her bounty, yielding us not only subsistence, but wealth in most prodigal fashion. We Americans think we have exacted from nature her full effulgence. We are inclined to think we have about reached the limit in wealth production. But we have not. We have only begun. Agricultural experts assure us that our present methods of farming, modern as they are, do not utilize more than fifteen per cent. of the possibilities of our soil. Surely the man on the farm has room for development and for making the conditions of life easier and more wholesome.

In intellect we find even greater room for

growth. Anatomists assure us that there are 30,000 cells in every normal brain. These cells are man's mental storage batteries, wherein we lay up our mental acquisitions. Yet the post-mortem examination of the brains of the greatest geniuses has revealed the use of barely 300 of these cells. Hardly one per cent. of man's intellectual possibility utilized! What limitless possibilities await us intellectually!

In spiritual matters we are denied statistical evidence. Consultation with some of the greatest religious leaders in our present day life has failed to yield even a hazard of opinion as to the per cent. of spiritual development that man is capable of and as to the waste of spiritual power under present conditions. I am persuaded that not even one-tenth of one per cent. of the spiritual energy of mankind is now utilized. We must somehow find the proper methods of conserving this waste and of awakening the dormant spiritual possibilities of the race. Surely we have not attained! Surely the work is not all done! Surely mankind needs us to assist in the realization of its wondrous, its limitless opportunities of development. We must not be staggered by the height to which we may ascend. We must embrace the gospel of progress and of aspiration and so go forward in human achievement and growth.

But how do we grow? Growth is development; it is organic development; it is possible only

through life. We need an X-ray for human progress that will give us a picture of conditions as accurate as that given us of physical things by the Roentgen invention. In the absence of that we might risk a diagnosis based on experience, after all the surest schoolmaster of human progress. Experience lays down as the first law of growth, the idea of going, of moving. The minute we halt, we begin to decay. Life is an ocean, not a pool. No stagnation is possible in growing men, no putrefaction can fasten its clutches on them. My first injunction then to the man desirous of growing is to "go."

But growth is a moral thing in man, and therefore our going must be "right." We must never yield to temptation to take unfair advantage or do an unholy deed. We must "go right." Men of large promise have come to premature graves and won the deserved anathemas of their fellows, not because they lacked the element of "go," but because they were going in the wrong direction. Better die in your tracks from sheer inactivity, than to go wrong. Better rot in righteousness at the foot of the ladder than to reach the topmost rung at the expense of principle and right. To grow, then, "go right."

A third ingredient of growth is "on-ness," that is to say, the tendency to know no opposition to your going right. Dave Crockett summed it up in his homely proverb, "Be sure you are right, and

then go ahead." When you are going right, you will be sure to encounter opposition. Bad men will endeavour to impede you. Cautious friends, with less clarified vision, will suggest that the expedient thing will yield the safest return. You can afford neither to be dismayed by the one nor side-tracked by the other. You must "go right on," regardless of consequences.

Add to these the idea of "working," of "going right on" in busy activity for some specific end and you have the elements that will undoubtedly yield you inevitable growth and so the inevitable service that should ever accompany it.

And next let us observe that growth must be proportionate. We don't want one-eyed, lop-sided folks. We want proportionate, symmetrical development—men of broad sympathy and large outlook on life, not narrow, stunted, disproportionate creatures stalking around on two legs and having to tell us they are men in order not to be taken for visitants from some other planet. Life is continuous, and it is whole. Every faculty needs growth and every faculty for the purposes of life is equally valuable—no one can be neglected and the real man remain. Athletes know what danger there is in disproportionate exercise of any one organ. Sprinters always have enlarged hearts, and rarely reach mature life. The gymnasium, with its attention to the symmetrical development of the whole physical man in proper proportion,

not the single sport on the athletic field, is the salvation of the physical man.

It is equally so in the mental realm. The true educational system will not train the memory at the expense of thinking nor the will at the expense of the imagination. The mind is one, just as the body is one, and is no stronger than its weakest point. Charles Darwin lost his appreciation of poetry through too arduous application to scientific research. We might have been saved all that awful carnage between science and religion precipitated by his one-sided contribution to science, if he had been a man of normal tastes and outlook. Darwin told us of the "Descent of Man." A normal investigator would have inspired us with the "Ascent of Man," using the same facts. We want not mental monstrosities nor freaks, but men of balance and poise in the intellectual realm.

