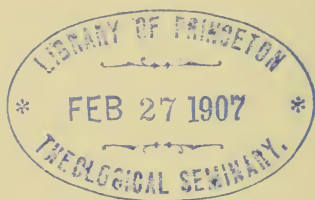


PRESBYTERIAN
BROTHERHOOD





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**PRESBYTERIAN
BROTHERHOOD**

REPORT OF THE FIRST CONVENTION
HELD AT INDIANAPOLIS
NOVEMBER THIRTEENTH
TO FIFTEENTH
NINETEEN-SIX



PHILADELPHIA, PA.
THE PRESBYTERIAN BOARD OF PUBLICATION
1907

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School Work

Published February, 1907

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The Presbyterian Brotherhood

I

INTRODUCTION

BY JOHN CLARK HILL, D.D.

This book needs no introduction except some historical notes. It is a book of practical things. It will appeal to Christian men of all denominations, but, of course, particularly to Presbyterians. It is not a book of cast-iron models, or hard and fast rules. It is exactly in line with the policy that has directed the Brotherhood movement from the beginning.

The controlling aim has been to enlist men in "works of Christian usefulness," by helping them to recognize the things they have left undone! The movement is designed to rehabilitate the neglected things, to magnify the insignificant, to glorify the commonplace in Christian service. It is confidently believed that the Brotherhood will actually accomplish much towards this end.

The first definite action looking to the organization of the Brotherhood was taken in the

Presbytery of Mahoning. The Rev. Robert R. Bigger, Ph. D., pastor of the Presbyterian Church of Massillon, Ohio, drafted an overture which was adopted by the presbytery at the fall meeting, 1894, and sent to the synod, with a request that it be adopted and transmitted to the General Assembly, in the following terms:—

“The Synod of Ohio respectfully overtures the One Hundred and Seventeenth General Assembly of the Presbyterian Church in the United States of America to appoint a special committee, which shall make full investigation of the question of men’s societies, and report to the One Hundred and Eighteenth General Assembly, with the view to the formation of a men’s order, or Brotherhood, within the Presbyterian Church, which shall be distinctively Presbyterian in name and purpose, and providing for presbyterial, synodical, and national conventions, for the purpose of bringing Presbyterian men together in the interests of the Presbyterian Church, and in the interest of winning men to Christ.”

A committee of five was appointed and instructed “to report as desired,” and the Stated Clerk was “instructed to place at its disposal such information as comes to his office in the regular reports of the presbyteries.”

The following were appointed as the committee: The Rev. John Clark Hill, D.D., Springfield, Ohio; the Rev. John Balcom Shaw, D.D.,

Chicago; the Rev. S. Edward Young, D.D., Pittsburg, Pa.; Mr. William T. Ellis, Wyncote, Pa.; Mr. Andrew Stevenson, Chicago.

The report presented by this committee to the Assembly of 1906, gave a brief historical sketch of the movements among the churches aiming at the organization of men for Christian service, from which the following data are taken:—

The present movement for the organization of men's societies for Christian work in connection with the local churches began about fifteen years ago. It was made the subject of a notable paper read at the Congress of Religions that was held auxiliary to the World's Fair in Chicago in 1893. This gave great impetus to the movement in nearly all evangelical denominations. Many of our pastors welcomed this impetus, organized men's clubs or leagues, most of which aimed specially at increasing the effectiveness of the Sunday evening services. The existence of these organizations was brought to the attention of the Assembly by the Narrative on the State of Religion in 1895 in the following terms: "The call is made for the organization of men. The men of our church, as a class, are falling to the rear of the great host of God in both service and benevolence. This occurs largely because they are not organized into associations as the women are. To evangelize men, to pray and labor for their salvation, is the need of the hour, second to no

other call in the sphere of Christian work." This was a notable utterance, but the Assembly did nothing definite to promote the needed organization.

Six years later, in 1901, the Narrative said: "The reports of the efforts in organizing the men of the church into action present no great encouragement. In quite a large number of cases the experiment is tried, but whatever it may accomplish in outward appearances for the local church, it has accomplished very little for the Boards of the church. A great problem is to get very generally from men, for the kingdom of Christ, the plan, push, perseverance, enterprise, and energy which business monopolizes. If the men in the churches were as are the women, the kingdom would come in leaps and bounds."

In 1902 the Narrative states that "a few men's societies have their bond in the love of missions, and some support their own missionaries in home and foreign lands. Your committee thinks that herein is a splendid opportunity for our church, and through the General Assembly would call on the men of the church for organized work along distinctly spiritual and missionary lines."

In 1903 the Narrative declares that "the societies organized for men are comparatively few, and for the most part of a social nature. A few societies are reported which are distinctly spiritual, such as the Brotherhood of

Andrew and Philip. It is a question of earnest consideration of each pastor whether or not this matter is receiving the attention which it deserves, and whether or not our young men are finding the spiritual culture essential to their growth, and are being marshaled and trained for Christian service as they should be. Here is a field that, in too many instances, is proving but fallow ground."

In 1904 the statement is made: "Very few societies exist for our men, but where they have been organized and faithfully maintained, such encouraging results have attended their work that your committee is hopeful that ensuing years may see a general movement toward such organization throughout our church and especially in the cities."

THE QUESTIONNAIRE.—In order to get at more definite detail as to the character and success of the existing societies, the committee sent out a Questionnaire containing the following questions:

1. Is there now, or has there been, a men's society of any kind connected with your church?
2. Of what nature? What objects?
3. Success or failure?
4. Causes: *a.* Success.
b. Failure.
5. Do you feel the need of organized work among your men?
6. On what lines?
7. What do you believe to be the attitude of

the men of your congregation towards such an organization as is outlined in the overture to the General Assembly?

8. What do you think is the attitude of ministers and laymen in other congregations?

9. What is your personal attitude towards the proposed Brotherhood?

10. What name would you propose for it?

11. What suggestions have you to make to the committee as to a plan of organization?

The replies demonstrated the fact that there was virtual unanimity on the part of pastors, elders, and laymen as to the need of organizing in accord with the Ohio Overture.

TYPES OF SOCIETIES.—The investigation of the committee covered the purposes and activities of the existing societies. These may be grouped under two general divisions:

1. Those that make prominent a definitely spiritual purpose, and employ direct religious agencies.

2. Those that make good fellowship prominent as an indirect means of promoting the interests of the local church.

BROTHERHOODS AND BIBLE CLASSES.—1. In the first division we find organizations such as the following:

(a) Chapters of the Brotherhood of Andrew and Philip. The Brotherhood was started among churches of the Reformed Church in the U. S., but not as a strictly denominational organization or under denominational control.

Churches in other denominations organized chapters. Our own Assembly in 1899 endorsed this organization, and commended it to the favorable consideration of the sessions of our churches.

The object of the Brotherhood of Andrew and Philip is the spread of Christ's kingdom among men, especially young men.

The rules of the Brotherhood are two: The Rule of Prayer, and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's kingdom among young men, and for God's blessing upon the labors of the Brotherhood. The Rule of Service is, to make an earnest effort each week to bring at least one young man within hearing of the gospel of Jesus Christ, as set forth in the services of the church, young people's prayer meetings and young men's Bible classes.

There are now several hundred active chapters of this Brotherhood in our denomination.*

(b) The Organized Men's Bible Class.—This type of work for men has had great and constantly increasing success. The Baraca Union of America has a large number of men's Bible classes under its care, with some in our churches, and, as a rule, doing effective service for Christ and the church.

The Cook County (Illinois) Sunday-school

*Churches desiring information regarding the formation of chapters should communicate with the Rev. W. H. Pheley, Sec., 1308 Arch St., Philadelphia, Pa.

Association, through a special department, has done much to make men's Bible classes popular throughout the whole country.

The most notable development of this type of work is seen in the Young Men's Presbyterian Union of Chicago. This paragraph is from its constitution:

"The object of the Union shall be to establish fraternal relations between all Bible classes, clubs, and kindred organizations devoted to work for young men, in the churches holding the Reformed faith, within the limits of Chicago Presbytery; to foster religious education, spiritual development, denominational fealty, and broad Christian citizenship; and to strengthen fellowship among all young men in such churches."

The Bible class is made the dominant feature, but auxiliary means are employed for reaching men. This work is accomplished through distinct departments, such as Devotion, Fealty, Education, Citizenship, Organization, Fellowship, Missions, Evangelistics, and Athletics.

The work of this Union has created such enthusiasm that nearly all our churches in Chicago have organized their men on this basis. Quite a number of the clubs and leagues that had been organized for purely social or literary purposes, and had become weak or extinct, have been reorganized on the Bible class plan, with a decided increase of spiritual efficiency. The Union is spiritual at its core, and has become

a vital, aggressive, and permanent force in unifying the Presbyterian men of Chicago, and has awakened a degree of denominational loyalty and evangelistic zeal never before known among them.

CLUBS AND LEAGUES.—2. The second class of societies are of what may be regarded the social type. These have employed all kinds of methods with the ultimate aim of strengthening the local church. Where the methods employed have, in a measure, kept the church and its spiritual objects largely in the background, and the chief means employed were suppers and socials, the investigation shows that such societies last only a few short years. It has been almost demonstrated by the Questionnaire that in order to permanency and efficiency there must be some clearly avowed spiritual purpose.

The most successful societies that have employed indirect means have followed many of the methods of the Young Men's Christian Association. This agency has given the churches an illustration of what men "can accomplish in practical Christian activities when they give themselves seriously to the task." Many of these methods have been employed by churches that are popularly called "Institutional Churches," which really means nothing more than that the church has organized agencies to do works of practical Christian usefulness in addition to the work of providing for worship, devotion, and Scripture study.

It is generally recognized that the men of the average church do little or nothing, unless "officers in the church," in the way of service that would be a direct help to the church in increasing its influence in a community. It ought to be far easier for the men of any congregation to organize a thoroughly successful work than it is for the Y. M. C. A. to do so. In a congregation we have a definite constituency to appeal to and a church building as a centre for operations. There would seem to be a definite obligation to prosecute some such work in almost every congregation, duly adjusted to its equipment, environment, and constituency.

The Questionnaire revealed the fact that most failures were attributed to "lack of a definite purpose"; "lack of proper organization"; "lack of coöperation with other similar organizations"; "ignorance as to best methods to employ"; "too much of the social element," and "not enough religion."

Success has been constant where there was a well-defined purpose constantly kept in view, and where the pastor was able to secure the co-operation of earnest, enthusiastic helpers.

The methods employed by the successful organizations of this type have been such as these:

1. Plans to increase the efficiency of the Sunday evening service, by publicity, by looking after strangers, and providing for the general social intercourse of the men of the congregation.

2. The organizing of Ushers' Associations.
3. The organizing of classes for the study of missions.
4. The promotion of intelligence regarding the Boards of the Church.
5. The establishment of bath-rooms and gymnasiums; reading rooms and libraries; employment and boarding-house bureaus; sick and relief funds; savings banks; classes for physical culture; athletics; educational classes of various kinds.
6. The promotion of civic reform.
7. The creation and promotion of temperance sentiment.
8. Work for boys.

THE ACTION OF THE GENERAL ASSEMBLY. After the consideration of the report at the meeting at Des Moines, May, 1906, the following action was adopted unanimously:

1. That this General Assembly authorizes the formation of a Brotherhood within the Presbyterian Church in the United States of America, to include all men's organizations now existing or hereafter to be formed in connection with local congregations.

2. It is further recommended:

- (a) That all existing organizations of men in our congregations which declare their adoption of Article 2 of the Provisional Plan, hereinafter given, be hereby recognized as charter organizations of the Brotherhood.

- (b) That in all our congregations, where

there is at present no such organization, steps be taken, wherever possible, to secure some organization of men.

(c) That all presbyteries and synods appoint a Standing Committee on the Brotherhood, for the purpose of fostering in whatever ways may be expedient organized work for men in the churches, and that these committees arrange for presbyterial and synodical conventions of the laymen within their bounds.

(d) That the General Assembly appoint each year a Standing Committee on the Brotherhood.

(e) That the Assembly appoint a Committee on Men's Societies, consisting of five ministers and five elders, for the purpose of perfecting and promoting this movement on the lines set forth in the Provisional Plan. This committee shall arrange for the first convention, which shall be held without expense to the General Assembly.

(f) That a convention of the laymen of the church be held, under the authorization and approval of the General Assembly, as soon as practical.

3. That this Assembly approves and adopts the following Provisional Plan for the organization of the Brotherhood:

(1) The name of this organization shall be "The Presbyterian Brotherhood."

(2) The object of the Brotherhood shall be to secure the organization of the men of our

congregations, with a view to spiritual development, fraternal relations, denominational fealty, the strengthening of fellowship, and the engagement in works of Christian usefulness.

(3) Conventions shall be held from time to time for mutual counsel and inspiration. Each organization shall be entitled to at least one representative in such conventions, and one representative for each additional one hundred members or fraction thereof not less than twenty-five. Each convention shall plan for the meeting of the convention following, and shall appoint such committees and officers as may be necessary.

(4) The powers of the annual convention shall be advisory and declarative only, and no action taken by the convention shall be binding on any local organization unless adopted by regular action according to its constitution.

(5) The Brotherhood shall report to the General Assembly annually, and shall employ such means as may be necessary to secure, in cooperation with the Stated Clerk of the General Assembly, detailed annual reports from all local organizations.

(6) It is distinctly declared that the purpose of this plan is, to bring all existing organizations in our churches into a close working union, without in any way imposing on them a definite form of organization, and leaving them absolutely free to prosecute any form or method of Christian activity that may be adapted to the

local organization; provided, however, that the constitution of the local organization shall declare that it is to be governed by the principles set forth in Chapter XXIII of the Form of Government of the Presbyterian Church in the U. S. A., and therefore "be under the immediate direction, control, and authority of the session of such church."

The Committee appointed under this action consisted of those already named, with the addition of the Rev. Alfred H. Barr, Detroit, Michigan; the Rev. DeWitt M. Benham, Ph.D., Baltimore, Md.; Mr. Charles T. Thompson, Minneapolis, Minn.; and Mr. James M. Patterson, St. Louis, Mo.

Under the direction of the committee, the convention was held with the able assistance of the pastors and elders of the churches of Indianapolis.

SAMPLE CONSTITUTIONS. The numerous requests that have been made for suggestions for constitutions are met, in a measure, at least, by what will be found in the Appendix.

II

OPENING EXERCISES

HENRY S. OSBORNE, PRESIDING

Brothers of the convention: Our elder Brother, the unseen One is here with us, and the Holy Spirit is here with us in power. The power of this convention, the power of this movement depends not upon man, but upon him. It depends upon what we shall do while we are here, and whether we ourselves shall get out of sight and sink the human element and let the Master take possession of us and do as he will. At the beginning of this devotional, shall it not be a time of special consecration for every one of us? As we begin, let us take hold of Christ and let him do as he will, whether he will make much of this convention or little. Our only concern is whether or not we shall be absolutely subject to him. In this spirit let us begin this hour of prayer, which will be lead by the Rev. John E. Bushnell, D.D., pastor of the Westminster Church, Minneapolis, Minnesota.

Dr. BUSHNELL said.—Beloved Brethren:

How we open this first hour may make all the difference in the world as to how we shall spend all of the rest of the hours of the convention. I have come before you at the request of this committee to occupy the time at this hour, but I realize that there are eloquent listeners in this body, that there are longing hearts here, and that the burden is not laid upon me as first I thought it was when the appointment came to me. But we are here to look into the deep things of God. The nearest and safest approach of the Brotherhood of Man is by the great white throne. It is very important that we should lose sight of self, forget the names connected with this convention, be absolutely devoid of self consciousness, which would stand between us and the greatest success. So I simply want to open the Book this morning to give to you the message which God has given to my heart.

While other bodies may pay attention to many things in organization, we still persist in believing in the great inspiration of our church, that it was created through the vision that man had of the glory of God. I believe the one great ruling thought in connection with our Presbyterian Brotherhood is such a text as that found in the book of Revelation, "Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come." To the extent this morning that you and I can understand the mortality of all human agencies, to

that extent shall we accomplish something. In the first epistle of Paul to Timothy, in the first chapter, there is a wonderful doxology into which the apostle enters, out of a long and magnificent course of reasoning. Life has its keynote; even material things have their keynote; every bridge that spans a river has its keynote; every building that is made of stone and mortar has its keynote; the doctrines of men have their keynotes; the lives of men have their keynote; prayer has its keynote. This is true in all of the affairs of human life, and the world's too.

The first element of Paul's doxology, which also went a long way toward the making of it, you will find in the eleventh verse. You do not reach the doxology until you come to the seventeenth verse. Here is the first step toward it. Here he touches the orchestra of the soul; he is getting into tune. See what it says. "According to the gospel of the glory of the blessed God, which was committed to my trust."

Stop there for a moment, and lose all other thought in the contemplation of the meaning of this. Our gospel is "the gospel of the glory of the blessed God." That means One whose heart is so kind, so tender, so watchful over all of his works that we can wound it, we can give him a heartache just as we can bring sorrow and grief to our earthly parents. So solicitous is he for us that everything that concerns our happiness is such that it is a mes-

sage of the gospel of God. Is not the God of our fathers the blessed God? The gospel that we preach is the gospel of our blessed God; One whose love never fails toward them that seek him; One whose pity is deeper than the sea, and higher than the heavens. Is the gospel of the blessed God in our hearts this morning? What we need in this convention is to take a new conception of the duties of life, and of the beauty and power of the gospel that brings to us the loving-kindness of the Father, that we may look into his face.

Is not this Fatherhood above all fatherhoods? Is it upon the portals of our sanctuary, over our altars, in our homes, written in our hearts? This word "Fatherhood" is a blessed word. Are we ready this morning to enter into all of the length and breadth and depth and height of this expression,—“the gospel of the glory of the blessed God,” who is holy because he is blessed; because he is kind; because he is long-ing, waiting, and working to see the furthering of his purpose, the redemption of those for whom Jesus Christ has shed his most precious blood?

That is a sweet story that is going the rounds just now concerning Mr. S——. When he saw that the windmills of the country bore the words, “God is love,” he asked the peasant why that was put on the windmills. Was it because they thought his love changed with every passing breeze? The peasant replied, “No,

that is all right; it means that no matter from which way the wind blows, God is still the God of love." That is the one great inspiration that gives us hope for the work which we have before us this morning.

Some time since, I was a stranger passing an idle hour in a great city, in one of its lovely parks. It was a beautiful June morning. The grass was never greener nor the sky bluer. The birds were singing their sweetest songs, and all nature seemed to be making a jubilee over this thought of the glory of God, the loving God that made all things. As I wandered along with my eyes lifted up in contemplation of the glory of God, I almost stumbled upon the prostrate form of a poor wretch who had not yet slept away his night's intoxication. And as I thought of the comparison of this beautiful world with this sad sight; of the glory of God in the beautiful morning; and this poor fellow whom God loved more than he loved all of the loveliness of the outer nature; this man drunk with the fumes of alcohol whose soul might have been intoxicated with heavenly harmonies; whose heart might have been thrilled with Christian music; I could not but be sad.