And in spiritual matters there is an even greater necessity for symmetry, for the beauty of holiness, which might just as well be spelled "wholeness," since that is what it is, no holiness being possible without wholeness. Religion, the noblest art of life, that which relates us to Heaven and brings us into fellowship with God, religion has become oftentimes a hissing and a byword because of disproportionate development in the lives of unsymmetrical men. The fanatics, the false prophets, the fools that have brought disrepute on religion! God pity them! Religion has suffered more at the hands of

her would-be devotees than any other science or art can possibly suffer—religion, which has the power when proportionate to transform pigmies into giants, to lift the meanest men into the society of angels, to make them into angels, pity that so noble, so heavenly an art should ever be debased by zealots and enthusiasts without proportion, knowledge, or common sense into a stench in the nostrils of right-thinking persons! But let us not lose hope. Remember we have not yet attained, but that we press forward, that we aspire, and that it is our privilege not only to grow, but to grow proportionately and to labour for symmetrical development in religion as in every other department of our human endeavour.

Optimism, too, must characterize the aspiring life. If Helen Keller, without sight and without hearing, can write a book on optimism, no man has the right to be pessimistic. Pessimism and aspiration are the antithesis of each other. Aspiration and optimism are twin-sisters; optimism within means aspiration without. Pessimism within means failure without. No pessimist ever did or ever will or ever can add any permanent thing to human achievement. He sees the cloud, but knows not of the silver lining. The flood overwhelms him. To him the rainbow in the sky has no meaning, if he has ever seen it. Snow is an inconvenience impeding his travel, never a beneficent fertilizer suggestive of enlarged harvests and happy

hearts. Sorrow has no ray of hope. As for the pessimist, his days are days of sorrow and full of troubles. He thinks of the night time during the day, and when the night time has come, to him there are no stars to brighten its dismal gloom. Pity the pessimist! To him life consists of food and clothing, and his food doesn't agree with him, and his clothes never fit. He can't enjoy to-day for fear he can't enjoy to-morrow. He is a flounder: his eyes are on the dark side. He is a lightning bug: his head-light is on behind. Poor fellow, he can't aspire. He can't grow. He must fret and complain and finally go out into eternity having brought no joy to any one, having been at best a warning to others, and being his own worst enemy.

But with the optimist how different! "Yes, it is raining to-day, but to-morrow or next day the sun will shine. You know we have six days of sunshine for every one of shadow, and the crops need rain and we need water. Really I like the rain." "Sad to-day! Yes, I have just passed through a great sorrow. A loved one is gone, and my business venture did not pan out so well as I had expected. But I am not discouraged. I have learned that sadness and sorrow are just 'frozen joy'—that is all, and soon they will melt and the water of life will sparkle in their place. Oh, no; I never get discouraged. I have my dark days, 'tis true. Things look ominous sometimes, but I

regard discouragement as an epic poem freighted with wholesome encouragement and set to music, such heavenly music too, now that I have learned to appreciate it." How the heart rejoices in the presence of the genuine optimist! Hellen Keller is worth more to the aspiring manhood of our day than 100,000,000 pessimists. Read her book on "Optimism" and as you read consider the handicaps of her life. A man owes it to himself to look on the bright side of things, to cultivate the spirit of optimism, for it is the only sure road of approach to progress. There can be no aspiration without it.

Growth, proportion, optimism, splendid qualities these, but the brightest life needs another element—the element of sacrifice. I know it is not popular these days to talk about sacrifice, in these days when so many people are bent on the pursuit of pleasure and happiness, and perhaps some will think enough has already been said about sacrifice. But there are higher interests in life than pleasure and happiness, and this we cannot emphasize too often. The college man who chooses his studies just because they give him pleasure is a materialistic Epicurean and the sooner we call him so the better it will be for him. Pleasure and happiness are goods, but there are higher goods, and oftentimes our highest good cuts directly across the thing our "pursuit of happiness," the inalienable right of every American, would have us yield to

or embrace. We must make room in our philosophy of life for sacrifice, even for self-sacrifice. This is just another way of saying that we must pay the price for our ideals. Nothing can be had without its price, without its sacrifice. An evening in the theatre or around the gaming table exacts its price. We gain it by the sacrifice of something else. A literary career is purchasable only by the subordination of other interests, which subordination is but another name for sacrifice. If we desire our college course to yield us the solidest returns, we must pay the price of the intellectual life in the coin of that realm. We must deny ourselves, take up our cross, and follow in the path that leads up Perseverance Hill and over Mount Difficulty, refusing to loiter by the springs and in the meadows by the way where things are pleasanter, but not so profitable. The intellectual life is achievable only through sacrifice.