What is the second note in the preparation of this wonderful doxology? The first is Fatherhood. Look at the fifteenth verse, "Christ Jesus came into the world to save sinners; of whom I am chief." Bear in mind that God has come down from the throne of glory;

that he is within human reach. The Lamb of God taketh away the sins of the world; his precious blood was spilled for mankind. Jesus Christ was the Saviour of mankind. They built their pantheon in ancient Greece, and into this the people came to appease the wrath of their gods, and buy their favor. They invited the Christians to erect a statue there of Christ that he might belong to this congregation of deities. It was a foolish idea; we can forgive them; little knew they of the sacredness of the cross of Christ. He could no more be compared with their deities, than the great solar system could be classified with the lamps and lights that man has constructed with his hands. We are invited to join a pantheon in this land, the pantheon of literature. Where do they place Christ? They say great things of his beauty and culture; that it is above all culture codes; and we know that no man ever wrote with his pen anything to correspond to the beauty and richness of the Beatitudes. There is a pantheon in Philadelphia which says that Jesus Christ was a mighty sage, and that he had great wisdom, and they will erect his statue with others. We answer back that if Christ is only another name added to the roll of philosophers, our hosanna is robbed of its sweetest note. This would erase the doxology from our pages, and the hosanna from our hearts. Jesus came into the world to save sinners. How do we feel down in our hearts? Even after I have

preached the gospel a number of years, sometimes down in my heart, where the world cannot see, I wish that some one would come along and put his hand on my shoulder, some one who did not know who I was, and ask me to come to Jesus. I wish that some one would meet me in the street some day and in a loving way say, "Will you not come to Jesus?" That is what we need this morning. If we have come to him once for pardon of sins, that is all right, but we should come to him again and again. We still need him. This is a strange question to ask a gathering like this, but I must ask it. Are you saved? I know this seems rather out of place in a Brotherhood meeting like this, but you need to go back to the rudiments of your faith. Are you saved unto all glory? Are you close to Jesus? Are you saved by a great, unconquerable faith? Are you saved unto all the light of gladness that comes by feeling that every day you are walking with him? Then your life is no longer simply work, but every deed, every heart throb, every honor, and every tear are parts of the doxology.

I beg you to take the third step that Paul took before he passed into that marvelous doxology. Look at the sixteenth verse. "Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his long suffering, for an ensample of them that should thereafter believe on him unto eternal life." What does that mean? What is the third

note of the apostle's wonderful doxology? It is the word that is ringing over Indianapolis to-day, this word Brotherhood. This is a great crowning thought. Then after all, a man's place in this world is first in the depth of his nature to realize something of the glory of the blessed God, that he shall pass through that blessed reviving experience, which is promised unto the saints of God. But he must not stop there. What does it mean, this sixteenth verse? It means, as I understand it, that God simply saved man as a specimen. God saved me that he might hold me up and show the world what he could do with me. That is my only purpose in life,—that I might drink a little at the fountain of life, and God might say, "See what I have done for that poor miserable man." I am God's specimen, God's example for other men, and they will say, "If God could save that man, help him, and make him happy and content, then he can do the same for me." That is the end of all of our striving, brothers, that God may so take hold of us and waken the music in our souls that the heavenly choirs sometimes listening to our palpitating, throbbing life, may catch a sweet message from the harps of gold, and see not human, but divine workmanship, which has dropped a little spark of the holy life in our human veins out of which it creeps in loving tongues and accents. Now this world is being drawn by golden cords to Jesus' feet. These are the testimonies of the consecrated

energies of those who have learned for themselves the unspeakable depth of life as it comes from the hand of Christ. Is there anything in life to be compared to this great promise that we may gather to ourselves eternal life, and see heavenly ideals of conduct, and incorporate them into our lives?

A man said to me the other day that he believed wars are necessary, that heroism would depart from our young men were it not for discipline in military struggle. I was horrified at the thought. God forbid that men should fight one another in order to perpetuate heroism. Is it true that we will no longer have heroes because men no longer kill each other? There are greater heroisms. If young men will come to Jesus, he will fill their souls with work to be done, battles to be fought, struggles to be endured, rivers to be forded, swelling torrents to be braved, mountains to be climbed. May we have fire in these hearts of ours at the touch of Jesus Christ when he tells us to go forward, counting no cost too heavy, no journey too long, no campaign too costly, that thereby we may bring this living fire to suffering humanity. I tell you that those who follow the banner of Jesus Christ have need of courage, patience, clearness of conviction, and consecration of purpose, in comparison with which this world's courage and patience seem but rudimentary. Paul was saved that through him the grace of the loving God might flow and be-

come a flame of fire in the name of the Master. We ought to keep this thought in our heart of hearts that whatever else we may fail of, that whatever else we may succeed in, in this life this is the test of success. It is a shame that a man should withhold his hand from the Brotherhood of men and refuse to pass on the message of the glory of God to those who are in darkness. This is the very climax of shame; this is the very height of ignominy. I believe the gospel has brought us to this point in the evolution of the race that henceforth if a man shall die who has been favored of God with a voice to speak and sing and tell of his largeness and beauty, and has withheld his manhood for the sake of selfish comforts, and departs this life with no thought of telling of God's love among the poor or in the habitations of darkness,—that man does a great wrong, because he has withheld his manhood from the hands of him who saved him unto life eternal, if he be saved at all.

Now, out of this trinity of thoughts, do you wonder that the apostle can no longer restrain himself? Fatherhood, the glory of the blessed God, that Jesus Christ by his blood has saved his soul. He breaks out in the seventeenth verse, "Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen." Brothers can you swell that doxology to-day? Can you through all your organization keep in your heart of

hearts the great Christian doxology, and take it with you north, south, east, and west? Let us try it.

Now brethren, the meeting is yours for a few minutes. We have six or eight minutes before our hour is up. We may weld ourselves together under the all pervading and all warming influence of the glory of the Holy Ghost, and we may then no longer be from New York, and from Ohio, and Indiana, and Illinois, and Minnesota, and all the rest, but we may be just one large, childlike Presbyterian heart bowing before his throne asking him to put music of the great doxology in our hearts that we may preach it and discuss it all of the rest of our lives until the lone world shall catch it up and teach it until they reach the great white throne. I want to ask for a brief season of prayer. Will you sing just one verse of something that we know, and then we would like to have thirty or forty pointed little prayers that go right home to God. Don't wait for one another. I wish that Dr. Shaw would start us with a prayer.

Prayer by the REV. DR. JOHN BALCOM SHAW.
—O God, our Father, our Saviour, who doth breathe into human hearts the life of Jesus Christ, in these opening moments of this great convention we do pray for thy gracious and tender benediction. O God, let us feel thy presence so deeply and so keenly and so unmistakably that we will be fairly caught up into thy

glory this morning. We pray thee that we shall forget about the world and the temporal things of earth, and that we may be lost in unselfishness and in the glory of our God and thus be lifting up the cross of our God, and having its warmth and life passed into ours, and that we shall become inflamed with thy precious life, and with a passion for service, and back into the world we shall go to take this message and the knowledge of the Fatherhood of God, this testimony of the Saviour Jesus Christ to those who are not yet one of the Brotherhood of Christ. We do thank thee, O God, for this opening moment; how it has set us in tune with the blessed word, and has brought us into unison with the choirs of the redeemed this morning. We cannot keep it in our hearts; it breaks over our lips; we must give thee the doxology of our lives. God forgive us for all of the discord that we have brought into that doxology in the past, and by thy redeeming grace and transforming spirit give us the power to put all discord out of the chorus hereafter and be in unison with heaven and in tune with the very heart of the gospel, not only with our lips but in all of the testimony of our lives in this great ascending and advancing doxology that grows as our lives go forward unto the King eternal, invisible, the only wise God, and to him be honor and glory, forever and ever, Amen.

(Followed by sentence prayers.)

DR. BUSHNELL.—Now, dear brethren, our

hour is up and I feel that God has come pretty close to us, and I am afraid to stop this meeting at this time; but yet I know there are great interests lying before us, and that we will not soon forget our first meeting together. May we close this hour by repeating the Lord's Prayer in unison?

III

WHAT THE PRESBYTERIAN CHURCH STANDS FOR

BY WILLIAM HENRY ROBERTS, D.D., LL.D.

The churches of a nation are both causes and effects in relation to national development and welfare. As causes they operate to make the national life a distinctive life with marked characteristics. As effects they reveal in their own life features which are stamped upon them by the nation of which they are an integral part. The churches and the nation influence each other reciprocally and powerfully.

The church of Scotland, for example, has been a potent influence in the development of the Scotch nation, and the Scotch character has imparted much of its rugged strength and intellectual clearness to the church which has been the mother of many other Presbyterian churches. Further, the Protestant churches have been sources of life, power, and progress in a marked way to the nations in which they predominate, and these nations have made the churches themselves increasingly enterprising, earnest, and vigorous.

What is true of Scotland and other lands is true also of the United States of America. The American churches are different in certain respects from the Christian churches of other continents, just as the American nation is distinct from all other nations. The American nation is, in an emphatic sense, the outgrowth of the American churches, and the churches have been influenced greatly in their development by the nation. Both churches and nation, because they are American, are instinct with the democratic spirit, are full of a restless life which seeks through all outward forms the spiritual realities for which the forms stand, and are possessed in a marked way with world-wide ideas and hopes.

This fact is true even of American churches of the monarchical type in government. Such churches in this land are freer, nearer the Christian ideal, and possessed of a better and fuller life than their counterparts in other and older lands. By whatever denominational names known, the Christian churches of this land do differ from those of other countries. The word "American" describes not only our country, but also its churches in their nature, their history, their characteristics, and their present and future potentiality for good.

That they would thus differ, was apprehended by one, who, born in Scotland nearly two hundred years ago, became an American of the Americans, and lived to see the Declaration of

American Independence, which he signed, become a reality, both in state and church. It was John Witherspoon who invented the word "Americanism," to describe the spirit which he saw abroad in this land one hundred and fifty years ago, a spirit which pervades to-day our whole country, influences powerfully European churches as well as American, and has become a cry of alarm within the precincts of the Vatican. Americanism is a great reality.

This much in the way of introduction to the subject, "The Presbyterian Church—What it Stands For." The church, whose representatives we are, is not the church of Scotland, nor the Presbyterian Church in Ireland, but the Presbyterian Church in the United States of America. We are gathered as Christians, it is true, but in the foreordaining providence of God, we are American Christians of the Presbyterian type.

In the light, then, of American history, of American religious activity in the present, and of American hopes for the future, what does the Presbyterian Church in the United States of America stand for?

It is needful to bear in mind that the subject is discussed before a convention of American Presbyterian men gathered to consider what they can do for their church, their country, and their divine Lord.

Into any full treatment of the subject the limits of time forbid us to enter. Certain par-

ticulars are noted which have to do with the church and the nation, and which are vitally pertinent to present conditions, as well as historically interesting in relation to the past.

I. The Presbyterian Church has always stood on this continent for the government of the people, by the people, and for the people. It is historically the first of American federal republics. Its General Presbytery, organized in Philadelphia in 1706, antedated by three quarters of a century the Continental Congress. It represented, for that period of time, prior to American independence, more than any other American church, all the political ideas in which as a nation we profess to believe, which make us to differ from other nations, and which have made us and will keep us a nation.

Some of these principles are the equality of men before the law, absolute liberty of conscience, the right of the people to choose their own rulers, and make their own laws, and the federal system of political government as the best government for man. The beginnings of these and other ruling ideas were brought to this new land by those protestant Christians of Europe who were our ecclesiastical ancestors, and were early developed on our soil. To these transplanted ideas, the great principle of the absolute separation of the church from the state, a principle of purely American origin, was added, and was acknowledged officially by American Presbyterians in 1729.

These principles, first advocated in the sixteenth and seventeenth centuries, are still at work in the modern world, are still potent for the securing of the welfare of man, are still mighty to sweep away from the path of human progress barriers erected by caste and priesthood, are recognized now in all free lands as fundamental to man's true progress, both secular and religious, in this world of time, and on this continent for two hundred years their constant teacher, their loyal advocate, their steadfast supporter, amid varying conditions of good and evil, has been that oldest of American federal republics, the Presbyterian Church in the United States of America.

Our church has stood in our country for two centuries emphasizing the rights of the individual, and the rights and welfare of all the people. Not by political action as a church has it accomplished a great work in this respect. Far from it! Its instruments of work have been the example furnished by its own system of government, the teachings of its pulpits, and the character and lives of its members. For instance, in no spirit of boastfulness, but in a spirit of thankfulness to God do we point out that two of the last three Presidents, and the present President of the United States, came out of Presbyterian homes. And it is never to be forgotten that Abraham Lincoln was of the Presbyterian way of thinking. Our American Presbyterian Church has had a pervasive,

far reaching, persuasive, silent, but potential influence in securing individual right, and in determining the welfare of all the people in this Republic.

And the need of the present and the future in this land is Christian churches, which realize practically the value of the individual, which believe in all the people, and exist for all the people. May our church, with other like churches, maintain aggressively in the present and in the future in this line of progress the results which they have secured for the nation.

II. Next in order, and logically, in the discussion of our subject, it is noted that the Presbyterian Church stands for the recognition of the rights and duties of the laity in the church. The right of the people to determine the government and control the policy of the church as well as the state is a distinctive Presbyterian principle. As a principle it is one of the New Testament ideas which was given new life and power by the Protestant Reformation of the sixteenth century, and which has received largest recognition in English-speaking lands, especially in the United States.

As early as 1611 a Puritan Presbyterian church in Virginia was in the charge of its minister and four of its most religious men. The American Presbyterian Church, from its foundation in 1706, has been governed by representative bodies, in which ruling elders, as representatives of the people, are seated with min-

isters. This recognition of the rights and duties of the people in the church, springing out of the New Testament emphasis on the ministry of gifts, as distinct from the ministry of office, has been the source of much of the progress made by many American denominations.

At the beginning of our history as a nation only the churches of the Puritan and the Presbyterian families acknowledged this popular right and obligation, but since that day all the Protestant churches have incorporated the principle unto their administrative system in greater or less degree. But, whatever the difference between the denominations in this respect, the leadership in its acknowledgment and application belongs to the churches of the Puritan and Presbyterian type. And have they not been in the van of all religious progress in this land, perennial sources of movements for moral reform and spiritual regeneration? Have they not by their deliberate policies repeated in these later generations New Testament history, by the founding of societies for Christian work, including in their membership men, women, and children?

All these are facts of history and emphasize the need of further evolution along the same lines. The time has come when to maintain its character as an aggressive and progressive church, the Presbyterian Church in the United States of America must give further expression to the vital principle of the rights and duties

of the laity, by the fuller organization of its members, especially its men, as working forces for the moral and spiritual welfare of the world.

Some other churches of the Presbyterian family are in advance of our church in this respect. We must come even as they to the recognition of the logic of the situation. It is our boast that as a church we are a church of the New Testament model. The New Testament church emphasized the truth that the possession even of one talent by a disciple of Christ involved the use of that talent in the Lord's work, according to opportunity and under proper guidance. Are we a New Testament church? Then will we be true to our character as a church by making this our watchword for ministers and people, for men, women, and children, 'Work for all, and all at work'?

III. A third thing for which the Presbyterian Church stands is the spirituality of the church. It has always been the clear and definite teaching of the American Presbyterian Church that not only is the church a spiritual body, but also that its purposes and objects are purely spiritual. This principle as to the church as an organization finds its source in that word of Christ which declares that his kingdom is not of this world. It has as its basis in the individual life, however, the divine invitation, "Son, give me thine heart." It is out of the heart that the issues of life proceed. If the heart be surrendered to God, and be as a result the dwelling

place of the Holy Spirit, then the affections will be set upon the things which are above, and then true spirituality will make itself evident in all speech and conduct.

Further, it is this heart surrendered to Christ which is the object of all Christian effort, and it is the union of Christ-filled hearts, which from the human side not only produces Christian churches, but also determines their nature and purposes. First of these purposes stands the salvation of souls. A spiritual church cannot but seek to save the lost, for the saved sinners who compose it know both the need and the value of salvation. Second of these purposes stands the effort after righteousness in all conduct. A spiritual church cannot but hunger after righteousness, for its members will seek always for themselves and for others, increase in that holiness which our Saviour commends and commands. Salvation is from sin to righteousness, righteousness first in the individual, and then through the individual in society.

This is not the way of the worldly man in the work of securing human welfare. He prefers to begin on the outside, to deal solely with things external. The heart is to him a thing indifferent. His methods are chiefly those of legislation, and his weapons those of compulsion. Spirituality as a quality of mind and heart he knows nothing about. He understands dollars and laws and the use of force, but not souls.

How different the Christian and the Christian churches! They know the value of souls, the purposes of Christ, the reality of things spiritual, the power of persuasion backed by the Holy Ghost. And for all that the word spirituality stands for, that the Presbyterian Church stands for. It stands for the men who use the things of earth as stepping stones to higher and heavenly things. It stands for the church as the witness to Christ, to his truth, to his salvation, and to the hopes which center in him for a redeemed humanity and a transformed world. And the instruments for the work to be accomplished are not legislation and force, but the powers of Christian teaching and persuasion, sustained and guided by the Holy Spirit. The Presbyterian Church believes that the church should keep to its own sphere of labor, should seek to bring men to follow Christ, because they believe in and love him, and then the law of God, the Ten Commandments included, written upon the tablets of the human heart, will inevitably result in righteousness both for the individual and the nation.

IV. This Presbyterian Church stands also for the unity of the church. When it was organized in 1706 it stood for the undivided Presbyterian forces of the American colonies. It has also been always true to the grand definition of the Church Universal contained in the Westminster Confession, and as a result has always acknowledged as brethren all who believe in,

love, and serve Jesus Christ. Divisions there have been in the church, but they sooner or later have been, or will be, healed. The spirit of our church is the spirit of unity, and to-day this spirit is widely disseminated in our land. This is the age not of division, but of unity. Presbyterians respond largely to the attractive influences which are abroad, and which tend to the general acknowledgment of Christian brotherhood, and to coöperation in all Christian work. The church, for instance, initiated the organized movement which resulted in the world-wide Presbyterian alliance. It also responded promptly and by overwhelming majorities to the proposal for the reunion recently consummated with the Cumberland Presbyterian Church.

The movement for the federation of the Protestant churches of this continent was likewise begun by our denomination. And whatever may be true of American Protestant churches generally, the Presbyterian Church in the United States of America does stand for the conviction that the 2,200,000 communicants in the nine Presbyterian and Reformed churches in this country should unite in one church, not for pride of numbers, but for the added power which union ever brings. The churches are one in faith and church order. They stand for the same great moral and spiritual ideas. God hasten the day when they shall stand shoulder to shoulder in the Lord's work, for in union

there is not only strength, but also divine power and the divine blessing.

V. Another feature of the life of the Presbyterian Church is its evangelistic and missionary activity. From its first establishment on American soil it has been eager and earnest in seeking the salvation of souls. The first presbytery, at its first fully recorded meeting in 1707, took steps to send missionaries to what were regarded as the spiritually destitute places of the country. And from that day to this our church has been in the van in all evangelistic and missionary work. The home missions of the church are to-day located in every state and territory of our own land, and its foreign missions are found in fifteen different countries. As President Benjamin Harrison said: "Though it has made no boast or shout, the Presbyterian Church has yet been an aggressive church; it has been a missionary church from the beginning."

Would we have yet greater success as a church, would we make the future bright with the triumphs of the gospel, would we be true to our past and to our character, there must yet be more zealous cultivation of the evangelistic and missionary spirit both among our ministers and members. Especially must earnest work be done in our own land, in connection with the religious condition of our adult male population. There are to-day in the United States 12,000,000 of adult males, nearly two thirds of

the whole number, who are not in direct connection with any church bearing the name of Christian, either Protestant or Catholic. The masses of unconverted men in our cities, in country districts, at the polls, are walls against which moral reforms and religious forces beat often in vain. By its history, by its character, our church is a church for men as well as for women, and it must give itself to systematic effort for the evangelization of men, would it in any degree meet responsibility, and make sure the moral future of the nation, and of the individuals which compose it. America, as has been well said, is another name for opportunity, and that opportunity means for the Presbyterian Church, persistent earnest, all-embracing evangelism, the preaching and teaching of the "whosoever will" gospel to every creature.

VI. The Presbyterian Church has been also noted in every generation for its fidelity to its convictions as to truth. It has magnified the word of God above all other sources and forms of truth, and as the only infallible rule of faith and conduct. It has persistently acknowledged the divine Christ as the only Saviour of sinners, and resolutely maintained his unique authority as the only Lord of the conscience. In thus doing, it has honored God and respected man.

It is true that its fidelity to truth has been one cause of complaint against it by some persons. The fact is that our church has been and

is, at once the narrowest and the broadest of the Christian denominations. It is narrow, but only as the word of God is narrow. It insists, and rightly so, that there is a broad way which leads to ruin, and a narrow way which leads to life eternal. It is unqualified in its declaration that for adults, faith in the Lord Jesus Christ is the irrevocable condition of salvation, and that apart from Christ, men are without hope. It is narrow in its declarations of Scripture truth as some weak men count narrowness, because truth is always intolerant of falsehood. It is narrow, in short, because it has been and is, honest, and intelligent, and obedient to God in Christ.

But it is also broad, broad in its sympathies, broad in its views of the possibilities of salvation for a lost world; broad in its insistence that the will of that God, who is at once a Sovereign and a Father, is the controlling factor in the destiny of man; broad in including within the certainties of salvation all infants dying in infancy; broad in its offer of salvation through the gospel to every creature; broad in its recognition of all Christians as brethren in Christ and of all men as possible sharers in the joys and glories of the life everlasting.

Narrow is our church because it is true to the law of God, and broad because it is in full sympathy with the love of God.

This narrowness and this breadth have characterized our church in all its past history.

Emphasizing both the law and the love of God, both his justice and his mercy, both his absolute sovereignty and his matchless grace in Jesus Christ, it has been increasingly a power for the moral welfare of this nation, for the salvation of souls, and for the inbringing of Christ's kingdom in this land; yea, throughout the world.

Sound views of truth are vital to a true national life, and the moral and religious tone of this nation has been and is dependent upon correct conceptions of what the Scriptures teach concerning God, and what duty God requires of man. And not the least of the things characteristic of our church has been its defense and dissemination of the truth of God as the supreme standard of human conduct and the vitalizing power of the republic. This nation owes an incalculable debt to the Presbyterian and some other churches, for the tenacity and vigor with which they have maintained the fundamentals of the Christian system of truth. May this fidelity to truth characterize ever this church of ours from generation to generation.

There are other things than those thus indicated for which the Presbyterian Church stands, such, for instance, as its relation to law and order; to popular education; to philanthropy; to general Christian doctrine; to moral reform; and to man's freedom of access to God in worship. Into these we cannot enter. Sufficient is it to emphasize to this contention the six points named as of vital and present inter-

est. They are concisely these. The Presbyterian Church in the United States of America stands for, among other things:

1. Loyalty to the priceless American heritage of individual liberty and popular government.

2. The right and duty of every Christian to be a worker for Christ.

3. The spiritual character, and purposes of the church, as Christ's agent for the salvation of men and the regeneration of the world.

4. The unity of the church, emphasizing the need that Christians should strive not against one another, but with one another, for the doing of Christ's work in the world.

5. That a living church must evidence its life by its evangelistic and missionary work.

6. That the supreme duty of the church is loyalty to Jesus Christ, and to the Holy Scriptures as the law of Christ for both faith and conduct.

May all these things abound increasingly in our midst as a church. May they permeate with increasing power all Christian churches. May they lead to thought, speech, and conduct, here and elsewhere which shall redound to the glory of Christ and the welfare of man.

Ah! when I think of the church and the nation, of the church and the world, of the world and its sin and degradation, of the church in its comparatively dormant condition—above all, when I think of the church and its men, and of the possibilities stored up in the men of this

land and of other lands in connection with the temporal and spiritual welfare of mankind, I think of the old legend of the death-struck city.

“A great Eastern city it was, besieged by fierce enemies, and about to send forth its warriors to sweep away, as with a whirlwind rush, the hosts of the invader. From the camp of the enemy, however, there issued a magician, who, by the waving of his wand, conjoined with the sorcerer’s arts, turned citizen and warrior alike—all the inhabitants of the town—into stone. Everything in which there was life became as if dead. Mailed knights, about to mount their steeds, full clad for battle, stood motionless, with hands upon the pommel of the saddle. The infantry drawn up in serried ranks, were like so many marble statues. The gathering throngs of men, women, and children stood as if they were groups carved in stone. All were silent, motionless, and powerless—the prey of the enemy.

“Suddenly along the lifeless street, darted a youth with radiant countenance, bearing aloft a golden trumpet. He stood in the midst of the motionless throngs, citizens, and warriors. He lifted the trumpet to his lips, and one long clear, ringing blast sounded out upon the air. Mightier than the arts of the sorcerer, the peal of that trumpet of gold! At the sound, life leapt once more in the cold veins of death. The knights sprang to the saddle. The

long line of infantry moved out through the city gates. Amid the ringing cheers of the populace, the warriors of the city swept upon the invader to his utter overthrow and flight.”

This legend pictures, in part, the conditions prevalent at this time in the church of Christ. The icy coldness of spiritual inactivity is apparent in many of her members. Men who should be good soldiers of Jesus Christ stand like marble statues, struck into utter deadness. There they are, inert, motionless, powerless, the prey and the laughter of the hosts of evil. Oh, for the long, clear call to service, sounded forth upon the gospel's trumpet of gold, rousing to life, to activity, and to conflict, the millions of inactive Christian men! God of our fathers, and our God, grant us in this convention thy Spirit of power, and do thou marshal and lead thine hosts to victory, and crown in this land and in the world, thy Christ as Lord of all!

IV

THE BOY AND THE CHURCH

BY PATTERSON DUBOIS

The subject which I am asked to bring before the men of the church is one both of much complexity and of capital importance. Its constructive treatment demands criticism and calls for a willingness to face facts. It points to a partial relinquishment of traditional ideas and methods, and a correspondingly partial reconstruction of our organizations for religious education.

There is one respect, at least, in which the church and the Head of the church seem always to have been more or less at variance. Jesus, in the presence of men, appears never to have lost his educational consciousness; the church, especially our modern Protestant Church, seems never to have fully gained such a consciousness.

Whatever we may say about the adult, it is certain that the church has never made adequate effort to understand or to provide for the child or the youth. Its point of view is that of the adult. It has neither provided for the

child's or youth's natural environment and employment, nor for his being let properly alone and protected in his critical time of self-wrestling. The immediate blame rests chiefly on the home, it is true, but the church is a potent influence over the home in such matters. Too often the church, in a proper zeal, but mistaken judgment, minimizes the home duty by drawing the youngsters too constantly from it, to gather in "meetings." The church has a duty to the boy in his own home.

Strictly speaking, there is no such thing as the boy. The child is not a miniature man; the adolescent youth is a very different creature from either child or man.

I am rather fond of quoting that far-sighted statement of Michelet's, "No consecrated absurdity would have stood its ground if the man had not silenced the objection of the child." Let us add also the youth. And I am sorry to say that the church, as well as the home, has been only too great a factor in this repression.

This "objection of the child" is often but a semi-conscious assertion of the rights of personal development; that of the adolescent youth is much more concretely and acutely felt. Truly, "the birth of a child is the imprisonment of a soul." Standing, as I long have, for the protection and emancipation of the young child, I nevertheless believe that adolescence is the most complicated, and a not less educationally critical, period of life.

How deeply has the church realized its responsibility under such conditions? The record, notwithstanding our progress, is too much one of misfits and maladjustments—alike grotesque and serious.

Except in rare individual cases, the adult point of view has ruled from pulpit to primary room. Little children whose right it is to receive impressions chiefly atmospherically are put to Book abreast with their elders and dazed with a far-fetched "symbolism" or with abstractions altogether foreign to childhood experience. We wonder why the adolescent boy and girl have fled the school, not realizing that we ought rather to wonder if it were otherwise. As Dr. McKinley has beautifully shown, the parable of the Prodigal Son is but the natural allegory of adolescence. It is the maladjustment that the youth flees; he is escaping from the cling of the withering leaf of childhood in search of a place for the pressing bud of the new boy. During the eight or ten years from the age of thirteen onward, he must be both met and let alone. Here is your problem.

Again, in the young people's societies we are making premature "leaders" of children and youth, and prematurely pressing the reticent age to declare itself. We are taking out of the school functions which rightly belong to it. We are "training" our teachers to a knowledge of the child and yet, in effect, prescribing that "silencing the objection of the child" in our

curricula, our unnatural groupings, our bookishness, our lack of manual and physical methods, our shyness of topical breadth, our ingeniously absurd acrostics and initial letters, our biblical limitations, our catechism memorizing, alas! our very hymns and prayers. In practice we thus train the teachers away from their required theory.

Now as to the church's adult point of view. Let me give right here a concrete evidence of it. Admitting exceptions you will see that the child is, by our usual practice, a nobody.

You pastors and clerks of session or other elders tell me, When you receive parents into your churches by certificate, how often do you find the names of their baptized children recorded as the blank directs on the back of the certificate? Tell me again, Ought not their names to be on the face of it? How are you officially to know that you have new baptized children in your oversight? What were they baptized for? The infant baptisms are annually reported to presbytery. Do you know the number of such children that you dismiss? Does the Assembly ask you to report the total baptized children, as it does the communicants? No. Infants are virtually baptized into official oblivion. Is not our practice in effect a denial of our doctrine? But these are only children to a church dominated by the adult point of view.

We are fond of repeating the apostle's ad-

vice to bring up our children in "the nurture and admonition of the Lord." But how much study have we given to what constitutes nurture? Are we not too prone to assume that our adult formulas and experiences are nourishing to the child soul simply because they are so to the adult? How fairly has the church studied the spiritual hygiene? To say that the Spirit will do the work is to insult Him who has given us powers and tools to work with. It is to throw back into his face his gift of our powers. It is indolent and irreverent.

Enough has been said to show that the church has hardly made a breach in the wall which screens the natures of childhood and youth from common or careless sight. The inference is that it has been derelict and stands accountable.

True we have made strides in the right direction. We have able writers not only on early childhood, but on adolescence, and especially on the growing boy. It is this last phase of young life to which I particularly refer in this paper—limits forbidding anything further. Just in brief, and for suggestion let us summarize a few leading characteristics of this turbulent and topsy-turvy era of adolescence.

Authorities differ in their sub-division of adolescent periods and their concomitant characteristics, and most boys differ at some points with the authorities. Dr. Samuel B. Haslett makes this good general statement: "Adolescence is in a real sense a new birth . . . The in-

dividual is born at this time into possession of new bodily powers and functions, new lines of activity for his increased muscular force, new social spheres and increasing demands upon his social capabilities, new emotional experiences that widen his life and add to its import; new thoughts, ideals, ambitions, and tendencies that enrich life."

And Dr. Forbush, concerning the emergence from childhood: "The last nascencies of the instincts, the completion of the habits, the psychological crisis, the infancy of the will, the birth of the social nature, the disparity between the passions and the appetites, and the judgment and self-control, and the fact that for normal and abnormal boys alike, this is the close of the plastic age, make this the most critical period of life and one which should converge upon itself the wisest and strongest social and moral influences."

These are conditions which the church must meet. Now a little more in particular: Authorities divide adolescence variously, but usually into three periods covering ten or twelve years from the age of twelve up. Some draw lines at twelve, sixteen, eighteen, twenty-four; others at twelve, fifteen, twenty, twenty-four. Some label these as times of ferment, crisis, reconstruction; others, as nascent, middle, advanced; still others, as physical, neutral, social or vocational; others again, as time when youth seeks freedom, learns the unity and meaning of

life, comes to reconstruction and social adjustment. There is a general agreement that the middle period (about sixteen) is the critical and focal psychological point. The instinct and motor level is supplanted by higher levels of power. There is quick depression and quick rising. Dr. Forbush calls twelve and sixteen the points for personal work, "the former for acquaintance and association, the latter for restlessness and doubt." The reconstruction period of sixteen to eighteen will need the friendship formed at twelve, and a true manly friendship is all important.

At the beginning of adolescence the sexes separate. The club forms. Physical energy waxes. Then comes an era of discussion, enlarged views, confutation, and a feeling for independence. A little later, emotions reach toward their height of storm and stress. Absorption and reception give way to construction. Self-estrangement from childhood naturally resulted in strange performances. Now, like Paul, the middle youth is hunting himself in the seclusion of the wilderness. He is getting ready for membership in society. He is full of schemes, disappointments, failures, conquests. He is glimpsing the meaning of life. He is acquiring orientation. A few years of this turbulent groping and the prodigal feels the homing instinct, becoming more stable and seeing more clearly ahead. Maturity takes on its foreshade

now. The sexes renew an interest in each other.

It is unnecessary, as indeed it is impossible, here to do more than thus barely indicate these complex conditions as a reason why the church, in its Sunday schools and young people's societies, is wondering at its inefficiency. The church in its formulations and disciplines and expectations has made little or no account of the very important matter of personal and temperamental, to say nothing of developmental, differences either of which alone accounts for much that has seemed unaccountable.

Letting go of the boy and the youth, for the moment, let us ask what we are here for. The pastor of a very large and remarkably energetic church said to me not long ago that we have a great many organizations within our church and yet we do not get what we want. Most of us know how true this is. Most of us will agree that novelty is an element of success and that old forms of associations die to give rise to new forms. And yet beyond question the average individual church is over-organized. The question is, Do we now want another organization? The answer lies in the answer to another question: Is there any serious describable weakness in the church which a new organization might help to overcome with more hope of success than can be done in any other way?

Let us see. What is the greatest drawback to the progress of Christianity? Is it the sa-

loon, the trust? Is it Buddhism, Confucianism, Mohammedanism, Cannibalism? Is it alcohol, or the cigarette? No; it is primarily none of these things. It is your personal life and mine. More specifically, it is your morals and mine.

The church has put too small an estimate on morals—which is simply the relation of man to man as members of a divinely ordered society. We have been satisfied to talk too much about “spirituality” without knowing exactly what we meant by this. (I am not discussing the atonement or what is often called “the plan of salvation.” That is another subject.) We do know that Jesus explicitly told a rich young man, “If thou wouldst enter into life, keep the commandments.” The one unobserved duty of that man was that of social equity or justice, which practically included all of the last six commandments. He could not enter into life neglecting his social morality. The rendering unto Cæsar of that which is Cæsar’s is an essential element of the rendering unto God of that which is God’s.

Again, see how the epistles teem with moral injunctions as though the writers were not afraid that somebody might, by laying great stress on morals, become guilty of “mere morality”—of which the church has made a bogey and has been so unduly afraid.

Now, is it not time for us to make a visible organized effort in the interest of a finer moral discrimination and of a truer moral courage?

Men are more closely affiliated with the business of the world and hence more liable to its subtle temptations than women. The line between the church and the world, between religious and secular, becomes more and more shadowy as all dividing lines do in a healthy social evolution. When a man is no longer able to separate his business from his religion he will be attaining to the sort of Christianity which Christ was recommending to the young man who had great possessions.

There are many men's societies in our church quite rightly with different aims and methods. But my contention is that another organization in the church at large is only justified by a dominating fundamental idea which most appropriately men should carry with them from the church into the strenuous inter-activity of the world's business. This dominating idea I would phase as the Social Conscience. By this I mean that the ultimate practical purpose of the organization as distinct from what is known as the rule of "service," is to whet the conscience to a keener and more constant conception of the moral relation of man to man by reason of his membership in a social world. It stands for the moral function of religion—Christianity being the only religion demanding true morality.

It makes little difference whether the individual organization throws its emphasis upon mere sociability or upon civics, or upon instructional

courses, or Bible or mission study,—the ethical idea should always give the occasion its flavor. This does not mean that every paper that is read or conversation that is held or lecture that is heard should discuss ethics as such. It is rather that the organization should influence the world Christward by a directer, more inwoven practical touch, than is possible to pulpit, Bible class, or prayer-meeting. This does not mean street preaching or even the personal effort to bring some one to church, but rather by moral fruitage, to make the world see the Christ and admit that the church is worth belonging to.

We hear a great deal said now-a-days about personal work in bringing others to Christ. The sort of moral blindness and moral timidity that we see in the lives of most Christians may well make one wonder why the non-church-going should respond readily to such personal appeals. Do we not owe a "personal work" to our fellow Christians in the matter of the mending of their morals? And if so, can we not by organization help ourselves to mend our own? Is not this really the surest way to make the world covet a church membership?

When William Penn organized the colony of Pennsylvania he called it a "holy experiment." Religion, with him, was a matter resulting in political and social morality. If we were saturated with this moving idea of the Social Conscience to the extent of being controlled by it, would not our civilization take on

a very different aspect? We should be more concerned to think any proposition through to its moral result just as the business man tries to think a proposition through to the financial result. We are generally too undiscerning or too cowardly to look far ahead for moral outcomes.

While I believe that a men's organization should exist for a specific purpose, apart from attendance upon church services, prayer meetings or Sunday schools, it is very important for all such societies to meet for the study of Christianity, historical or practical, as Bible or mission classes, on Sunday, and in connection with the school as such. And this brings me back to take up our adolescent youth, who I believe may be saved to the school and to the church through the men's Brotherhood meeting as a Bible class, as I shall show a little later.

Although it is most usual, as I have said, to divide adolescence into three periods of development, I want for purposes of discussion here to draw a line through it about the middle or end of the eighteenth year. At this age, childhood and early youth are shaken off and any school continuance of the same general curriculum, discipline, or other methodic treatment of the youth, is likely to produce a revolt. Moreover, at this age he is straining to sight his manhood. He is orienting himself manward. He prefers to associate with fellows a little older rather than younger than himself. Though I do not speak from actual experiment,

I cannot but believe as the result of much investigation and discussion with experts, that the youth in this later adolescent stage would frequently accept the compliment of admission to a men's Brotherhood Sunday class even though under certain limitations of membership.

Full-grown men ought to be glad to have this sub-manhood with them. It would be good for them to keep touch with the later "teens" and to treat them with equal respect. The advantages to the young fellows would be that they would come into the freedom and latitude of men's thought yet under a certain controlling guidance of maturity. They would also escape the felt ignominy of being in a little group, perhaps under a lady teacher, precisely as they were in childhood or earlier youth when they were undifferentiated from other classes of girls and lesser boys around them. And again the reticent, striving, secretive, but not irreligious, adolescent could be at once more secluded and more stimulated toward that social conscience which ought now to assume the form of a definite will control. The boy's expansion would be recognized, his maturity visible as a goal, and present conceit unoffensively dampened.

Some boys of seventeen or eighteen and upward would hesitate to go in with men in their early or even later maturity. But there would be no better educational exercise for the men than to take the boys into their Sunday sittings,

treat them not patronizingly nor as overseers, but as companions, without cognizance of age limitations. Boys of this period like to associate with those who are slightly superior—it makes them superior. But they must not be forced into conspicuous positions or made to declare themselves unduly.

This means the reorganization of the male Sunday school from the age of seventeen or eighteen upward. All small classes of youths of this period should be cleared from the floor and associated with the men of the Brotherhood. The moral idea of the Brotherhood, already pointed out, will help to give fixity and trend to the moral and spiritual unrest of the ambitious adolescent youth by suggestion and in direction. This is that partial reorganization of Sunday school of which I spoke. It is offered as a general proposition, with full knowledge of its limitations.

So much for the big boy. As to the little one, the church must stir itself to take on a true educational consciousness, after the manner of the Master, meet the issues fairly, give tradition the go-by, get away from the stultifying adult point of view, sacrifice vested interests where necessary, and nurture the hungry boy with a healthy atmosphere and assimilable food. Small natural groups are in order here. In short, we must command boy nature at any age by obeying boy nature at that age.

A closing word. A Christian Brotherhood

must be brotherly to all men. It must be a "chosen people" for the world's salvation as well as for its own. I reiterate that the Brotherhood should influence the world by a directer and more intimate practical touch than that of the pulpit, prayer-meeting, or Sunday school. Any one who has sat in convention with philanthropic and charity organizations must have noted how keenly they probe their problems, as compared with the average church-worker—just as devoted, in one sense, to the same humane interests. With this modern probing spirit the men of the church ought to organize to carry a "new conscience and a new set of virtues" into the mart of the world's business and carry the boys with them.