Equally so is it in life, the busy life of every day. We will be called upon to make sacrifice of many desirable things, if we expect to do work worth while in the days allotted to us. We cannot hope to do everything. We must sacrifice some things. We must pay the price. Let us consider the Master's career. He pleased not Himself. He went about doing good. His meat and His drink were to do the will of Him Who had sent Him. He gave Himself, His very life, in loving sacrifice for His fellows. The world will not forget that life.

It cannot. He is become the life of the world because He gave His life for the world. In just the same proportion that we lose our life for our fellows, in just the same proportion that we sacrifice self on the altar of human service, in just the same proportion that we surrender ourselves wholly to the leading of the Spirit, shall we too come into the realm of blessed service to our day and be enabled to contribute to the progress and uplift of man. Sacrifice—that is the thought! Self-sacrifice, that is the true standard of value, the pure gold, of that life that aspires to devote itself to humanity and to God.

May I encourage you who have read these halting pages of sincere striving for the way out and up for our times to consider long and well the elements that must enter into that aspiration which should characterize every normal man. I do not bid you be ambitious. Ambition is of the devil. No man should feel complimented to be described as an ambitious man. But I do bid you to be aspiring. I do bid and most earnestly beseech you to grow, to be proportionate in your development and symmetrical in your sympathy, to look out on life from the viewpoint of optimism, and to embrace with a zealot's fervour and a martyr's devotion the vital principle of self-sacrifice. With these four worthy principles constituting your life's creed, go forth, go forth assured of victory, go forth knowing your life shall be a blessing to your

fellows, because you yourself will be a blessing to all you meet and to thousands you shall never meet, but who shall be touched for higher things by those you have touched, quickened into newness of life, inspired for noble service because you dared aspire, because you gave joyous anchorage in the harbour of your life to the "argosies of hope and the convoys of aspiration." In these anxious and troubled days of world rebuilding the individual Christian and the Church as the organized agency of the Christian life need both hope and aspiration in supreme measure.

A PLAN OF UNION¹

PREAMBLE:

WHEREAS: We desire to share, as a common heritage, the faith of the Christian Church, which has, from time to time, found expression in great historic statements; and

WHEREAS: We all share belief in God our Father; in Jesus Christ, His only Son, our Saviour; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is to be proclaimed and the Kingdom of God is to be realized on earth; in the Scriptures of the Old and New Testaments as containing God's revealed will, and in the life eternal; and

WHEREAS: Having the same spirit and owning the same Lord, we none the less recognize diversity of gifts and ministrations for whose exercise due freedom must always be afforded in forms of worship and in modes of operation:

PLAN:

Now, we the Churches hereto assenting as hereinafter provided in Article VI do hereby agree to associate ourselves in a visible body to be known as the "United Churches of Christ in America," for the furtherance of the redemptive work of Christ in the world. This body shall exercise in behalf of the con-

¹ Adopted by the American Council on Organic Union of Churches of Christ, February 6, 1920.

stituent Churches the functions delegated to it by this instrument, or by subsequent action of the constituent Churches, which shall retain the full freedom at present enjoyed by them in all matters not so delegated.

Accordingly, the Churches hereto assenting and hereafter thus associated in such visible body do mutually covenant and agree as follows:

I. *Autonomy in purely denominational affairs.*

In the interest of the freedom of each and of the coöperation of all, each constituent Church reserves the right to retain its creedal statements, its form of government in the conduct of its own affairs, and its particular mode of worship:

In taking this step, we look forward with confident hope to that complete unity toward which we believe the Spirit of God is leading us. Once we shall have coöperated wholeheartedly, in such visible body, in the holy activities of the work of the Church, we are persuaded that our differences will be minimized and our union become more vital and effectual.

II. *The Council.* (How Constituted.)

The United Churches of Christ in America shall act through a Council and through such Executive and Judicial Commissions, or Administrative Boards, working *ad interim*, as such Council may from time to time appoint and ordain.