Let us dine; let us be sociable; let us lecture and be lectured to; let us be athletic; let us study missions, the Bible, church history, ethics, literature, accountancy, civics; let us promote the Sunday and week-day services; but let us stand for a more discerning, a more valorous morality, a more constant public spirit, a more efficient Social Conscience.

What might not the men of the church thus accomplish in ushering in the reign of justice, in purifying and dignifying politics, in extirpating fireside gambling, in cleansing the tongue, in raising the moral standards of business, in advancing law and order and good citizenship, in suppressing vice, in exemplifying a true patriotism in uplifting the ex-prisoner, in protect-

ing child life, and the juvenile court, in exposing the industrial conspiracy against children and influencing legislation for this our own most valuable "asset of the nation"!

Finally, let us draw the boys to look our way, by seeing from their point of view and by first looking their way. This was our Lord's way. Let us live for the rising world.

V

THE CHURCH AND THE MAN

BY CHARLES S. HOLT

When a layman undertakes to discuss two of the largest things in the world under any limitation as to time, it is quite certain that the result will be both incomplete and one-sided, so that more must be supplied than can possibly be expressed, if any good is to come of it all.

Nor is there room here for detailed discussion of methods or for incident and illustration. It must be plain thoughts, plainly expressed; and the value of the address, if it turns out to have any, will be found I am sure in your thinking afterward of all the good things that the speaker failed to say.

Our subject naturally falls into two broad lines of inquiry, either of them too large for treatment here. Since we must pass over one of them let it be the first and more obvious, viz:

Why does the church need men? It is a question often asked, and perhaps increasingly in these later years. Let me barely enumerate some of the answers.

Primarily, of course, the church needs men because they have souls for which Christ died. But from the standpoint of church life, men mean numbers,—more people to do things,—a consideration of no small importance. They also mean virility, and a better balancing of church forces; and this not in disparagement but in supplement of the splendid work of the women. They also mean leadership and moral support in the community; business method, enterprise and sagacity; money, which is more and more coming to be seen as a useful servant of God, though a bad master of men; and many lines of service which are possible only to men.

Think what it would be if—let me rather say what it will be when—the delegates to this convention go home and throw themselves heart and soul into the work of their respective churches! And when one remembers that this is a representative body, the imagination is staggered at the thought of all those who are here represented doing the same thing.

But we must hasten to consider a little more fully the other branch of the subject, Why do men need the church? Or, in a more fruitful form of statement, how shall we make them see that they need it?

The appeal of the church to the men of this generation is no longer that of authority. Even in other countries and other communions where it is supposed to be strongest, this grip is visibly weakening; and in Protestant America the

church must justify itself to men as any other enterprise would do, if it is to expect their coöperation and support.

The justification is not found in ecclesiastical politics or in theological debate. Conservative or liberal, right or wrong, regret or rejoice in it as we may, this whole class of motives has largely lost its appeal.

Nor can the church successfully compete with rival influences along the lines of mere pleasure and self gratification. The gospel of a good time has been quite sufficiently tried and with results that are far from satisfactory. This is one of the points where there is great room for misunderstanding which I have no time to clear away. I am not preaching asceticism. A good time is one of the "things that accompany salvation;" but unless there is a definite spiritual purpose behind the good time, we shall be distanced before the race is fairly begun. There can be no more disastrous folly than to suppose that the church can defeat its competitors merely with their own weapons.

Affirmatively, men need the church:

Because it is a place of Salvation. The gospel message to a lost world was peculiarly entrusted to the church, and it is one of the glories of our Presbyterianism that always (as we have heard from an earlier speaker), and especially of late years it has recognized and responded to the evangelistic motive. But I must

not start on this theme or I shall never get away from it to anything else.

Many men after they reach this stage seem to want nothing more of the church. But after the soul is saved (aside from the normal functions of instruction and growth) many men need the church as a place of Refuge. I am not concerned at this point with the tramp and the outcast, but I have in mind the relation of the church to the problem of the hall bedroom, the cheap theater, the dance hall, the saloon and the gambling den; to the temptations that grow out of loneliness and monotony and the drudgery of petty interests; to the lowering of ideals and the loosening grip of spiritual things. Those of us whose church work lies in the boarding house sections of our great cities know best, but all of us in city and town and country alike need to know better, the momentous importance of this work and the singular fitness of the church to perform it. There are men here today who owe their rescue from moral shipwreck to the shelter they have found in the church of the Living God.

It also appeals to men as a place of Fellowship. In Christian life and service more than elsewhere it is not good for man to be alone. Our Lord made no mistake when he sent out his great deputations by two and two, and in every succeeding age the world has witnessed the power of Christian companionship,—negatively as an off-set to the colossal dangers of

companionship that is not Christian, and positively as empowering two for acts of service which neither perhaps would undertake alone.

What inspiration lies in the thought of the apostolic partnerships, and those of the Crusaders and the Reformation heroes! It is tonic and steadying to find ourselves associated with a body of men of like passions with ourselves, but all pursuing the same high ends and prompted by loyalty to the same Master.

The man who seeks the higher life without such fellowship is as tragically absurd as a soldier in the enemy's country campaigning all alone, and reporting occasionally to the general government, but never to his comrades or to his regimental or company commander.

Beyond all this, the church is a place of Service. It is probable that we have laid, I will not say too great, but too exclusive, emphasis upon the invitation, "Come thou with us and we will do thee good." The most significant fact in the moral world to-day is the growth of the spirit of service. More and more men, and for more and more of their time, are aspiring to achieve something beyond their own gratification or even a passport to heaven. The motto, "Saved to serve," is no longer, if it ever was, the exclusive possession of any body of Christians.

We are talking to men as they are: well meaning, often unstable, occasionally in earnest for the higher things, then swept away by the tu-

multuous pressure of the lower, more or less selfish, possibly prejudiced, perhaps unreasonable, but generally sincere, and in their best moods eager to be and do something worth while—in short, ourselves: all of us church members, nearly all more or less interested in the work of the church, none of us what we feel we ought to be in our relations with it.

How shall we persuade first ourselves and then others who are a little farther outside, that the church is a worthy place for the investment of our life and influence in the service of humanity, where we may give our best and uttermost without stint and without fear of waste?

For one thing, it ought to appeal to business men that as a mere matter of economy in operation, the church is the greatest of labor savers. How wasteful and short-sighted it is for one who is anxious to help his fellow-men to set about it alone, or to organize new machinery when the church is ready to his hand, with the general and preliminary work largely done, and adaptable with infinite flexibility to new needs and new methods, for any purpose that is worthy to be undertaken in the name of Christ!

Then, the church appeals to men's sense of the heroic. The thought is familiar as applied to individual Christian heroes; the names of Livingstone and Patteson and Zinzendorf and Huss have been the inspiration of multitudes of knightly deeds for Christ's sake.

Rightly considered, no less epic and impres-

sive is the corporate life of the church, from the day when those few first disciples stood between it and failure. Think of it as an enterprise that must create the demand it seeks to supply; a witness for higher things in the overwhelming rush and turmoil of the lower; a gallant fight against tremendous odds; the little flock to which it is the Father's good pleasure to give the kingdom. Who that loves a brave battle and a fair field can stand unmoved by the way-side, as the sacramental host marches out to its campaign in the enemy's country?

Again, the church offers men unequalled opportunities to deal with large issues in a large way. It is a popular notion that the church is narrow in itself and in its influence upon its followers, but except as the charge may be justified by our unfaithfulness it rests upon insincerity or ignorance. On the contrary, no agency of the human spirit has such splendor of breadth, and variety, and adaptation to every taste and capacity. Nowhere else as here can one man serve humanity through architecture, another through music, or philosophy, or love for children, or civic zeal, or sympathy for the unfortunate. No other institution so lays under tribute all the powers and affections of the whole man.

It is said that one of the Rothschilds in his advancing years was urged to lay down the burdens of business in order to enjoy life. His reply was, "If any man will tell me where to

find greater enjoyment than in making money on a large scale, I should be glad to know it." In the name of Christ and his church I would accept this challenge.

As a mere matter of bigness, the church counts her financial operations in millions; and we handle our money twice, first taking it in and then paying it out.

If one is ambitious to grapple with great problems, I point him to the church as she is called upon to deal with intemperance, immigration, Mormonism, the labor question, or the evangelization of the world.

Perhaps the church has been at fault in not making larger demands upon her men. It may be that those who are accustomed to deal on a broad scale would respond more readily to such calls than to the policy of dribblets and hand-to-mouth, which we have too often pursued.

Aside from material and social problems, the church deals largely and not in fragments with spiritual forces. Its field is the whole of human life, its material not only the body and mind, but the marvelously complex and delicate soul of man; it touches this life and the life to come; its sweep takes in the universe, as one has said, from the center of gravity to the throne of God.

And because the church enables us to "see life steadily and see it whole," it is a place for the correction of false estimates and the setting of things in their right proportion. It

is still true as of old that we are envious of the prosperity of the wicked until we go into the sanctuary of God. Many a man has learned in the church as nowhere else the saving lesson of how to put first things first.

I venture to believe that the church is to be, more than it ever yet has been, the instrument for the adjustment of antagonisms. We are grateful for what is already done and doing for the removal of religious differences. Our Presbyterian name covers to-day those who lately were separated by a divisive label; and before another convention, even the Presbyterian name may not be broad enough for our Canadian brethren.

It seems probable, too, that in the church will be found the true adjustment of most if not all social and economic questions. The church has often been charged with petty and selfish individualism and with neglect of the social organism. On the other hand, I heard a great preacher say the other day that the chief peril of modern civilization is the suppressed and undiscovered individual. There is no time here to justify my confident belief that these, like other opposites, can best be reconciled, and I am inclined to believe can only be reconciled through the mediation of a church which grasps the largeness of its mission and understands the almighty power of its Leader. An effective beginning has already been made with the labor question and much more is to follow.

I must allude also in passing to the church as a place for the connection and correlation of things that are too often disjoined. It furnishes the only religious sanction to ethics and philanthropy and civic loyalty; and why any one should desire to work in any of these lines without the help of Christ and his church passes my comprehension. What is possibly even more important, the church is the place where religion may be, yes, must be, infused and saturated with the ethical and philanthropic spirit, the ideals and the practice of righteousness.

Again, the church offers to men a sound working philosophy of life. I say a working philosophy; for perhaps we may never arrive at a scholastic interpretation of the universe that will be final and satisfactory. At least we have not yet reached it. Within my own lifetime certain well-defined phases of rationalism, materialism and agnosticism have "had their day and ceased to be"; not in the sense that they have been abandoned by most of those who have once adopted them, but that new thinkers are taking up something else. Some of us wonder whether we are now entering upon a period of philosophic pantheism.

But few of us are philosophers, and very few of life's great problems are to be settled by scientific formulæ. A tried and sufficient theory of practical living, that imparts courage in difficulty, sweetens trial and disappointment, rebukes selfishness, stimulates to righteousness,

gives assurance of hope, and inspires and enables a man to go out and do his best,—where can we find it as in the church of Jesus Christ?

We owe to our distinguished friend, Ralph Connor, a complete and epigrammatic statement of the proposition, in his account of a Free-thinkers' Club, demoralized and put to flight by a young home missionary, whose formula was this: "He let them doubt, but insisted on their having something positive to live by."

Once more, the church, as no other institution, links the present with the past and the future. The impressive sense of historical continuity which has been considered the special possession of the Roman Catholic Church, belongs to us Protestants, it seems to me, in a truer, because a more spiritual, sense. It stirs the imagination to realize how every man who enters into covenant with the church is caught up in the sweep and momentum of all the Christian centuries, and becomes a partaker of the fellowship of the apostles and prophets, the martyrs and confessors, a member of the Communion of Saints, and has his name appended to that majestic roll of heroes of the faith, in the category of those for whom God has provided some better thing, that they without us should not be made perfect.

If the church takes hold upon the past, it also reaches forward,—yes, beyond the process of the suns. It is one of the things that cannot be shaken, that has remained and ever will re-

main, until we come into the better country where there are no churches because it is all one church, and no temple, because the Lord God Almighty and the Lamb are the temple of it.

Contrast the church with all other organizations, however noble and serviceable; with civic federations and charity organizations and settlement work and temperance societies and Young Men's Christian Associations,—and I believe heartily in most of them,—and see how some of them are drawn closer and closer into the very structure and fellowship of the church itself, while others fail or shift in their mission, and others, temporary in their nature, have already become or are destined one by one to become obsolete.

“But Lord, thy church is praying yet,
A thousand years the same.”

What manly man of high ideals, desiring to invest himself for the largest returns to humanity, would not be eager to link his life with such an organization? And yet—and yet—there is another side to the picture.

Have you been conscious, as I was speaking, of a certain sense of unreality about it all, a feeling that fine words and beautiful thoughts are easy, but actual life is different? Have you perhaps been half-consciously saying to yourselves, “Oh, if I could find such a church, how

gladly would I throw myself into its activities and spend and be spent in its service; but the dream is not realized in experience”?

Let me say in all kindness, if you have not felt something of this, you are not awake yet. The man who has followed me with assent, perhaps even with enthusiasm, and who shall go out to-morrow and try to enlist himself or others in such an enterprise as I have attempted to describe, may be destined to a rude disappointment. We need not adopt the attitude of hostility and contempt, but if we should candidly go over the claims made for the church, point by point, and compare them with actual conditions, every thoughtful man knows how far short we should fall.

It is but lately that our own church in any adequate and effective way has remembered that it was put in trust with the gospel, and aroused itself to the duty and privilege of winning men to the acceptance of Christ.

Instead of refuge and fellowship, how many times it has offered indifference and cold formality, or triviality and pettiness, or perhaps turned over the whole business to the Young Men's Christian Association and the Salvation Army. And how many of the men who try to engage in this work at all are the wrong kind, men who seem not to have learned the lesson which, as a great newspaper said the other day, the church needs to learn, that it is possible to be pious without being foolish. How many of

them are men who will not even take pains to be personally attractive.

There was something more than mere bitterness and irreverence in the reply of a distinguished lawyer when asked whether he would prefer to live in heaven or in hell. "When I look," said he, "at most of the men who claim to be going to heaven, and compare them with my friends who seem to be headed the other way, I am forced to the conclusion that while heaven has doubtless the more agreeable climate, hell enjoys the better society."

Shame on us, brethren, for all the splendid fellows who are outside of the church through our indifference and unfaithfulness!

As a place of service, too often we have seen our heroism and enlistment fade before a Sunday headache or a theater engagement; our flexibility of method stiffening into routine and conventionality, and the suggestion of a new plan or field of endeavor frightening us away; our estimates of relative values inverted; our ethics and public spirit relegated to outside agencies and then their absence from the church made an excuse for staying out ourselves; and instead of large issues, our energies devoted to small personalities and trivial criticisms. Saddest of all, where righteousness and purity of life should most prevail, there has been too much complacent self-seeking and unabashed commercialism and some times even plain dishonesty and rottenness.

In the face of these facts we can hardly expect cordial enlistment by outsiders. The critical point of this whole discussion is, What shall be the attitude toward the facts and toward the church, of those who profess to value the ends that the church stands for? In other words, Who is responsible and what are we going to do about it? Shall we give up the ends in despair and abandon the purpose of service? Or shall we rather hear the call as a challenge to our manhood to enter in and make the church what it ought to be? Least logical and sensible of all is the course that many of us seem to have pursued, of professing continued loyalty, yet withholding our personal effort to bring the church to the place where she can do what she was sent into the world to do.

The fault is not in the plan. No reasonable man can doubt that a working church ought to be all that I have tried to indicate, or that such a working church would be also triumphantly a winning church.

I go further and assert that if we should cut loose from the church and set about constructing a substitute with a view to the best and most effective service for humanity, we should find at the end that we had reproduced the church substantially as Christ gave it to us. It is true of her as Voltaire said about God: If she did not exist it would be necessary to invent her. Every substitute that has been tried has failed exactly in proportion as it has departed from

the divine model, and the experiment has usually been attended with moral deterioration and disaster to those who have tried it.

It is a workable plan. It has worked at many times in the past, and it is working to-day in many places.

If then the plan is good, the fault must be with the operation, and brethren, we are the operators; not its enemies but its professed friends. See the vicious circle in which we move. We fail in our loyalty and devotion, and the church, weakened by our failure, falls short of her opportunity; then her weakness is made the excuse for further neglect, and gradually moral fiber disintegrates and flabbiness, formality, and fruitlessness fall alike upon the church and upon our own souls.

It is easy to overlook our own share in the catastrophe. When the judges of England met to adopt an address of congratulation to Queen Victoria upon her jubilee, a committee reported a draft which contained the expression, "Conscious as we are of our own shortcomings"; whereupon Mr. Justice Bowen moved an amendment, to make the statement accord with the facts, as follows: "Conscious as we are of one another's shortcomings."

If we had money invested in an institution that was thus mismanaged, would we act about it as we do about this institution in which we profess to have invested all that is high and worthy in our lives? Would we not rather say,

“The business is sound if it is properly run; I will take hold and do what I can to help run it right”?

My plea is for individual loyalty to the church from the inside; that we stop criticising and go to work; that we clean up our own share of the responsibility, and resolve not to find fault with any other until we are sure that we ourselves are doing our best.

If it may lead to such a result, this convention may mark a turning point to which many generations shall look back with gratitude as the beginning of a mighty movement of the whole church, up to the ideal and standard of her Master.

For of course I have left until the last the mention of the church's chief asset and attraction and appeal to the men of this and every generation,—the man Christ Jesus, who is also the divine resource and courage and strength of those who are overborne by her problems and conflicts. While we have him all things are ours.

I shall not soon forget a humble workingman of Roman Catholic training, who had been drawn under the influence of Dowieism into a sweet and consistent Christian life, absorbing the good, and apparently untouched by the evil of that singular movement. When the crash came last summer, and the factions were bitterly assailing each other and shattering faith in the genuineness of their Christian profes-

sions, his deep perplexity of spirit showed itself in his face as I met him day by day. At length I said to him, "Robert, it is a good thing that we are not told to believe on either Dowie or Voliva, and be saved"; and a bright smile shot through the quick-springing tears as he replied in broken English: "Yes, dat's so; Jesus Christ, he's all right." It was a homely expression of the same thought which the scholar-poet has put into his impassioned verse:

"Yea, through life, death, through sorrow and
through sinning,
He will suffice me, for he hath sufficed,
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

More and more men are coming to see in personal contact with the personal Christ, all that makes life worth living, and service a pleasure, and self-sacrifice a present and eternal gain.

All that I have claimed for the church, if predicated of Jesus Christ, would command your instant and unanimous assent. But what is true of him is true of the church, as he planned it and as by his grace it shall be.

I have spoken as if the church had Jesus Christ. Nay rather, the church is Jesus Christ. She is his body, and what is that but the organ by which he manifests and expresses himself to the world? Read the fifth chapter of Ephesians and see what valuation he sets upon her.

He gave himself for her and bought her with his own blood. He is jealous of her purity and fruitfulness and eager to claim her as his peculiar treasure,—to present her to himself a glorious church, not having spot or wrinkle or any such thing.

Whatever may be the attitude of those outside, it seems a plain contradiction in terms to profess loyalty to Christ, and yet remain hostile or indifferent to the church he loves. It is in her that we shall be led by his spirit, walk in companionship with him, learn the secret of living by the faith of the Son of God, and find the true ideal, not to be ministered unto, but to minister, and to give our lives for many.

Oh, my brethren, whatever else we find or miss here, let us not fail to catch the vision of our glorified Lord, as he once gave himself for the church, and now perpetually gives himself to her, and through her to the world,—the fullness of him that filleth all in all.

And whatever of self-seeking, of indolence, or cowardice or worldliness, has obscured his face, let it be our high purpose and resolve, each for himself, to put it away, so that as we gaze upon him we shall be changed into the same image, and the world, looking at the church, shall behold no man but Jesus only.

Then with new power and purity and enrichment we shall gladly spend ourselves for her, and multitudes who have stood apart will crowd her gates with confident devotion and willing

service, and our hearts shall cry out to her, as to her Master and ours:

“What were our lives without thee?
What all our lives to save thee?
We reck not what we gave thee,
We will not dare to doubt thee;
But ask whatever else, and we will dare!”

VI

VICE-PRESIDENT FAIRBANKS' ADDRESS

MR. OSBORNE, Presiding.—One of the best outlooks for our country is the fact that for many years our chief executive has been not only a nominal Christian, but an earnest, active Christian, and we have with us to-day Vice-President Fairbanks, who is also a brother Christian, and we would like to hear from him.

VICE-PRESIDENT FAIRBANKS.—Mr. Chairman, and Gentlemen of the Presbyterian Church: This is a very unexpected pleasure for me. I had no thought until late last evening when the committee extended to me an invitation to meet you, that I should have this pleasure this morning. I have not come to you with a formal speech, but I have come to you with just a word of greeting and good wishes. I am most heartily in accord with the work in which you are engaged, and I am particularly gratified that it should have been begun in the Hoosier capital, Indianapolis, which has a generous hospitality for all creeds. You are welcome, and thrice welcome, gentlemen. The great Presbyterian Church in whose interests you have gathered

here has exercised from the beginning of this city up to the present time, the most profound influence for good. It has had a profound influence over the state, and from ocean to ocean. There has been no more propitious time and hour in the history of our republic for beginning such an organization as you are beginning here than now. We are going forward in all of the avenues of human activity more rapidly than at any other time since our ancestors landed at Plymouth Rock; we are growing in every way, and it is of the utmost importance, if we would achieve our highest destiny, that we should grow in the principles of our Christian religion. It were indeed unfortunate if we should grow in material things and fail to grow on the Christian side; it were indeed unfortunate if we should grow only in material things and lose sight of those things which make for the highest and best civilization. The Brotherhood which you have met here to organize, is, as I have said before, of great interest to you, but yet it is of greater interest to our country; it is an important thing to interest the young men of this great church in its mighty work; they need to shoulder the responsibility of the future, and you perform a double service in this, a service to the church, and a service to American institutions.

I congratulate you upon this undertaking, and I wish that your most optimistic hopes may be fully realized. There is none that can appre-

ciate in full measure the beneficent influences that flow from an organization of organized effort when we come to think of what one man may accomplish in a community or state, and when we think of this we can appreciate something of the mighty achievements of a Brotherhood which shall bind within the bonds of fellowship hundreds of thousands reaching into all states, and all sections of our country. No one but God Almighty can fully measure the benefits and results.

I trust, my friends, that the Presbyterian Brotherhood which has its birth here under such happy auspices may expand and grow and become one of the mighty influences for civic righteousness in the republic of the United States.

I wish to thank you again for your kind and generous greeting, and it would be inopportune for me to detain you further from your work which has been mapped out for consideration, but I wish in conclusion again heartily to congratulate you upon the splendid work you have in hand, and I wish that as the years come and go and the influences of this great Brotherhood are nation-wide, that you may look back to this hour spent by you in this capital of the state of Indiana when this great institution goes forth fully equipped for the great work which you have set out to establish. I thank you.

VII

THE GENESIS OF THE PRESBYTERIAN BROTHERHOOD

BY THE REV. R. R. BIGGER, PH. D.

Dr. Bigger prepared and introduced the Mahoning Overture, also the Ohio Overture asking the General Assembly to take steps toward the organization of the Brotherhood.

Mr. Chairman and Brothers: At a meeting of the Presbytery of Mahoning in the month of October, 1904, the question, How to interest and use the men of the Presbyterian Church in behalf of their fellow-men, and for the upbuilding of the kingdom, was under discussion. A general lamentation was going up on all sides from the pastors deploring the apathy of many of the men as to church attendance and Christian work, when your humble servant arose and said, "I do not wonder that the men of the Presbyterian Church are not as active as they should be; for, while the General Assembly has made ample provision for the organization, encouragement, and maintenance of work for children, young people, and women, nothing in the way of a society or

Brotherhood distinctively Presbyterian has been provided for our men, so that with common purpose in view our Presbyterian men in all our churches, cities, presbyteries, synods, and throughout the world could move forward in an organized effort. In view of this the wonder to me is that the men are as active as they are, and I believe that the time has come when an overture should be sent to the General Assembly asking it to take steps toward the formation of a men's society within our church, providing for presbyterial, synodical, and national conventions."

You should have seen the response to that sentiment, especially on the part of the laymen. Instantly one of them was on his feet and moved that the speaker be appointed to draft an overture to this effect to be sent from Mahoning Presbytery to the General Assembly. It was drafted and when presented to the presbytery, it received a unanimous, affirmative vote. But knowing that Mahoning was not a large presbytery, we feared that the General Assembly might not seriously consider our overture, and as I was a delegate to the Synod of Ohio which met in Cincinnati, I determined to ask the synod to make this same overture its overture. The synod without one dissenting vote adopted it. When it came to the General Assembly at Lake Winona in May, 1905, affirmative action on the overture was unanimous. In fact everything has been unanimous from start

to finish,—a good omen for this convention. The Assembly's committee which has done such grand work was appointed, and the response from the questionnaire which they sent out to prominent ministers and laymen all over the country showed that the time for the Brotherhood had come. The church was ripe for it.

We have had a multitude of men's societies, clubs, guilds, leagues, and organized Bible classes scattered throughout the church, scarcely any two of them alike, with no common organization binding them together. The Brotherhood movement is an attempt to put into practice the self-evident truth that "in union there is strength," and, "without counsel purposes are disappointed: but in the multitude of counsellors they are established." (Prov. 15:22.)

The most pleasing and most hopeful aspect of this movement is that the laymen from the beginning have been anxious for the Brotherhood. Everywhere they declare that they feel the need of a general organization which will bring the laymen of our cities and the nation together for conference and fellowship.

Pastors were also pleased with the idea, for, desiring to organize their men, they are bewildered as to what is the best kind of a society to organize. We trust the Brotherhood movement will bring to pastors and churches the wisdom they seek. My heart is in this movement, and my fondest desire is: "Long live the Brotherhood."

VIII

GREETINGS FROM FRATERNAL ORGANIZATIONS

JOHN CLARK HILL, D.D., PRESIDING

DR. HILL.—I have been frequently asked if this Presbyterian Brotherhood that we are talking about, is going to supplant the Brotherhood of Andrew and Philip. No, not at all. We want these organizations in our churches and we do not care what kind of an organization it is so long as we get the men together to do things. That is what the chapters of the Brotherhood of Andrew and Philip are doing with such great success, in a large number of our churches, and we will now hear from the Rev. Wm. H. Pheley, the secretary.

DR. PHELEY.—I am very happy to look into your faces. It thrills my heart, as it would the heart of any man who loves the Lord Jesus Christ, to see such a splendid body of Christian men and know the purpose that brings them together.

I am very happy indeed to have the privilege of bringing you the fraternal greetings of the

largest men's organization in the world, working within the church, that is strictly denominational in relation to the church of which it is a part and interdenominational through federated relations with chapters in other denominations,—the Brotherhood of Andrew and Philip, the Federal Council of which I have the pleasure to represent.

For fifteen years this Brotherhood has stood for denominational loyalty and for interdenominational fellowship and federation, which is the spirit of the church of Jesus Christ to-day. Our organization was originally started to do the things in and through the church which it is expected this convention will foster in the local Presbyterian churches. Our purpose and aim is the same as yours. We are therefore deeply interested in this movement of the Presbyterian Church to bind its men together in a mighty union for the extension of the kingdom of Jesus Christ. If there were representatives here from the twenty-four different denominations in which the Brotherhood of Andrew and Philip is at work they would be of one mind and of one heart in giving you Godspeed, and in praying for glorious results to come from this convention. We sincerely hope that there will go out from this convention a power that will be instrumental in planting a men's organization in every church of the denomination. The Brotherhood of Andrew and Philip, with its years of experience, has proved a few things in

reference to men's work in the churches, which I wish that I had time to bring to your attention, but I am told that I must compress my remarks into five minutes, and my compressor seems adequate for the occasion.

The Brotherhood of Andrew and Philip was organized about eighteen years ago by the Rev. Rufus W. Miller, D.D., who had three ideas for his foundation stones: First, that young men needed something definite to do; second, that responsibility develops ability; and third, that men are the best persons to win men. The Brotherhood has never lost sight of these fundamentals. It has stood for simplicity of organization and shown itself flexible enough to meet varied conditions and requirements of the local church. Scarcely two of our organizations or chapters are identical in work and method. There is a greater or less variety of work according to the needs of the various churches. Two things, however, stand out clear in all of our Brotherhoods, namely, the rule of prayer, and the rule of service, and these are essential to any successful men's organization in the church, as the history of men's organizations throughout the churches has proved. If there is any secret to our Brotherhood's success, this is the secret. If you have service you must have back of it prayer.

My greetings to-day come from forty thousand Brotherhood men and more than fourteen thousand of them are members of the Presby-

terian Church. I believe this movement will help men's work in all of the churches in our land. Some one said to me, "Do you expect to organize chapters of the Brotherhood of Andrew and Philip in the Presbyterian churches after this movement?" Certainly. It is in accord with the General Assembly's plan that we should do so. It is the strongest men's work in the Presbyterian Church to-day and is in perfect harmony with the purpose and hope of this convention. There comes before me a vision which the immortal Bunyan pictured, and which I hope this convention will help to actualize in the lives of thousands of men. Christian saw the picture, you will remember, in the house of the Interpreter and this was the fashion of it: "He had his eyes looking up to heaven, the best of books was in his hands, the law of truth was written upon his lips, the world was behind his back—he stood as if he pleaded with men and a crown of glory did hang over his head."

The Chairman then introduced MR. JOHN HENRY SMALE, representing the Brotherhood of St. Andrew, of the P. E. Church.

Mr. Chairman and Fellow-soldiers in the army of Jesus Christ: It gives me great pleasure to come here in behalf of the president and officers and members of this organization, to extend to you their earnest congratulations and their most cordial greetings in this great undertaking which you are about to inaugurate. I take

it, gentlemen, that you are doing just what we did twenty-three years ago. You are not introducing anything new into the Presbyterian Church, but you are commencing upon something in a new way.

The Brotherhood of St. Andrew realized that the two basic principles of their organization must be service and prayer, and so they adopted two rules, the rules of service and prayer, and made as its sole object the extension of Christ's kingdom among men, and especially young men. The organization originated twenty-three years ago with twelve men in St. James, Chicago, and it now extends all over the world where the English language is spoken. In America alone it numbers some twelve thousand active Brotherhood men. The Brotherhood of St. Andrew was not organized very long before it realized it had an opportunity to do a great work. Even the boy problem is not peculiar to the Presbyterian Church. I understand, however, from this conference, that you know a great deal about the boy, but we know very little about the boy or how to handle him. The senior organization was formed for ten years before we undertook the boy problem, and then we formed among the boys the very same kind of an organization, and they have the same rules, the rules of prayer and service. They try to spread Christ's kingdom among the boys, and they make an earnest effort each week to bring one person nearer to Christ through the church.

I do not see why we should have so much trouble in getting the boy into the church. There is everything in the life of Jesus that would appeal to a boy if he likes a hero. If he wants a hero, he was a hero; if he wants a dreamer, Jesus Christ was a dreamer, but he dreamed the dreams of God, and they always came true. And I tell you, gentlemen, if you will present the boy Jesus Christ to the boy, he will be absolutely irresistible to the boy, and you will not have to come to the convention for ideas. Go to the Brotherhood of St. Andrew. I was sixteen years of age myself when I surrendered to Jesus Christ, and boys usually do between twelve and eighteen. Now, it can be done with other boys if it was done with me, and I would recommend to this Brotherhood here that they adopt some such a plan as was adopted by the Brotherhood of Andrew as soon as possible.

Now gentlemen, the reason I say that the character of Jesus will appeal to the boy is this: I myself am the director of the boys' chapter of the Brotherhood of St. Andrew. When I tell these boys that we have come together for the purpose of following a Man who went into the world and told men that they were liars, and that they were thieves, and went into their churches and turned over their money tables and called them canting hypocrites and whitened sepulchers, and that he made enemies of them, and they began to make plans to trap

him and they did, and took him before the magistrate and convicted him, and they spat on him and nailed him to the cross, and then sang, "Hail, King of the Jews," and in his agony he said, "Father, forgive them; for they know not what they do"—why that is magnificent to hand to the boy! They cannot resist that appeal of Jesus Christ from the Cross.

Now I want to agree with one of your most wonderful speakers; he has brought a message to this conference,—Mr. McDonald. He made a statement that in our politics in this country we had graft and corruption, and he said that in business men were not true. I just wonder what he thinks of some of the people that we have in the church. I agree with him, and I believe I represent the sentiment of the Americans here,—I am going to do this on my own responsibility—there are not only grafters in the United States Legislature, but a strong band of men who are fighting this and extending the honor to their countrymen. You will find in the business world that men are being interested; and so I liked this message from this gentleman. The realization of the ideals of this country are not coming through the Republican, the Democratic or the Socialistic, or any other party; but they are coming through the personal fidelity and allegiance of every American citizen to our Lord and Master, Jesus Christ.

Now gentlemen, when you go away and get into the struggle, sometimes you will get the

worst of it, and sometimes the best; but it is a good thing to feel that we are in the hands of God working out his purpose. When I came here, I came to congratulate you, but that does not express it. I want to extend to you my personal love and the love of the Brotherhood of St. Andrew. You are going into this work of saving men and we hope you will have success. Now I hope that you will try to show to the boys of your territory the side of Jesus which is altogether lovely, and I hope we will be able in whatever way we can to coöperate with you in bringing men and boys to him who is called the "Wonderful, Counsellor, The almighty God, The everlasting Father, The Prince of Peace."

I thank you for the privilege of addressing you here this afternoon.

DR. HILL.—Last February in Pittsburg there was a most notable convention of men, laymen of the United Presbyterian Church, who were called together not through their General Assembly but through their laymen. They met and organized and then went to their Assembly for recognition. We began the other way. They have got the start of us, and they have a most magnificent start. The men of the United Presbyterian Church have set the pace, and you might say that we could at least make a good second. So we will hear this afternoon from

Judge Mackenzie Cleland, of Chicago. on The United Presbyterian Men's League.

JUDGE MACKENZIE CLELAND.—Gentlemen, when I am obliged to tell you all I have to say in five minutes I can readily sympathize with the college professor who was able to speak in ten different languages and married a woman who would not let him speak in any. However, I am very glad to be able to represent for five minutes the men's movement in our church. I wish to take this opportunity to congratulate you on the somewhat unusual but nevertheless reasonable wisdom in getting the idea from the United Presbyterian Church, and I wish to remind you lest you forget it, we have some other good things which we want you to feel at perfect liberty to adopt.

In the city of Chicago seven per cent of the men are members of church. I heard of a college man in a church—and I have heard it remarked that that was about the last place on earth to look for a college man—but I am afraid if things keep on as they are the churches will be the last place to look for any kind of a man in our large cities. In the churches only twenty-three per cent of the men maintain any official position or connection with the work of the congregation, and seventy-seven per cent do absolutely nothing toward promoting the development of the church; and it is because of that fact that the men's movement in the United

Presbyterian Church was organized, when as it has been stated, in the city of Pittsburgh three per cent of all of our men met together last February and promoted this organization. I am also not ashamed to confess it was because of the magnificent work of our women that we did this. I think it was George Eliot that was responsible for the allegation that if women are foolish it is because they were made to match the men. But in religious matters the women are more than a match for the men. A boy once stated that after God made man he took out his brains and made woman.

Those people who ride in automobiles have divided the human race into two classes, the quick and the dead. And I sometimes think that this classification may be applied to our churches. If this little song, "Shall I be carried to the skies on flowery beds of ease, while others strive to win the prize and sail through bloody seas," should be sung to some of the men, some of them would say, "It looks good to me."

The organization which we founded in Pittsburgh has met our expectations; we had however, a view of the future which influenced us very much. In our organization there is a remarkable interest in these days in the study of God's word by men and women. We have in the city of Chicago fourteen hundred adult Bible classes in our Sabbath schools that report forty thousand members, and it is a serious

question as to whether or not these Bible classes should not be made to unite to our organization. The Bible is the only thing which will set Israel free, and it is the only thing which will set America free. We must go to battle, but we must be careful of one thing, and that is not to fire at one another, but to aim at one common enemy.

It has been said that the difference between Columbus and Field was that Columbus said, "Here is one world, let's make two," and Field said, "Here are two worlds, let's make one." And as the theologians have said, "Here is one church, let's make a hundred." But it has been said later, "Here are one hundred churches, let's make one,"—and that one—a United Presbyterian!

WILLIAM JENNINGS BRYAN.—I do not want to carry my double standard idea to the extent that I make two speeches when I am to make but one. I think you ought to be satisfied if I get far enough away to make a speech on religion in a day, and give me the most desired, but not often enjoyed, privilege of hearing someone else speak. For the past few years I have had to speak so often and travel so fast that I have not had a chance to hear a great many speak, and I have enjoyed very much listening to those who have spoken, and I am not going to take any more of your time. I want to hear all I can hear, and I am only sorry I

am not going to be permitted to hear more speeches than it will be possible for me to hear. I will speak to-night.

IX

THE CONFERENCE ON PRACTICAL WORK

PRESIDENT C. W. DABNEY, LL.D., UNIVERSITY OF
CINCINNATI, PRESIDING

PRESIDENT DABNEY.—It has been decided that we shall devote this hour to the subject of the great fundamental questions of the work of Men's Brotherhoods, and I will call on several gentlemen to talk to us on this subject. I am giving them brief notice, but that is as much notice as was given to me. We will hear from Brothers Vose, Sutherland, Hall, Dowling, and Chambers. The leader will have five minutes, and the other gentlemen three minutes each, then we will hear from any one. The subject is the work of the men's Bible classes, their organization, their methods of work, their method of getting new members, and of keeping them after getting them, and the method of getting them into the church. All matters pertaining to the Bible class are proper for discussion at this time. I shall call on Mr. Vose first.

MR. VOSE.—I come from the Second Presbyterian Church of Evanston, a suburb of Chicago,

a dormitory for Chicago business men. We are not asleep there. We are under the leadership of the moderator of the Presbytery of Chicago. He has inspired every one of us with this thought of individual work for individuals, and under his leadership in the spring, a year ago, we took in forty-four young people. I do not know whether what I am to say is worth hearing or not. We have three leagues, first the men's league, from eighty to one hundred. This stands for some things that make for the education of manhood. The men's league includes the ushers of the church, and they collar every one who happens to step into the church. Second, we accomplish work through a Bible class which I have had the privilege of teaching. For the last ten years this has been composed of young men, their ages running from twenty to thirty-five. Last spring we consolidated this with the men's class that before that had been under the direction of our pastor, and now the ages run from twenty-five to eighty-three.

Third, we are bringing to the league young men of the church aged fifteen to twenty-five. We have first, a look-out committee, that looks out and looks in; then, second, a committee that looks after the spiritual work of the class; third, a special committee; and fourth, an athletic committee. Under this head we play baseball and football, in fact almost anything or everything.

In the city of Evanston we do not have the

floating population which you have in larger cities; they are permanent residents, but under our formation of the classes we are successful in doing this, putting men to work who have never worked before for Christ, and under the present leadership they are doing the most that it is possible for anyone to do. I think that if this is possible in our church it is possible any place.