The Council shall convene as provided for in Article VI and every second year thereafter. It may also be convened at any time in such manner as its own rules may prescribe. The Council shall be a representative body.

Each constituent Church shall be entitled to representation therein by an equal number of ministers and of lay members.

The basis of representation shall be: two ministers and two lay members for the first one hundred thousand or fraction thereof of its communicants; and two ministers and two lay members for each additional one hundred thousand or major fraction thereof.

III. *The Council.* (Its Working.)

The Council shall adopt and promulgate its own By-Laws and rules of procedure and order. It shall define the functions of its own officers, prescribe the mode of their selection and their compensation, if any. It shall provide for its budget of expense by equitable apportionment of the same among the constituent Churches through their supreme governing or advisory bodies.

IV. *Relation of Council and Constituent Churches.*

The supreme governing or advisory bodies of the constituent Churches shall effectuate the decisions of the Council by general or specific deliverance or other mandate whenever it may be required by the law of a particular state, or the charter of a particular Board, or other ecclesiastical corporation; but, except as limited by this Plan, shall continue the exercise of their several powers and functions as the same exist under the denominational constitution.

The Council shall give full faith and credit to the authenticated acts and records of the several governing or advisory bodies of the constituent Churches.

V. *Specific Functions of the Council.*

In order to prevent overlapping, friction, competition or waste in the work of the existing denominational boards or administrative agencies, and to further the efficiency of that degree of coöperation which they have already achieved in their work at home and abroad:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular Churches in over-churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or Churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent Churches, by their supreme governing or advisory bodies, submit to the Council for its arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent Churches in the fields of Evangelism, Social Service, Religious Education, and the like.

VI. The assent of each constituent Church to this Plan shall be certified from its supreme governing or advisory body by the appropriate officers thereof

to the Chairman of the Ad Interim Committee, which shall have power upon a two-thirds vote to convene the Council as soon as the assent of at least six denominations shall have been so certified.

VII. *Amendments.*

This plan of organic union shall be subject to amendment only by the constituent Churches, but the Council may overture to such bodies any amendment which shall have originated in said Council and shall have been adopted by a three-fourths vote.

NOTE: The Churches represented in the Council were the Armenian, Baptist, The Christian Church, Christian Union of United States, Congregational, Disciples, Evangelical Synod of North America, Friends (two branches), Methodist (Primitive), Methodist Episcopal, Moravian, Presbyterian Church in United States of America, Protestant Episcopal, Reformed Episcopal, Reformed Church in the United States, United Presbyterian, Welsh Presbyterian.

“The attention of the constituent Churches is called to the fact that the assent called by Article VI of the Plan should be secured in conformity with the constitution of each constituent Church.”

XIII

THE UNEARNED INCREMENT

HUMAN life is as a river flowing between the before and the after. It is as a bridge spanning this river, a bridge supported upon a series of interrogations, for life is made up of questions. These relate to all phases of human endeavour and interest, but the chiefest of them is that which relates to life itself. The universal question among them all is, "*What is life? What is its purpose? How can I fulfill its obligations, harvest its opportunities, perform its duties, enjoy its privileges?*" This question meets prince and pauper, bond and free, high and low, great and small, rich and poor, wise and otherwise, the king on his throne, the prisoner in his dungeon, Dives in his palace and Lazarus at his gate. No man can escape its urge. Answer it he must. His decision not to answer it is already an answer,—that it is nothing. Men in all the walks of life—men of energy and devotion and enthusiasm and promise, men who are listless and slovenly and indifferent and inert—men of no walks in life,—all these without exception have answered and must answer.

Life has an individual, a social, and a societal side, a personal, a community, and an institutional aspect. No man can live to himself. Men have learned that human needs and interests are best served and provided for by acting in coöperative effort with other men—hence these larger and inclusive aspects of life. But in another sense also does life exhibit its collective side. As men must as individuals answer life's query, so men must as nations give heed to the same interrogation. Men and nations must respond to the same question,—“What is life? What am I contributing to it or taking away from it?” And nations as well as individuals have answered. Their answer is history. That many nations have lived and died “unwept and unsung” and left to posterity no record of their deeds is explained in the poor answer they gave to this universal interrogation. The same is true of men. Though every man of the countless millions who have breathed the breath of life has answered this question, few have given such answers thereto as to merit and win the intelligent concern of the generations that came after them in the responses they gave. And these were men who had a large outlook, who combined avocational with vocational pursuits, who achieved not only the product, but also the by-product of life, who reaped its unearned increment.