MR. ALLAN SUTHERLAND.—In our Brotherhood of Andrew and Philip in Philadelphia we emphasize the fact that every man who is brought into the Brotherhood will be put to work, and the strong point we make is that every man, young or old, is given an opportunity to go into the Bible classes; and we encourage our men to take an interest in the general work of the Sunday school. This is the great secret of successful men's work: giving men something to do as soon as they get into the church. I have had the opportunity of teaching a Bible class for the past fourteen years, and it has been one of my chief delights. There is no honor the church could confer upon me that I would count greater. In this work we come in contact with the men, especially the young men of the church, who have not given themselves to Christ. We have them at an age when they are ready to decide for or against; and we can exert our influence and bring these young men to Christ. What a privilege! The

class has also had a great influence on me; for I will say to you that it has held me in the church. When I have had severe temptations the knowledge that these men were looking to me for guidance, and that I was in a large sense their example, has held me steady when the allurements of the world were strong upon me. No matter what I have done for the young men of my class, they have done more for me. At one time, when we had a membership of fifty or sixty, it was reported that not three squares from our church there was a speak-easy where a large number of young men spent their Sunday afternoons. Our class decided to do something to change that condition. We made it a matter of prayer, and asked God to guide us in an effort to break up this speak-easy. Two weeks from that time we had almost every one of those young men in our class. To my own knowledge seventeen young men out of that speak-easy have confessed Jesus Christ.

It is good to take a class of boys and grow up with them. While the responsibility is great, the joy and privilege is greater. The blessing to one's life is inestimable. I still have my class, and I pray the Lord that he will let me be the teacher of it for many years to come.

MR. HALL.—In our work in the Bible class part of our work in the church in Chicago we are more impressed with the difficulty of ac-

complishing what we would like to accomplish than we are with our success in solving the difficulties. My own work has been with young men, ranging in attendance from thirty to eighty per Sunday. A portion of them I have almost grown up with, and when I have thought of leaving that part of the city these young men have held me where I have been living. We have an organization and we find that we do not need to watch them very much. At first I was very anxious lest we would run away with ourselves with entertainments, but we found that when we had our Bible class every Sunday we could let them go free, for their plans were actuated by a Christian principle and they did not need to be checked and corrected very much. In this organization the work is thrown upon the young men as much as possible. The look-out committee looks for members; the entertainment committee entertains them when they get them.

We have a prayer meeting at our house every Saturday night a certain portion of every year, and in order that we may keep the attendance it meets at 7:15 and stops at 8:00, so that the young people have the evening before them. It has been a great source of delight to me to see the influence of this on the young people. They have set out to see what members of the class were not members of any other church, and they have done a great work for the Lord Jesus Christ.

MR. DOWLING.—The first thing we consider is how to get men into the church, and the second thing is to keep them after we have them in. One way is to supply them with printed literature, to distribute it broadcast; also send it out to individual men who are not connected with the class, and send out postal cards in some attractive form determined upon by some man of ability in writing advertisements. Find some man in the class to write the postal cards. Then also give some system of Sunday evening entertainments, an address by some prominent man from a distance. Have a large number of the men of your class on the entertainment committee. They will invite their friends. Have the addresses made especially with reference to men and men's needs. Aside from this, personal invitations will bring a large number of men. Send the invitations to their business houses and invite them to come to the class. Do not stop with one, or two, or three invitations, but keep on inviting them until they come. When I get them there I believe in the lecture method. I do not believe that as a rule men care for the catechism form of Bible instruction.

For in this way you get some one with a half-baked idea, and I believe the safer plan for them is to get some one who will take the pains to present the lesson. Any man who will come to such a class will be interested by the pure gospel of Jesus Christ, and the more you tell

him of his need of Jesus, the more you will interest him. You cannot please a business man better than to hit him between the eyes on the subject of religion.

MR. CHAMBERS.—I represent a class of men with an enrollment of three hundred and twenty-five. This class is fifty years old. It was founded fifty years since by a gentleman who until six years ago was its only teacher. Its curriculum is very small. We study the Bible and nothing else until we take up the lesson for the week. We have a church membership from that class, now in the church, of one hundred and thirty men. Its growth is dependent on the personal efforts of the men themselves, followed by methods similar to those just spoken of,—making use of the post office. The attendance of this class on the part of the men is phenomenal. We have men in that class who have not missed a Sunday for ten years; some have not missed a Sunday for fifteen years; one who has not missed a Sunday for twenty years; and another who takes special pride in the fact that he has missed only three Sundays out of thirty-three years. I ask you, Can you match that anywhere else? We have fathers, grandfathers, and great-grandfathers, men who came in when they were boys, and now they have children in other classes of the school and sometimes grandchildren. The other day we started in to see how many grandfathers there

were in our school, and we counted a dozen, and then stopped.

One brother said that he has got more out of teaching a class than he gave to it. That has been my experience exactly. I have had more practical lessons than I have got out of all of the course of sermons I ever attended. When I studied for the ministry I was taught that a sermon must consist of an exordium, an argument, and a peroration. I have learned something better. I have a new rule in my teaching. Abridge your exordium, have more argument, and leave out the peroration. I have found that the stronger truth you give a man the better he likes it. I thank God that he has given me the privilege of coming in contact with a class like that, and that I have been honored with a request to be a representative at this convention.

PRESIDENT DABNEY.—Is it not true that nothing except the word of God as given by the Spirit of God will produce such results? I happen to know Dr. Phillips who has spoken to us this afternoon. He is the superintendent of the Sunday School Bible Class Department. We want three minutes from him.

DR. PHILLIPS.—I knew a negro minister down South who said that he first presented his text, then gave his arguments, and then put on the rousements. My experience with men has been this, that your explanation of the text may be

very simple, and you may put on the arguments very quickly, but if you will spend more of your time in putting on the rousements you will get something done. Mr. Spurgeon said that his sermons went along quietly and he saved himself until the last, and I think any one could be profited by taking one of his sermons and studying his method. But brethren, if you want to know how to teach a Bible class, the best thing is to get the class in touch with the Lord Jesus Christ himself. If you will take the parable of the Good Samaritan and not study it for what it means, simply, but especially for the method in which Jesus taught his lesson you will find out how to solve your problem. There is no doubt in my mind about these things.

The other day I was in Rochester at a Bible class in a Baptist Church, and they elected me assistant. I was surprised to find that class numbered two hundred and ninety-eight men. I wanted to find out the reason for this large number, and so I said to one of the men in the class who happened to be a street car conductor, "How came you to be in this class?" He replied, "I couldn't keep out of it." "Why," said I, "what do you mean?" He replied, "I had forty-two personal invitations and I had to come or die."

THE REV. DR. H. H. GREGG.—There is nothing that will interest men like the great word of God. It has been my privilege to speak to col-

lege men and I find that we can study more from history when we learn the great plans of God as outlined in his words of prophecy; that we can understand more of nature when we find that Christ is the Teacher. He is the only key to the great book of heaven on earth. He is the only key to human history. There is no key like the word of God that will interest the young man. It has been my privilege to speak to a large number of young men from all over the country. I open the Book of God and find the prayer of the Spirit of God working in their hearts to give them a new vision of God's Son.

REV. GEORGE DUGAN.—What I have to say I will say as briefly as possible. I have a Sunday school in my church and in less than twelve months it has doubled. It may be of interest to you to know how this came about. It was due, I think, mainly to two things, first, to the organization of the adult men's Bible class; and second, to the organization of a Bible class for young men. These two classes set the pace for the other classes of the school. They caused a tremendous activity throughout the whole school. There were several interesting effects that appeared soon. The Bible class proved a most effective instrument in reorganizing our teaching course. I remember a revival service that was conducted not very long ago, and one of the ministers was asked if there was much success. "Yes," he replied, "tremendous suc-

cess." He was then asked how many were added to the church, and he replied that he did not add any. "How do you mean that the revival was a success, when none were added to the church?" He replied, "We got rid of fifteen brethren." When you begin to organize your classes for business the kind of teachers that you do not want have a very polite way of asking to be excused. You have left those who have heretofore been left from the work and are willing to take hold of things. That means something. Now this is the way we doubled our attendance in less than a year. I am free to say that the greatest blessing that I am finding in the work in the city of Chicago is coming to me through that work. I have the special delight of being the leader of the men's Bible class, and it is a joy, I assure you.

X

ADDRESS OF THE HON. WILLIAM JEN- NINGS BRYAN

BRETHREN.—I am glad to be a delegate here, and I am glad there are no contesting delegations. I have not always been so fortunate in attending national societies. I am glad to be a delegate at this first convention of the Presbyterian Brotherhood, and I think that I can rejoice as much on account of the union of the two branches of the Presbyterian Church as any other person here, and possibly few of you occupy quite the position that I do. I had the pleasure just a little while ago of eating dinner with the Cumberland Presbyterians over at the hotel, and I reminded them that I began my life as a member of the Cumberland Presbyterian Church. I became a member of that church when I was fourteen years of age, and I have since had much reason to rejoice that I began as early as I did. When I left home for college, the city to which I went had no Cumberland Presbyterian Church and I took my letter to the regular Presbyterian Church—I do not know that I ought to put in the word “regular,” but should simply use the word church. I have

been looking back and making some calculations and I think that this union of the two churches, this membership of the two bodies, justifies me in saying that my Presbyterianism is like the unit in the establishment of our monetary system, when both Jefferson and Hamilton agreed that the unit should rest upon two metals, and I have figured that taking the time I was in the Cumberland Church and comparing it with the time I have been in the Presbyterian Church, the ratio is all right. Now, who will doubt that I have a right to be here?

I am glad to attend a Brotherhood convention for, if I mistake not the signs of the times, there is an awakening, world-wide in its extent, and it has for its object the teaching of the religion of Brotherhood, and we could not have selected any better word than that to describe this association that is to be formed in our church. I am pleased that the men of the church have commenced to form associations.

Over in the Orient I attended some of the mosques, and I found that there only the men attend the church. The men assembled and prayed, and they have a screen behind which the women sometimes stand. Now in our church we have this almost reversed, for we have been letting the women attend and the men do not even come as near as the screen. I believe it is a healthy sign that these organizations are springing up whereby the men are being brought into active Christian work. The first

thing to be done in this direction is the establishment or the arousing of an interest among the men already in the church. I have noticed within the last few years, as I have gone from place to place, that these men's societies are constantly growing in number and in size. I have attended them in the Baptist Church, in the Congregational Church, in the Methodist Church, and in the Presbyterian Church. There are organizations also in other branches of the Christian Church, but I mention these which within the past two or three years it has been my privilege to attend.

I say it is a good sign. I believe that it is a part of a world-wide movement that means a full awakening among the people. I have thought that possibly my increasing interest in ethical questions was due to my increasing age, for I think it is true that as we grow older, we begin to look at questions more from a moral standpoint. When we are young physical pleasures and delights occupy our thoughts; as we grow a little older, intellectual pleasures and delights occupy us, and as we grow still older, the moral phases of life impress us more. Not long ago an eminent physician dared to suggest that men pass their age of usefulness after they cease to grow, and that after that, at about sixty, they are useless, and even suggested that it would be well for the world if they could be snuffed out. It made me indignant, because a man that overlooks the fact that

while man's physical strength reaches its maximum before sixty, and his intellectual strength reaches its maximum before he is sixty, man's spiritual strength ought to grow to the very verge of the grave, and he takes a very incomplete view of life who reckons man's strength only as it is manifest in muscle and brain. He who overlooks man's moral growth and spiritual development, has but slight knowledge of the man; and he who would remove from the world the benediction of the man with whitened locks, has not stopped to calculate the loss.

I want to speak to you further to-night on the subject of religion, and I hope that you will not view me with the critic's eyes as I speak. This is not a theme on which I have spoken as often as I have on some others, but it is a theme upon which I feel much more deeply than upon any other subject. When I speak of government, that important science, that art, I am speaking of a subject which interests not all the people, but only a part. I only wish that the subject of government interested all, for it seems to me in a country like this where every citizen is a sovereign, the subject of government ought to be of intense interest. But I recognize that it is not true, that not as many as should be are interested in the study of the science of government. Not only do I speak to but a part when I speak upon the subject of government, but I recognize that the people to whom I speak are

divided upon this subject, and not all of those who are interested take the same view of political questions that I take. Therefore, the subject is not only limited in its interest, but it is a subject that raises more or less opposition in the minds of those to whom I speak. There is a subject greater than any other subject. The subject of government relates to but a part of our life; religion relates to all of our life. Government relates to only that part of our life which we live here; religion relates to all of our life; not only the part we live here, but the part we shall live beyond the grave. There can be no other subject which equals in importance the subject of religion.

Morality is necessary to society. I was looking up the question of civilization, and I found that very few had spoken or written upon the subject, and I found it difficult to secure a definition. If you have not tried, let me ask you to find if you can a definition of civilization. I found none that seems to me to satisfy the requirements of a definition. Buckle defines it as measured by the influence of human mind over the forces of nature, but he omits the moral element in civilization—not only omitted it but justified the omission. The more I have studied it the more I have been satisfied that the moral element is the most important part of the definition of civilization, and the best definition I have been able to prepare is this, that civilization is the harmonious development of the human race,

physically, mentally, and morally, a perfect civilization being one in which every citizen is developed to the uttermost in body, mind, and heart. Now, if morals are necessary to civilization, then religion is necessary to morals, for I can conceive of no morals that are not based upon religion. I know that in saying this I am stating a proposition inconsistent with the arguments of the philosophers, but I have tried a little at least, to find the reasons the philosophers give for their position, and I am not satisfied with them. All I have been able to find in this philosophy in regard to morality is that they calculate the benefits to come from being moral and my conclusion is that a man, who is not moral except when he can calculate a benefit to himself because of his morality, is not likely to be very moral, and more than that, he spends time in calculating which he ought to spend in acting. The man who attempts to keep books on himself and to do enough good to justify public opinion does not do enough good to justify the bookkeeping. I am convinced that there can be no real morality without religion as the foundation of the morality. There is a gulf of immeasurable width between the man who does right because he thinks the people will see him if he does wrong, and the man who does right because he believes God will see him if he does wrong. Morality is the foundation of the greatest things in the nation. It is the element that gives the power of en-

durance in man. A man who is born without a moral foundation will sooner or later fall. A man requires religion in order to be strong. He may have been brought up under Christian environments and Christian influences and receive such a momentum that he may go along in a moral course even though he denies the origin of his morality, but there is nothing to give momentum after you take away religion, and it is not fair to judge a man who is a skeptic, an atheist, or an infidel, but whose Christian environment has impressed him with moral tendencies—it is not fair to judge his attitude by his life, for his life is the result of Christian surroundings, while his voice denies the source from which his strength comes.

Man is a religious being, and we find that in our country he was bowing before some God even before the white man's foot pressed the soil of America. The Indian was doing homage to the great spirit and speculating upon the happy hunting ground that awaited him. Go into any land under the sun and you will find that it has a religion. Go into India and you will find that they bathe in the waters of the Ganges, and bow down to idols of wood and stone. You will find the Buddhist bowing before the image of Buddha, the Mohammedans bowing with their faces toward Mecca, the Chinaman bowing down and taking the name of Confucius upon his lips. Wherever you find man, you will find a religious sentiment in him.

Tolstoi has defined religion as the relation which man fixes between himself and his God, and I do not know of a better definition. Every man before he comes to the years of accountability has fixed that relation. He may tell you that he will put it off; that he will wait for a more convenient season, but he has already fixed some relation between himself and his God. Tolstoi says that morality is the outward manifestation of this inward relation, and this gives rise to what he calls the cultured code. He speaks of those who regard religion as if it were good for people who were ignorant, but away from which they can go when they have reached a certain period of intelligence. It is true that this religious sentiment does not rest on superstition. It rests upon the consciousness which a man finds within himself of the limitation of his own power when recognizing his weakness, he looks for one who is stronger; and recognizing his sinfulness, he looks to one who is sinless.

We all have our religion, and if it is not a correct religion it is a false one. We all fix some relation between ourselves and God; if it is not a true religion, it is a false religion, and it is a revelation in a man's life when this relation between himself and his God undergoes a change.

I thought that I appreciated religion years ago, but I have never appreciated it as I have since I have had the opportunity to compare it

with the religions of the Orient; and I have never felt before as much interest in our national work as I have since I have had the chance to see what our missionaries are doing throughout the Orient. Take the Hindu. He believes in the transmigration of the soul; that there is an endless chain of the spirit in man, from man to man, from man to animal, and from animal back to man—an endless chain that goes on through infinite time. What must be the feeling of the Hindu who believes that he has lived through forms innumerable and must yet pass through forms innumerable?

When I thought of these things, I better understood the religion of Buddha. He gave the promise of relief from this endless chain. The distinct feature of the teaching of Buddha was that one might after a while reach a place where consciousness shall be lost; where self, love of self, and love of life is so eliminated and so exterminated that he may be lost in the great spirit and forever afterwards be without personal consciousness. These people regard life as a curse from which you must hope and pray for relief. What a difference between their conception of life and ours! Think of the devoutness of some of these people. Five times a day they kneel with their faces to the earth and their heads to the ground, and upon rising they look toward Mecca. Wonderful devotion—and yet their heaven is not like ours.

Before I went to China I liked the teachings

and philosophy of Confucius, but when I began to study Confucianism and to compare it with the philosophy of the Sermon on the Mount, when I compared it with the teachings of the Man of Galilee, I saw the difference as I had never seen it before. I had heard it said that Confucius gave what was in substance the Golden Rule in his teaching of "Do not unto others that which you would not have others do unto you." But I found that there is a world-wide difference between the negative teaching expounded by Confucius, and the positive helpfulness taught by Christ. It would be a cold world if we had nothing better in it than the Confucian form of the Golden Rule, for you could stand on the bank of a stream and see your brother drown and not be required to help him at all, for as you did not push him in you would not have to pull him out. But the doctrine of Christ is not that. It is not a negative quantity, but a positive force in the world.

Confucius was once asked if he could give any word that would embrace the whole of life and its relations, and he asked, "Is not the word 'reciprocal' such a word?" Then, if any one does a favor to you, you must do a favor to him and try to keep the balance even. This was the idea of the philosophy of Confucius. The idea of Christ was that life should be like the overflowing spring that pours forth constantly, one that refreshes and invigorates, and asks nothing in return. What a difference in these two

statements! Yet there is a greater difference. Some one asked Confucius if he believed that one should return good for evil. He replied, "If you would return or reward evil with good, with what then would you reward good? I would reward good with good, and evil with justice." What a difference there is between that and the teaching of Christ! He bids us love our enemy and do good to them who despitefully use us, and do evil unto us. Reward evil with justice? How can he know what justice is, if there is revenge in his heart? How can he say what is just, if he looks through a mist of resentment? Look at the great doctrine of forgiveness illustrated by Christ, when he said, "Father, forgive them; for they know not what they do," and in the Lord's Prayer, when he commands us to pray, "Forgive us our debts, as we forgive our debtors." This doctrine of forgiveness separates the philosophy of Confucius from the philosophy of Christ.

I repeat that I have come to appreciate our Christianity more since I have had the chance of comparing it with philosophies of religion with which it comes in conflict. I am here tonight not because I think that I can say anything that will give any information to this body of Christians, but because I want to testify by my presence not only to my faith in, but to my appreciation of, the work our religion is doing for this world. Why is it that we do not have our churches full of men? Why is it that so small

a percentage of the men of this country are connected with any church? Some think that belief in any sort of Christian religion implies mental weakness. There are some who even boast that they are too intelligent to accept the Christian faith or to accept the creed of any church.

When I was in college I used to know a man, an excellent man, but a very dissipated man. I used to see him going home from his office drunk, so drunk he had to rely on the intelligence of his horse to get him home. After I had become quite accustomed to seeing him, I ran across a book which contained a sketch of the lives of the good men of his state. I saw his name, and knowing him, of course was interested in the sketch. There was one thing in the paragraph which impressed me very much. It stated that he was brought up in the Baptist Church, but that he got more liberal as he got older. I used to think of his liberality when I would see him going home drunk. I wish that I might stand before an audience of young men who sometimes flippantly speak of their liberality of view, their breadth of view, and who give this as their reason for not being members of the church. I would like to have such young men look into your faces and ask themselves whether in this audience they see any sign or evidence of lack of intelligence, lack of breadth of mind, lack of manhood and strength. No, it is not humiliating to admit that one believes

in God. The ablest judge is not ashamed to quote almost with reverence the decisions of renowned judges of the past. No man in politics is humiliated when he quotes from a good political leader. No man in business feels humiliated when he subscribes to a wise saying of some good business man. No scientist feels humiliated when he accepts or uses an idea that has been given to the world by a former scientist. Why then should I need be ashamed to admit belief in and reverence for the great All-powerful, All-wise, All-loving? Is a man less a man because he recognizes his own inferiority? Is he not the greater because he is wise enough to see how small he is?

When I was in college I used to have some religious difficulty—I passed through a period of skepticism,—and it was then that I began to appreciate the influence upon me of my early church connections. I worried about the theory of creation, and at last I went back to the Book of Genesis and planted myself upon the statement that in the beginning God created the heavens and the earth. I have been standing there ever since, and I am willing to stand there until I find some theory of creation that goes back of the beginning.

A man who believes in the nebular hypothesis takes for granted that there were matter and force, and out of these two things a world was constructed, but he believes that in the beginning there were matter and force. He assumes

something to begin with, and I have as much right to assume as he has, and if he assumes matter and force to begin with, I prefer to assume intelligence back of matter and force. I prefer to assume a designer back of the design, for my mind is so constructed that I cannot conceive of a universe like this flung into the world by chance and guided by chance, and I must believe that back of this plan there was a mind that planned.

I used to have some trouble with the miracles. Now I believe that when you have trouble with anything the best way to do is to examine it. If you have a horse that scares at something in the road, if you get out and lead him by it, he will scare the next time; but if you will take him and lead him up to it and let him see what it is, he will not scare the next time. So when the miracles troubled me I began to investigate, and I found that there were just two questions in the miracles: Could God perform a miracle? And did he want to? The first question was easily answered. The God who could make a world could do anything with it he wanted to, and if we believe in a God all-powerful we must believe in a God who could perform a miracle if he wanted to. But the second question is the one that has given the most trouble. Would God want to perform a miracle? We have not had much trouble with men who would investigate, but we have had trouble with the man who thought he knew so much about God that he

could tell what God would want to do under certain circumstances. The man who says that God would not want to perform a miracle, assumes a more intimate acquaintance with God and his plans and purposes than I dare assume. The older I grow the less willing I am to make this assumption. I find it so difficult to tell what God wants me to do to-day that I dare not look back thousands of years and declare infallibly what God might have wanted to do in those times past.

We find about us things stranger than the things at which men stumble. We live in the midst of mystery. Shall we believe nothing that we cannot understand? Can you understand life? Do the records of history show anyone to-day who knows the secret of human life? A few weeks ago I was traveling in North Carolina, and among those on the train was a man whom I had known for a number of years. We were chatting together, and in a little while some one came to me and said that Dr. Mc—— was dead. I went into the other car and there he was, dead. What was it that had departed? What is it that makes us to-day living, breathing human beings, with our plans, our hopes, our fears, and in a moment may convert every one of us into dead men? What is this thing that we call life? Yet, behold the civilization of the world that has been wrought by men and women, not one of whom knew the mystery of the life within them. If you tell me that mystery must keep

us out of the church, then I say that we must learn the mystery of life.

Last year as I was eating a piece of watermelon I was impressed with its beauty. I kept some of the seeds for planting, and I found that it took five thousand seeds to make a pound, and that very melon of which I was eating weighed forty pounds. I found that one little seed put into the ground under the influence of the warmth of the soil would gather from somewhere two hundred thousand times its own weight, and form a watermelon the outside of which was green, with a lining of white, and a core of red, and all through the red seeds scattered every one of which was capable of doing the same thing over again. Where did it find its flavoring extract? Where did it gather its coloring matter? Will any scientist tell us? Unless a man understands how a little seed can build a watermelon he should not be too sure that he can place limitations upon the arm of the Almighty.

Mystery! What if we should refuse to eat anything until we understood the mystery of its growth? We would die of starvation. But mystery does not bother us in the dining room,—it is only in the church. Does any one find difficulty in believing in the doctrine of conversion because it rests upon the doctrine of atonement? I have known people who have insisted that everyone should suffer for himself. Is this doctrine of one suffering for another so strange

a doctrine as that? From the time we become conscious of anything until we die, we are constantly beholding the application of this doctrine of others suffering for us. Take the mother. From the time her first child is born, for a quarter of a century it is scarcely out of her waking thoughts. She sacrifices for it, suffers for it,—why? Is it because she expects it to pay her back? No child ever paid a mother back; no child can pay a mother back. In the course of nature, what she has done is not paid back to her, but to the next generation. Each generation suffers, sacrifices certain things for the generation that is to come. That is the law of nature and it is not confined to the home. No great step in human progress has ever been taken except by those who have sacrificed for others. Every great movement has back of it those who have given themselves for something greater than themselves. So true is this that we do not regard a person as great until he has reached a point where he understands how small he is compared with the things for which he works and lives and even dies.

There is a statement in the Bible that some have stumbled at, "He that saveth his life shall lose it; and he that loseth his life for my sake shall save it." Is that strange? All history proves its truth. The man who lives only for himself lives a little life, but the man who gives himself to things larger and greater than him-

self finds a larger life. Those who forget themselves are the ones who achieve things, and those who are not willing to give time and life, and blood, if necessary, are counted small among their friends.

Now this suffering of one for another lies back of all human progress. This illustrates Christ's knowledge of human life—the fact that he reached the heart of the world by dying for the world. The heart is touched by love, and what proves love? Not willingness to enjoy, but willingness to sacrifice; and when Christ was willing to die he gave the highest evidence he could give of his love. I have found them worshiping Christ in Japan, in China, and in India and Egypt, as well as in Europe, for wherever this story has been told it has touched the heart of the world.

If I were going to prove the divinity of Christ, I would not start with his miracles, but I would start as Simpson started in that little book which to my mind is a wonderfully strong book, "The Fact of Christ." He accepts it as a fact that Christ lived, and he says that when we come to contemplate the fact we realize somehow that there is something in that fact that relates to us. We can read that Cicero lived, that Napoleon lived, and not feel that our lives are connected with theirs, but when we read that Christ lived, and that he died, somehow we feel that his life was connected with our lives; and when we accept the character of

Christ we find first a forgiving spirit and then a boundless love, and we are impressed with his life. We are impressed with the humiliation of his life, and still more with the wonderful spirit of forgiveness he taught. I believe that is the hardest Christian virtue we have to cultivate. It was once written on the monument of a great Roman that he repaid both enemy and friend more than he received. That was not the spirit of Christ. Nothing could be done so bad but that he would forgive. What a wonderful lesson in the spirit of forgiveness! We have had the love of the parent for the child, and of the husband for the wife, but Christ loved even his enemies. If I were going to prove the divinity of Christ, I would take simply what we find told of him, and I would ask you to imagine any other theory consistent with the life, teachings, and death of Christ save that which accepts him as divine. Reared in the home of a carpenter, never having access to the wisdom of ancient times, never coming into contact with the wise men of his time, and yet when less than thirty-three years of age taught a code of morality the like of which the world has never seen. To my mind there is no other explanation than that he was divine. If divine, what humiliation can there be in our accepting him as a Saviour, as a Guide, and as an Example?

I have never been so proud of my nation as I have been since I have had the opportunity to see what it is doing in a disinterested way for

the rest of the world. If anyone asks me for an evidence of the divine origin of our religion I should say that by its fruits it should be known. This religion puts it in the hearts of men to go abroad and present this word of life, and this Christ to the people who know him not now, and who are bound to us by that tie only which binds every human being to every other human being.

I was at a dinner in England. We were discussing different nations and an Englishman asked me what I thought of the Englishman. I told him that he had made large contributions to the world's progress, and mentioned some of the things he had contributed. I then told him that I thought the worst objection to the Englishman was his commercialism. One of the men at the table said that it was funny to hear an American find fault with an Englishman on account of his commercialism. "Why," he said, "we have always supposed that Americans were the worshippers of the almighty dollar above the people of any other country." I said it is true we have men in our country who worship the almighty dollar, and it is also true that we have more altruism in the United States than in any other country in the world. They asked me for my evidence of this, and I mentioned one evidence that I thought he would recognize,—that America, without drawing one dollar from India, sent almost as much money to India for Christianity and education as Eng-

land sent, although she was drawing a hundred million a year from India. They all admitted that this was good evidence.

In visiting the Orient, I found evidence of America's unselfish interest in the welfare of the world. I found our missions scattered everywhere. One Sunday, when I spoke at Allahabad, at the Y. M. C. A., a man arose and said, "Mr. Bryan, do not measure the influence of Christianity upon our people by the number of church members, for the Christian ideal has made a far wider impression than the church membership would indicate. When you go back home, tell the people that we appreciate the missionaries and the teachers they have sent to us, but tell them that they have sent too few compared with our needs." There I found teachers and preachers surrounded by heathenism. When I reached Bombay I found a school where the people were gathered together and taught to do things, and were thus fitted for better positions. As I looked at these things, I thought that if we cannot boast that the sun never sets on our possessions, we can boast that the sun never sets on our American philanthropy. We have been talking of what the mind can do. We think it a wonderful thing that a person can stand by the side of a telegraph instrument and by means of an electric current speak to people thousands of miles away, an achievement of the head, and more wonderful still the heart that helps to do some great good puts into motion a

word which will speak to the hearts that will beat ten thousand years after all of our hearts are still.

Who can measure the influence of one preacher who has gone out of America to the Orient; who can measure the influence of a teacher who has left home and gone to carry a little of the higher civilization into India and China or Japan?

I was reading not long ago the story of the revival in Wales, and it is said that it begun in a little country prayer meeting. In that prayer meeting there seems to have been some hesitancy about speaking, when a little girl arose and said in a childish voice, "If no one else wishes to speak, I must say that I love the Lord Jesus with all of my heart;" and it is said that this touched the hearts of those who were listening and one after another they began to speak. From that little prayer meeting there went forth an influence that extended all over Wales, and meant the change of heart of tens of thousands. Who will measure the influence of that little girl upon the destiny of the human race?

I have a reason for believing in missionary work that I want to add to any reasons that you may have. I believe the Christian ideal is the best ideal of life the world has ever known. We must elevate the influence of that Christian ideal. Then what the world needs to do more than any other one thing is to use the Christian ideal as a standard. This gives me something

to live for, and if this ideal is good enough for us, it is good enough for the people everywhere. That is reason enough why this ideal should be carried everywhere and placed in contrast with the lower ideals of the old world. This religion that we have is not a religion of weakness, but a religion of strength. If there is anything that can make one strong it is this religion that Christ has given unto us. Does it not give us the strength that comes from the sense of overruling care? Not only does the Bible assert that our lives are precious in the sight of God, but the poets have taken up the theme and woven it into immortal verse. Before I was able to understand the beauty of it my father used to have me read to him Bryant's poem, *The Ode to the Water Fowl*, and if you have not read it I would ask you to read it when you go home. The poet takes the course of the water fowl north and south to its home and follows it through all its wanderings, and in conclusion he says:

He who from zone to zone

Guides through the endless way thy certain
flight.

In the long way that I must tread alone,
Will lead my steps aright.

Christians, what is it worth to me to believe that? What is it worth to be able to stand on the promise of divine care? Who will measure

the comfort that has been brought into the world by the belief in immortality? And it seems to me that the evidences of immortality are so strong that we should not need to have one rise from the dead to convince us that the grave is not the end. It seems that everything that has a voice tells us that there is life beyond. God gives us the sweet assurance of another spring-time. Will he neglect his word? Now I am as sure that man lives beyond the grave as I am that I am living to-day, but Christ has given us a new assurance of this. And what Christian would place a price upon the comfort that has been brought to his heart by this confident belief that in another world we shall meet those whom we have loved here? Ah, what a strength that gives us! If anyone ought to be strong in this world it is the Christian. If any one ought to work with courage it is the Christian, for he believes in God, he believes in the omnipotent Father, and no word spoken in behalf of truth is spoken without avail.

An old colored man once described faith as having confidence that God would do what he promised. He said that if God told him to butt his head through a stone wall he would butt, for that was his part; getting through the wall was the Lord's part. I have never heard a better illustration of faith in the better things of this world to be done by people who have faith enough to butt their heads against what seems a stone wall and trust God to open the way.

I visited Rome and walked round the walls of the colosseum and my mind ran back to that colosseum when the Christian martyrs were slain in the arena. They were taken there to make a spectacle for the people, but they raised their hands to heaven and prayed. It seemed as if this would do no good, and that their cause would be lost, but in a few decades their faith triumphed over all the world. I can imagine that at this time there were skeptics who said to these people, "Why die? Why not recant and live? Maybe after a while you can do something." But they did not fear to die, and by dying they accomplished more than they could have accomplished by their lives. It is said that those who went to scoff and laugh at these spectacles went away asking what it was that entered the hearts of these martyrs to make them die as they did. The testimony which they gave by the strength of their convictions brought conviction to the hearts of those who had been unbelievers before. I have asked myself over and over again what would have been the fate of the Christian Church if the earlier Christians had had as little faith as some of our modern Christians seem to have. I have asked myself how long it would take to bring the time promised when every knee shall bow to Christ and every tongue confess him, if we the Christians of to-day had the faith and courage of the Christians of the earlier days. Our religion gives us strength, and in this

strength we can go forth to fight. We can present this gospel, believing that it is the gospel which appeals to the minds and hearts of men. We can present this teaching that Christ gave, confident that no other philosophy compares with it. Other teachers have given to the disciples a more or less worthy method, but ours gives us a heart of love that conquers everything. Our religion is built upon love, and love is the greatest force in the world.

I heard a preacher in New York illustrate the difference between force and love. He represented force by a hammer. He said that you could take a hammer and a piece of ice and break the ice into a thousand pieces, but yet every piece would still be ice. But a ray of sunshine quietly falling on the ice would melt it and there would be no ice. That ray of sunshine illustrates the influence of love. Ours is a religion of love, and love is the basis of brotherhood, and brotherhood is the thing that binds us together. That this love which has taken thousands into foreign lands to give their lives for Christ ought to be sufficient for you and for me to lead to make us make whatever sacrifice duty calls for. There is this about a sacrifice, that whenever we look back over our lives we find that the brightest spots are not the days when people have done something for us, but the days that are hallowed by our contribution to the welfare of the world. God has so ordained that by letting him live in our lives he

not only allows us to realize the relief that we have in love, but to find the happiness that cannot be found in any other way.

I am glad that God did not make our happiness depend upon the possession of this world's goods, or on our position in society, or even on honor at the hands of the people, but that he gave us a recipe for happiness that puts it within the reach of every human being toward God and man.

XI

ADDRESSES AND CONFERENCE

H. C. GARA, PRESIDING

BROTHERHOOD: ITS NEED IN THE CHURCH

BY PAUL C. MARTIN

“But one more organization is needed in our country to-day,” it has been cynically remarked, “and that one, a society for the suppression of superfluous societies.” The blessing pronounced on him who caused two blades of grass to flourish, where but one grew before, has not been extended to the one who multiplies organizations.

We often become weary of the increase of organized effort, we chafe under the restraints of constitution and by-laws, and when a new propaganda is suggested, especially one designed to operate along lines of religious endeavor, the *cui bono* question is immediately asked, and he who would stand as the advocate of a new society must be able to demonstrate, first, that a need exists, and second, that the proposed organization will best supply that

need. Our active business man of to-day, although immersed in organized effort, after installing a new sales organization or modern cost system, after consigning without a pang of regret, a mass of old machinery to the scrap heap and putting new in its place, will nevertheless, as he turns the pages of his religious journal, note with some skepticism the proposed building of a new piece of religious machinery, and will make the half-conscious comment, "More organization, more new machinery, and for what end?"

As advocates of Presbyterian Brotherhood, can we answer that question? As we ask our mother church to install this new and untried mechanism, can we show her any vital, underlying reasons, why we have a right to ask it, and why we believe it will accomplish something which is worth the doing, and will do it in a better way?

The Brotherhood is an organization, and an organization is in its essence a piece of machinery; in this instance, religious machinery. It is not an end, but a means, and like other machinery, not of itself a creator of power, but a developer and adapter of power. Consequently, in contemplation of this new mechanism for which we are asking a place, my thoughts have wandered to a consideration of some of the fundamental mechanical principles which are at the root of the effectual working of all machinery, and in search of some of these

truths I have found myself in the realm of physics.

And I find among the laws of physics there are two great divisions: on the one hand, dynamics, which is the science of motion, of movement, of power: on the other, statics, the science of bodies in equilibrium or balance. Power and balance are two hemispheres of the physical world.

In the field of religious endeavor, particularly as it touches the lives of men, we need just those two elements, power and balance. Men need power, i. e., spiritual dynamic force, and they also need balance, which implies equilibrium. In our examination of this new machinery, we must therefore test it by the dynamic and static principles in the lives of men.

Can our Brotherhood assist in developing and adapting power? Can it assist in maintaining the equilibrium and balance of a man's life, swaying as it does, under manifold pressures from without and within? If so, it will have a definite basis for existence; and as the skilled mechanic applies the laws of physical dynamics and statics in his testing of new machinery, may we not consider for a moment, by analogy, whether the dynamics and statics of the religious life of men, in other terms, their power and balance, will be served and furthered by this new piece of religious mechanism?

Turning first to the dynamic side, the realm

of movement, of power, of activity, we observe:

(1) That the successful application and use of power comes only through organized mechanical effort, or in fine, through machinery. The history of inventive genius is the story of the organization of mechanical parts, that power might be developed and quickly and accurately transmitted in the greatest possible amount to the place where it is needed. A steam engine, disorganized, or in other words, dismantled, in a machine shop, is a sorry sight. Its parts, disunited and scattered, are powerless. But fit them together, organize your machinery, adjust part to part, giving each some work to do in its proper place, and the organized machine will use the life giving power which it receives, will develop and apply it.

Many a church contains the parts of dismantled machinery; the parts are scattered, unorganized, hence cold and motionless. Here is a steam-box capable of holding power-giving pressure: here a piston rod firm and unyielding, but effective when in the right place: here a safety valve noisy and demonstrative at times, but occasionally very useful: and here is the air-brake, the check, and conservative force which sometimes avoids the collision. Do these parts of a machine lie scattered in your church? If so, you dare not scorn the use of any organizing force which will pick them up, adjust part to part, make a machine of them if you

will, but a machine throbbing with life, a means for the transmission of power. We believe that organized effort will utilize idle material in our churches, and will be a vehicle for the transmission of power to the places where it is most needed. That is one principle of religious dynamics.

(2) Again, it is a dynamic principle that there must be point of union or contact between the source of power and the object to be moved, or upon which the force is to operate. In the mechanical world, what forms this union? What connects the roaring furnace of the power house with the distant car to be moved onward? Nothing but machinery, organized, mechanical parts.

In the world about us, the object to be moved onward, or rather upward, is the great inert mass of worldliness, of commercialism, of materialism, as we find it in the office, the factory, the market place. Here is the church, our power house, our generator of vital force; there is the opposing mass, the world of business, of labor, of careless indifference to the things of the spirit. The contact is lacking. There is another justification for the Brotherhood. The men of our church are in contact with the world. They meet it daily upon its great battle field, they are a part of its life. The minister cannot have that intimate point of contact. The faithful mothers in Israel touch but the fringe of the garment of that world's

life. They have the power, but lack the contact. Bring the men into vital, active connection with the church, her aims, her movements, and as they touch both the source of power and the world, you have built a bridge possibly a slender human span, but none the less a bridge, across the chasm which separates the church in her organized life from the seething, troubled, restless mass which we call the outside world. Establish the contact between the church and the world of men through organized manhood, and you apply to religious life another principle of dynamics and test your machinery by that truth.