Nature herself has set us the example and taught us the value of the by-product. Her traducers

have said that she is as prodigal of rattlesnakes as of men, of mosquitoes as of children,—nay, that she is inclined to be more favourable to the hurtful and the harmful judged from the human point of view than to the helpful and the wholesome. This is indeed a short-sighted view—only a partial, superficial view. Nature does riot in her generous travail for the objects of her love and affection, but there is method in her madness, a purpose to it all. I have no doubt that, had we been living in the days when nature was so prodigal of vegetation as she was in the era when the great coal deposits were being formed, we would have complained as much of such waste as we now do of mosquitoes and flies and rattlesnakes, of the personal affliction and inconvenience of tonsils and adenoids and the vermiform appendix. But in those days of luxuriant vegetation and rampant growth of plant life our mother nature was storing up energy which you and I to-day are using to warm ourselves, do our cooking, and perform the drudge work of modern industry. Coal, upon which the wealth of nations and the happiness of individuals now so largely depends, is a by-product of nature. When this same nature brought forth in agony the mountains and the hills and through centuries with them as water-sheds developed the streams and rivers of earth,—what was she doing but preparing a by-product, electrical power, for the use of men who might have the foresight to utilize her bounty?

Her utilization of decaying bodies, animal and vegetable and mineral, to produce and bring forth larger returns year by year is too well-known to call for comment. We have hardly advanced far enough in our utilization of nature's by-products to appreciate to the full her marvels in this direction nor to realize what rich treasures she yet holds in reservation for the seer who shall be wise enough to elicit from her her secrets. But we know enough of her masterful dealings to understand her valuation of the by-product and to profit by an individual application of the same in our life.

In a material sense it is the utilization of the by-product that makes progress in civilization possible. A few generations ago a pessimistic preacher named Malthus enunciated a doctrine of population to this effect,—that population tends to increase until pestilence and disease and death in various forms kill off the surplus, that from this inexorable law of our nature there was no escape. Since his day the earth's population has doubled more than once and the peoples of the nations were never stronger nor wealthier nor healthier than they are to-day. The Malthusian doctrine has been proved untrue, shown to be only a partial truth. Population does tend to increase, but the increasing population is enabled to support itself with ease and comfort through the utilization of the by-products of nature and so there is no need

of the pestilence and of the disease and of warfare to rid the earth of her surplus in men,—there is no such surplus.

Nature has so arranged it that men may live in coöperative effort with the lower orders of creation by living from them and without exterminating them or even lessening their number. Let one illustration serve,—the Newfoundland fisheries. For three hundred years millions of shining cod annually have been taken by thousands of fishermen off the coasts of this island to the north of us. The codfish is an edible product famed and appreciated the world over. Yet the number of fish in these waters has never diminished, such is the marvellous rate of increase of the cod. Biologists tell us that the fishermen have merely taken for human consumption what fish would have naturally died in the competition of existence and that the stock of the fish has possibly been improved by the fishermen. Man's intelligence must come to the rescue in such matters and teach him not to go beyond the limit of the normal rate of increase of whatever species he utilizes for food. If he acts intelligently here, coöperates with nature and the lower orders of her creation, he may support an increasing population in harmony with a stationary or ever increasing or improved condition of the orders of life beneath, from which he draws his food.

Our modern industrial system is dependent upon

the by-product. Sixty years ago when our great packing-houses were in their swaddling clothes, there was no utilization of the by-product. The beef or the pork or the veal or the mutton was what the packer was after. The hides were sold to the tanners for a mere song; all else was destroyed. Visit one of these great industrial establishments now and you see all this changed. There is no waste. The by-products of the packing-houses touch almost every physical element in our every-day life—from making worn-out and barren lands yield bounteous crops to supplying the buttons on our coats. If all these by-products were suddenly stricken from commerce, the void would astound the world and the result would everywhere be considered a dire public calamity. “Waste not” is the packer’s creed, the application of which has now become one of the most fruitful sources of economic advantage to the people of the civilized world. These great industries now have in connection with them tanneries, glue factories, fertilizer plants, chemical laboratories, medical laboratories, button and bone-handle manufactories, preserving foundries, soap factories, establishments for canning meats, for making glycerine, pepsin, pancreatin, suprarenalin (a product useful in the most delicate surgical operations, one pound of which sells for \$5,000 and represents the total extract from the suprarenal glands of more than 100,000 sheep), factories for the production of

various kinds of meat extracts, soluble beef, oleo-margarine, butter, cheese, etc. The utilization of by-products has gone so far that serious effort is being made to utilize the "squeal" of the animals that give up their lives in the processes of the business and I am told that phonograph records of the packing-house industry can be bought,—and so the "squeal" even thus has acquired a commercial value. The records show that the packers pay their expenses, get their profits, and make up the difference between the cost of beef and other meats on the hoof and the dressed selling price of the same out of the by-product materials, which sixty years ago were thrown away. The Standard Oil Company could afford to pay consumers five cents per gallon to use its oil, to such an extent has it made use of by-products in its business. The American Tobacco Company, the fish industry, cotton raising in the South, stock-raising in the West, and all the other great businesses of the country would yield to the investigator similar marvels in the utilization of by-products. One generation lives and thrives and grows wealthy on what the preceding generation threw away as waste material. The slag which for decades has been accumulating around our coal mines and which was regarded as absolutely useless until recently is now being utilized to build roads. The same is true of the refuse from the molasses factories of Connecticut, Rhode Island, and Massachusetts. With this a

molasses road not many years ago was constructed and some predict that it will become a popular road-building material. The swamps and bogs of yesterday are the rice-fields and truck-farms of tomorrow. The filth deposited in the beds of rivers from large towns and cities in one century, full of death and disease, is used as fire-wood in the next. To multiply instances were useless—material progress and civilization are dependent upon the wise use of by-products and waste materials from which by-products come.

Coming more specifically to the human consideration of this theme, we have to observe that the dominant note of our age—specialization—has its advantages and its disadvantages. The Jack-at-all-trades is forever good at none. It is equally true that he who knows only one thing cannot know it well. Specialization is well and good up to a certain point, adds to efficiency, enriches life; but carried beyond that point it narrows and prejudices men, disqualifies them from filling the largest sphere in life. A one-eyed man not only cannot see so well as the man with two eyes, but is also an object of pity and deserves to be. The narrow specialist cannot see the forest for the trees—his sense of perspective is gone—he does not see things in their proper proportions and relations. What does he know of England who only England knows? Such a man knows neither England nor anything else. Specialize? Yes; but occasionally

look from the muckrake of the shop to the stars of the firmament. They will shine just as brilliantly without one glance from you, but your own life will be so much sweeter for an occasional glance at them. Have broad interests; don't be so narrow that a mosquito cannot find standing room on the width of your sympathies.

Strenuousness too is all right,—in its place and in its intended sense. But when strenuousness is used to indicate the mad, headlong, spasmodic, ceaseless, unrelenting pursuit of a single interest in life, be it material, financial, literary, social, spiritual in the traditional sense, then strenuousness calls for a rebuke; it ceases to help, it hinders men. What Mr. Roosevelt meant by the strenuous life in the famous Chicago speech which gave currency to the phrase was the life of the man who does his daily work well and conscientiously, and then has time for practical politics. He was pleading for men to forget their absorption in their own little sphere of activity and to have place in their lives for other and larger interests. There is no objection to that sort of strenuousness. But there is objection to that sort which makes of man a tool, an automaton, a machine, which brings him to the grave before his day or to old age incapacitated to enjoy the fruits of his industry. Against such strenuousness we must protest as against too narrow specialization—for they are belittling forces; they enervate, crush the spirit of their devotees—

they lead to worm-wood and gall—their beauty is ashes.

Every life must have a margin to it, if it is to be a complete life. There must be devotion and consecration to vocation, to life's daily work in whatever sphere; but there must also be sympathy for other interests and time to give expression to it, else the life must dwarf and waste away. Even machines that are given a rest once in a while are able to do better work and more of it in a given time. How much more is this true of men! To do our best work in our vocation, we must have periods of rest from it. To waste these periods of rest is to merit condemnation,—to throw away the embellishment and enrichment of life—to waste the possible by-product of life. This no complete man will do.

What becomes of the marginal time of life is the determining factor in living. No life can long continue without such a margin, but millions have lived their days out without any profitable utilization of it. In it the by-products of life may be saved and utilized,—and these are they which enrich and ennoble life and make progress in living possible and sure and effective. What are some of these by-products?

Happiness is a by-product of life. They who pursue it as a vocation never attain it. Ethics teaches that to get happiness we must forget it, which is just another way of saying that it is a by-

product. The Holy Grail was not regained by travel over land and sea, but by helping the helpless close at hand; it is a symbol of happiness, cannot be had by him who seeks it directly, is a by-product of good deeds and righteous living. The savage who intoxicates himself with some drug and whirls round and round a pole until he falls down from sheer exhaustion is seeking happiness and finds it not. The sailor foot-free from a long voyage with his accumulated earnings for years in his pocket enters the grog shop or the brothel and therein seeks happiness, which he finds not. The millionaire who buys up thousands of acres of land which other men need and hires guards to keep those other men off, while he by globe-trotting seeks a vague, indefinite something, which he vehemently desires, but has not, is in pursuit of happiness, consciously and persistently pursuing it, but he finds it not. Why? Because happiness is a by-product and comes as the "benediction that follows after prayer." It is the crown of living; it belongs not to the conscious seekers after it, but to those who by wise and holy use of the instruments and opportunities of life have deserved it. From such it cannot be taken away. To no others can it be given. It is not a gift; it is a growth, not the reward of vocational, but of avocational effort—a by-product of life.

Friendship is a by-product. He whose aim is to win friends will not realize his ambition. He must

resort to flattery, to sycophancy, to bribery, if he be rich, to purchase, to achieve his ends. When he thinks his desires attained, in the moment of trial, he finds himself friendless and alone. True friendship is the crowning glory of human intercourse. Rich indeed is he who numbers many true friends among his fellows. But true friends are never to be had by the seeking; they are the sweet savour that emanates from our association with our fellows; they are a by-product of life, a precious flower of its unearned increment.

The home in its true sense is a by-product; a house, a dwelling-place, is not. A house is consciously built, a dwelling-place is deliberately provided. The furnishings and equipage and ornaments and adornments of a home are purposely sought out. But that spiritual thing, that cementing bond, that ethereal effervescence, which gives to home its subtle charm, its ineffable delight, its irresistible power,—that will never come by conscious effort. A home can never be the result of resolutions; it is the result of living. It is the aroma of hearts that beat as one, of lives that harmonize and spirits that blend,—it is a by-product.

Character too is a life's by-product. It is a precipitate of the chemical action and reaction of life. Reputation may come by spectacular methods, but character is a growth, noiseless, serene, beneficent. Every act, every thought, every aspiration

enters into its formation. On the delicate plate of the mind is recorded with unerring accuracy the likenesses of what we are, and out of these imprints the panorama of character is wrought. Character comes as the dew comes, as the dew of Hermon. It is life's finest endowment, its noblest achievement, its most satisfying unearned increment, its most precious gift from God. With character as with moral excellency and achievement of every sort indirection yields the finest fruit. We set out to do our duty, we do it well, and God adds the halo of character, the diadem of Christian living. What a by-product this!

Those lives that have counted in the world have been rich in these by-products, these unearned increments, not that the men who lived them pursued their vocations with less zest and zeal than other men, but that they made wise use of the margin of life and fashioned out of it by-products which live after them and inspire others to higher things. These men had hobbies in life. Blessed is the man with a hobby, provided he has common sense along with it. Blessed is the man with some strong interest pursued aside from the main business of life,—for from such an avocation one returns refreshed and renewed to the real business of life.

We think of John Stuart Mill as a great political economist, leader in reform movements, logician, philosopher, and author of books, but these were the accomplishments of his marginal life,—his

life's by-product. His expenses were paid by his work in the office of the East India Company, where he worked for thirty-five years, eleven months in the year, six days in the week, drafting telegrams for the government of the native states of India. We think of Edmund Clarence Stedman as one of the rare literary lights of our day, the author of brilliant works in literary criticism and a creator of great literature as well, but these were the fruitage of his margin of time, the time most men fritter away; his real business was banking. Charles Lamb we remember as the writer of charming tales and essays,—these too were a by-product; his vocation was in the Civil Service of the English Government. Christopher Columbus was a bold mariner bent on finding a way to the East Indies by sailing west—a silly notion that then—but he found a new world, he stumbled on a great by-product, greater by far than the achievement of the end he had set before him would have been. Watts was profoundly interested in a kettle, the by-product of whose curiosity is the application of steam to industry. Franklin sailed a kite with a key tied to its tail—puerile business this for a man—yet electricity, harnessed lightning, the by-product of this performance, now lightens the toils and sweetens the hours of rest and recreation of the masses whom Franklin loved so well. Longfellow in ten minutes per day gave the world an unsurpassed translation of Dante's Divine Comedy.

Christ talking to the woman at the well—the by-product of a hot sweltering journey on His part and of the vocational and prosaic duty of drawing water on hers—has given us one of the most inspiring passages of all literature. Many a thirsty soul has read that memorable conversation and slaked his thirst with the water that never fails.

What then is the answer to the query of life? What then is the meaning of life? How are we to make our life count? Fill it full; fill it to the brim; let it run over. Nature abhors a vacuum, so do men. The full life is the only life that counts. Prepare thoroughly for life's vocation. Thorough preparation and conscientious performance will ennoble any sphere of activity. This world is not a lottery, in which one pays for his ticket and runs the risk of gaining or losing, but serious business, in which nothing worth while comes save by hard, dead work. The world has no need of drones and tramps and shirkers, but of steady, consecrated, specialized, efficient workers. Leave no stone unturned to make yourself most proficient in your vocation. Be second to none. Keep abreast of your profession. Aim at leadership in social uplift; strive for the mastery of self in the service of mankind. This is one aspect of the answer.

But the full answer is two-fold. Every vocation has its dangers, its pitfalls, its narrowness, its

dwarfing tendencies. There may be in any calling too much routine, dead work to yield the largest returns, if it alone is pursued. Herein is the justification of labour's demands for shorter hours, and the man too who is his own employer must observe the same necessity to provide that degree of leisure from exacting toil requisite for the full, complete life. If then we find that we are by too great specialization and too ardent strenuousness sacrificing culture and broad human sympathy for efficiency and thoroughness; if we discover our lives running into grooves and ruts which are constantly narrowing, what shall we do? Add another interest. Choose a hobby. Use the margin of life in developing our avocational choice, in producing a by-product of living, in securing for ourselves the unearned increment of life. And we will find it true that the demands of both interests will be less arduous upon us than the one alone had been. Remember, however, that the by-product of life is possible only to him who does the vocational work of life well, with consecration of heart, and with singleness of purpose. Busy lives, full lives, lives that run over,—these yield life's by-products and enrich by its unearned increments. It is through such lives and their achievements that humanity is blessed and civilization advanced. In such lives after-generations will of necessity be interested. These are the lives that count. These are the lives the confused and tumultuous times cry

out for in these challenging days of reconstruction.

The Church of the living God must have them, lives busy in the world's industrial and political activities, and yet vitally devoted to the Kingdom's coming, rich in the unearned increment of Christian service, for which now the conditions of living disqualify the great mass of our brothers. And so the Church must concern herself in creating conditions of leisure and fostering its appropriate and uplifting use, in order that such lives may be normal and natural and not as now too sadly abnormal. Every man is endowed with the inalienable right to achieve in his own experience the rich and satisfying by-products of a complete life. The Church must safeguard that right for him and teach him how to use it. And further and most of all the Church herself must achieve the unearned increment in her own life. Devotion to the program of Jesus will cause her to forget her own welfare and will in the faithful pursuit of it bring her the prestige and power and the glorious consummation of her mission as the unearned increment of a service completely and perfectly sacrificial in aim and aspiration. Such is God's will for her in these testing days of reconstruction for the world and its social order.

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Onward! the march is onward!
Hark to the Captain's voice!
Onward the Church is marching!
Loudly the saints rejoice!
Never a look cast backward!
Never a traitor fear!
Always a smile for the weary mile,
And a song when the day is drear.

Onward against oppression!
Onward against the strong!
Never a truce with Satan!
Never a truce with wrong!
Never a halt for pleasure!
Never a halt for gain!
Advance to the fight in the cause of right,
For the Head of the Church must reign!

Onward! the march is onward!
Onward against the foe!
Till with our feet we trample
Evil and error low!
Over the field of conflict
Beating are angel wings,
As for the right and the truth we fight
In the ranks of the King of Kings.

Onward! the march is onward!

On through the blinding sand!

On to the Holy City!

On to our Captain's land!

Leaving behind forever

Error's wide sandy waste,

Over the gleam of the border stream

To the City of God we haste.

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