Many are the other principles of dynamics, the laws of force, which bear a greater or less analogy to the use and application of religious activity and power, but I am reminded that the dynamic side of a man's religious life, its power, its movement, its activity, is not its all. As in physics, so in religion there is a static side, which embraces the problem of maintaining equilibrium, in sustaining the man's balance. A body remains in physical equilibrium because the pressures upon it are equalized, and do not over-balance one another. The life of a man, social, moral, spiritual, is the result in part at least, of intangible, sometimes indefinable, pressures. Organization of every kind presses upon him: organized commercialism; organized political power; yes, organized evil. Often the one or the other pressure be-

comes too great and the man's equilibrium is gone. Intensify too strongly the organized commercial pressure without some organized force to oppose it and the man loses his balance and falls into the slough of sordid money getting or active dishonesty. Let the pressures of passion or appetite become too strong for the other pressures and it destroys his equilibrium and sends him reeling into the gutter. A law of statics has been broken. To maintain the proper balance of the man, other strong, organized countervailing pressures must be supplied. A host of organizations press upon him for a share of his thought and his life: organized political effort, fraternal life, social life, commercial interest. Organization must be met with organization, if the life of the spirit is to have any part. Why not organize religious effort of men among men, to supply a pressure on the other side, to assist in keeping the man's balance, to draw him aside from time to time in fraternal conference, and press upon him the truth, that there is a life beyond the counting room or the market place? Men need that pressure; it can best be supplied by organized effort. Pressure from without the church must be met by pressure from within, and thus we apply a truth which the science of statics brings to us.

But, it may be urged, to create and maintain that balance in the life of men, you are trying to set up artificial props, and when they fall

or are taken away, the man loses his balance. The prop may be a temporary necessity or aid to the individual man. It is true that something more must come.

In transplanting a beautiful and stately plant in my garden, I have seen it droop and fall. I have then tried to follow the laws of statics and prop it up, supplying pressure here and pressure there, until it is again upright. The result is not wholly satisfying; but even while temporary equilibrium is being maintained, a change appears and life comes and there is a vital flow of life giving fluid through its veins; its leaves slowly unfold, its branches stiffen, the props fall, their work complete, and the plant sways safely before the pressures of the winds, but does not fall, because it has for itself found the source of life, has drawn that vitality unto itself and is able to maintain its own balance, its own equilibrium, so long as it continues to drink in that life giving power.

If our Brotherhood can so press upon the lives of men, by the prop of social comradeship, of intellectual interest, of active social endeavor for those about him, that the man's balance may be maintained against the great storms of the world which beat upon him, until, as Channing finely says, "the spiritual shall grow up unbidden and unconscious, through the common," then it will have found its place in the life of the men of our common faith. But that hidden, vital life must come, must "grow

up through the common," must in the end penetrate every method, every fibre of our organization, or it will remain mere machinery, and will not become a living, breathing organism.

But, it is urged, that this is a proposition to install more machinery into our religious life, and machinery is so prone to get out of order, and we fear that in many a church, some day there will be a rumble, a roar in this mechanism, and there may not be an expert mechanic at hand and then a crash will come, and after that, silence, and the church will be strewn with the wreckage.

Come with me into a great power house. There is the harmony, the quiet working of mighty dynamic force. The great fly wheels turn swiftly, but as silently as the planets in their courses, and the mighty shafts rock to and fro with the silent movements of a monster of the deep. It is the quiet of perfect adjustment and use of power. But presently a rumble is heard, a hiss of heated friction of part with part, and then the sullen muttered roar of a giant in agony. But the watchful master engineer, from his vantage ground, notes the symptoms, hastens to the place, and with a skillful touch of adjustment he calms the pain of the great mechanism and pours upon it the oil of soothing, his touch being as the touch of a cool hand upon a fevered brow, and once more the wheels turn swiftly and silently, and the shafts swing with the quiet harmony of perfect power.

In this Brotherhood of men, this machinery which has come into the life of your church, possibly friction will come, noise, outcry, lack of power due to want of adjustment. Have we not a watchful master Craftsman, whose touch upon the souls of men is strong and sure; who can pour upon them the oil of his spirit, soothing the heated parts of our organized life until harmony and perfect power shall come again?

Shall we not urge at least a testing of this new machinery by our church, because we have reason to believe that it will aid in the development and application of power, will carry the power where it is most needed, will supply a valuable and needed point of contact between the church and the world, and will assist in maintaining the balance of men amid the pressures of the strong forces about them, until life comes and has a chance to grow in the midst of the storms of this world? That life, the church needs. To that end, it needs the Brotherhood.

H. C. GARA.—Our speaker has spoken of keeping the machine in perfect balance. Some four or five years ago a gentleman stepped up to me in Philadelphia and said, "Gara, a fellow paid me the greatest compliment I know of." I said, "What was it?" He said, "He called me a double crank," and I said, "Double crank? I fail to see the compliment." He said; "It is.

A single crank is a crank that is never in balance." Now let us hear from these double cranks for they are always in balance.

W. M. HINDMAN.—Touching the question of power, I had a friend in a theological seminary who wished to become a missionary. The officers of the seminary hesitated to my knowledge for more than three months, because he was so poor a linguist. They questioned whether he could learn the language or not. By and by, they acceded to his request and he went to China. He had been in the compound but two days when he went out on the streets and came back and told the missionaries, "I have had my first conversation in Chinese." "You have," they said; "why you don't know anything about Chinese." "Oh, yes I do," he said. "How was it?" they asked. He said: "I saw a great big moon-faced Chinaman coming up the street and he came to me in all his glory. He looked at me and then extended his hand and said something in Chinese. I shook my head, and said something in English. He shook his head. He seemed to be a little bit puzzled. He looked at me and grasped my hand with much warmth, and said, 'Jesus.' And I looked at him and said, 'Jesus;' and he looked down into my soul and I looked into his soul." He said, "Oh, that was a glorious conversation, my first conversation in Chinese!" "It is the life of Jesus Christ sustaining me,"

said Paul, and every Christian worker and body of workers such as our Brotherhood must be bound up in that one blessed word, "Jesus," and our power must come from him. Apply the life of Christ to the machinery of the Brotherhood and we will have a perfect machine.

MR. GARA.—The need of the Brotherhood in our church is the question.

MERVIN J. ECKELS, D.D.—I have listened with great interest to this address and I have just been thinking of the form of power that we could make use of, and I could not deny that it might be met with the objection to which reference has been made that the church is itself supposed to furnish the power and is supposed through its members to furnish the point of contact. I cannot get rid of this objection, but do ask that an answer be given as to why we need a machine within a machine. It is not an objection at all, but I am not clear in my mind how I could make answer to that. I should be glad to hear something to cover that point. It is the only point.

PAUL C. MARTIN.—I am not a mechanic. I do not know that I can discuss the question along mechanical lines, but it seems it is simply a case of extension of the machinery, as when the object to be moved, or the part upon which the power is to operate, has grown distant from the original power plant, and we have to

extend the belting and the power. It is not exactly installing a new plant, but an extension of the belting and shafting to the new place of contact.

EZRA NEWCOME, D.D.—I will just give a practical illustration by saying that we have had a Brotherhood in the First Westminster Parish for over eight years. During that time we have had two series of evangelistic services. As I look over the list of men who came into the church at that time I discover that almost every one of them came because through the Brotherhood we had, during the previous two or three years, come into some kind of friendly and sympathetic touch with them, so that when the opportunity arose the men of the Brotherhood could go to these men whom we knew in a personal way and say to them: "You are standing on the edge of things. Come inside." The Brotherhood was extending the power just as Mr. Martin has said, to reach those men who are a little too far away for the ordinary church agency, a little too far away for the pastor and the evangelist, but just near enough to be reached by personal touch by a friend and with the point from which to make the contact. And the men who came into our church came by the power we were able to exert through the Brotherhood, and it will do as much for you.

MR. HALSEY.—I may cast a little light on the question. You may have seen the machine

which makes baskets. It does everything but think. Its motions are almost human. The material goes in at one end and the finished basket comes out the other, and the ordinary motions of machinery in a circle seem to be reversed. They are erratic. I asked the mechanic what the principle was, and he said the fundamental principle was that of the cam wheel, an originally circular wheel into the circumference of which projections have been forced to meet special needs along the line of movement in that machine, and wherever a peculiar motion of the machinery was required to do a special thing the line of the wheel was deflected until finally the wheel was not circular but undulating. Now I believe we have in the church the foundation, the circle, and that this special organization such as our Brotherhood with which we mean to do a special work, is the cam upon the circle of the church put forth for a special call to do a special thing.

MR. ROBERTS.—I believe we ought to have the Brotherhood in the church in order to get the men at work. We have evangelistic committees in the Brotherhood going out to some of the neighborhood churches, and on one occasion a short time ago a committee went into the northern part of the city. The pastor told me that at the conclusion of that service every man in that church had caught the spirit of doing some-

thing himself, and it was the best service he had had in his church for many years. I believe that is exactly the thing we want to do in order to press the need of the Brotherhood in the churches so that the members can teach other men what to do.

MR. WETTERSTEIN.—Just a word in specific answer. It is a well recognized principle with those who work among men that the men outside of the church, or the men in the church who have failed in their religious professions, will respond better to a force of organized men than they will to any other religious agency, and Brother Eckles may say to the people who object to additional machinery in his church, that there is no agency which will reach men that is so effective as organized laymen devoting their time specifically to bringing men to Christ.

MR. FAUT.—Many of us would like to have an outline of the programmes of the Brotherhoods already organized, telling us how often the meetings are held, what you discuss in these meetings, what forms of Christian service are undertaken, such as personal work, philanthropy. Many of us would like to hear the briefest possible statement from the Brotherhoods which have heretofore been instituted.

R. R. BIGGER, D.D.—I wish to answer in six sentences why we should have Brotherhoods:—
First, if we want men we must win them.

Second, if we want men to be useful we must use them. Third, if we want them to be interested in Christian work we must interest them. Fourth, if we do not teach and practice Brotherhood, some other body will. Fifth, if all our societies are for young people, children, and the older women, where will the men take hold if we do not provide a work for them in our churches? Sixth, if the men are won to Christian fellowship and work their families will follow them; the hearts of the women and children will be gladdened and all will be one in their interests, labors, and hopes for Christ's kingdom in the home.

H. C. GARA.—Last Sunday night I had the privilege of speaking at a Brotherhood meeting which took place at the close of the evening service in a Baptist church. I am a Presbyterian but I was in a Baptist church. Afterwards, I learned that out of forty-two men converted to the church in that slum district, seven are reformed drunkards. Now if we want anything to illustrate the need of that in the church—I don't know whether your churches have drunkards, but they have some about the church if they are not in—and I don't know anything that better illustrates the need of the Brotherhood in the church than the possibility of getting reformed drunkards into the church, and we will get reformed Christians into the church too.

MR. PALMER.—The question I wish to ask and ask for information is this: Our present theme is, "The development of the Brotherhood in the church." In my church, and I presume in yours, a few of the men are interested in these things. Their hands are filled with Christian work. Many men are not interested in any kind of Christian work. How are we going to develop these in the individual churches? That is the question I would like to have answered.

MR. McLANAHAN.—Our church is the oldest in Baltimore and men in it do not know each other; men going there all their lives, probably, have never spoken to each other. Nobody introduces strangers to the other members. Now we formed, about eighteen months ago, a men's society in the church; started out on social lines; began with a social meeting; had a prominent speaker, and introduced everybody to everybody else. Since then we have got it in a more spiritual way; developed a boys' club; got one hundred and seventy or one hundred and eighty boys in the club. We have done some outside prayer meeting work in South Baltimore. Before we began these things everybody said, "We do not know what to do. We have nothing to do with the church. There is no place for us." After we formed this society and got this thing started, one line of work after another opened up until we are getting every

man in the church interested in some position that he can fill.

MR. MOMENT, OF NEW JERSEY.—I simply want to say that three or four of these questions may be answered in the same way. We formed in our church a club of one hundred and seventy-five members two or three years ago. We have that club because we believe the men of the church ought to be organized, and the idea we hold up before the men is not that they should have a men's club but that there is a certain amount of work that the average man ought to do. We believe the only way they can do that work is to organize. The object is not the club, but the work, and that is the reason I believe in the vitality of this organization. It is not a question of organizations in the church, the question is as to their utility, and I believe organization will go on whatever we do or decide because as Dr. McAfee said, the men have seen something; they have had a vision, and they will go on and we cannot by a vote do away with men's organizations. They will not perish. The men have seen the work and they must do it, and the best way is to organize.

XII

BROTHERHOOD: ITS DEVELOPMENT IN THE CHURCH

BY JOSEPH ERNEST MC AFEE

The church is a living organism. It grows. Its parts and members are not the fabrication of somebody's hammer and saw. When somebody so far mistakes the genius of its construction as to inflict upon it his carpenter methods, the weather and the exigencies of the elements soon make his mistake apparent. The church must grow. It suffers from being patched up; when the patches begin to sluff off, the spectacle is the chagrin of men and angels.

The Brotherhood is a symptom of growth; it came because it had to; it is an indication of the church's quickened life. Or if it is not, may the Lord have mercy upon us and upon it. We shall soon be in his hands with the paint all rubbed off and looking so run down that we shall be sorry ever to have been exposed to the weather. If the Brotherhood shall be construed as somebody's patch nailed on in the excitement and stress of the moment to shut out the weather for a season or two, why, that is

what it is; and we shall be compelled to put up with its unsightliness as best we may, until some new carpenter shall arrive, to strike off the warped clapboards and decorate the church with a new patch. But if the Brotherhood is what you and I have full faith to believe it is, and must commit ourselves anew and anew to making it become—an evidence of the Church's quickened life—then we do not witness here the awakening of a giant to stretch himself and try his strength. Each new trial will quicken all the vital processes, and put him in finer fettle for doughtier tasks.

Methodism is a terrible affliction. I mean, you must understand *methódis*m. Methodism as an historical development of the church universal, is a benign display of the divine grace. The Methodists are the chosen of the Lord, God's saints set to sanctify all the church. But *methódist*s are the peculiar affliction of each branch of believers, permitted of an inscrutable providence as the church's thorn in the flesh; used of the divine grace, doubtless, but effectual only in the buffeting of the church into a sense of human incapacity. It has been the fate of some of the most promising movements of the church's history to fall into the hands of the *methódist*s. What sets out with being the gracious display of vital functioning, winds up with being a machine whose creaking and rumbling drowns the voice of the worshipers and shocks away all sentiments of devotion. What starts

out with being a veritable moving of the divine Spirit through the church, comes out ere long into being a grotesque god on wheels which the church must forever after use its good energies in tugging along in the ruts. The church has often found itself engaged with its own devices somewhat after the manner of the old negro Isam, who, when attacked by a belligerent goat, seized the animal by the horns. Straining every muscle to hold on in sheer self defense, he shouted aloud to his old master, "Massa Cra'fud! Massa Cra'fud! Come here, Massa Cra'fud, and help dis nigger turn dis goat loose." It has oftentimes been found easier to take hold than to let go.

. I have not yet heard any one say with precision just what this Brotherhood is to accomplish, nor offer minute direction as to how it is to go about its business. I hope to the bottom of my heart no one will try. None has yet appeared with hammer and saw to cut up the Brotherhood's lumber for it and tell it precisely how the sticks are to be nailed together. Therein appears the pledge of the Brotherhood's richest life. Pray God that none may shackle the men with restricting rules as to when and where and how their activities shall be exercised. May the Lord deliver the Brotherhood from the bondage of method, the intolerance of formularies, the grind of machinery for the machine's sake. Let us learn the characteristic American art of utilizing the

junk heap. Worn out machinery belongs there, and when there is where it belongs, so there can be no sacrilege in putting it there. I hope the Brotherhood will never abrogate the principle of local option in church enterprise. The various agencies of the organism need to grow by a wholesome coöperation, not by a slavish mimicry each of the other. It is to aim at the true unity of diversity, the ideal *e pluribus unum* of efficiency; as Herbert Spencer might say, the final homogeneity of a facile heterogeneity. The Brotherhood must depend upon its purpose to define and cement its unity, and not depend upon its modes and forms. The letter will kill; depend upon the spirit to give life.

There you come upon the true motive power and moving efficiency of this enterprise. It is a tremendous spiritual force. It has too much of the life of the spirit in it to be molded and chopped off in rigid blocks. It lives, and if it is fit further to exist, it must continue to live. It is a great spiritual energy.

Which does not mean that it froths and effervesces, but implies quite the contrary. It lives, and, please God, is always to gain its energy from the life of the Spirit. I have said that fortunately no one has attempted to prescribe just what the Brotherhood is to accomplish, nor define minutely the scope of its operations. Yet it may be ventured that no movement in the history of the modern church has sprung from so unequivocal a desire to get something done.

Every one who has sounded the mind of the church's manhood must have discovered a deeply moving revolt against a spirituality gone a-glimmering, an impassive, do-nothing religion. This movement means that the manhood of the Presbyterian Church has grown ashamed of itself and of the society in which it dwells and of the supineness of a church which actively leads in too few of the movements of society's best life, and follows but languidly in some others, contributing but slightly of her energies either in leadership or in backing. If there is anything the men of the Presbyterian Church do wish, it is to do things, to make their churchmanship a power and not merely a profession, to push and to pull in all the might of their manhood, striving toward the worthy ends revealed by grace and gumption. When I call this a spiritual movement, I mean to claim for it not less the power of the spirit than the liberty of the spirit.

Well then, what is this movement to get accomplished? That is what I say again I do not know,—and am mighty glad nobody else pretends to. But that it is to get something done, there is abundant token at every turn. It stands for, and please God will everywhere issue in, manly, Christly activity. It may be said in the large what will be accomplished. It has often been said from this platform, with varying degrees of emphasis upon this or that detail, and by those of vision from varying points

of view. But none pretends to know all it will accomplish. It will do so many things they cannot be catalogued. God only knows what it will not do. Even if it shall make mistakes, the divine patience will doubtless not be surprised, only saddened. There is certainly no lack of things needing to be done.

If the deeper history of this movement were traced it would be found to spring from a quickening of conscience, and it will issue, depend upon it, in a progressive and deepening consciencefulness. Men demand the right to live and do business and complete the day's work with clean hands and pure hearts. They demand the right to succeed in life's avocation and be honest at the same time. The men of the church mean to guarantee that right to all. They mean to make the church an organized force for righteousness, in loyalty to the church's traditions. They have no notion of allowing churchmanship to be the cloak of those whose methods in the world of affairs demand such gloss of concealment; nor will they allow activity in the church to become the popular diversion of those whom intellectual and moral incapacity shuts out of success in the more strenuous lines of endeavor. Men mean to make churchly obligations strenuous enough to furnish field for the exercise of the most doughty.

The church through this movement is to be set upon serious endeavor. It will not be so

easy to attempt only easy things, and then congratulate ourselves so complacently upon our success. First thing you know, the things really needing to be done will get done. Our best present achievement will appear how far short of sufficient, as we contemplate the dry rot and the dank rot of so many sorts of evil eating into the life of our society. The real issues of social and individual regeneration are coming to the light, and sturdy men are being struck purposeful by the revelation. It is beginning to appear how deep, into the moralities, runs what ails us as a people. The real mission of the church in our society is being discovered. The church means no longer to stand aloof but it presumes to press in, to be militant against the bad and to champion the good.

It is not possible, is it, that these churchmen will dabble in politics? No, they will not. One may not presume to say when and where their enterprises may touch upon politics, but assurance may be given that when and where they do, these men will not dabble. They will go in with coats off and sleeves rolled up to the shoulder. On the Sunday preceding election day I stepped out of an old, old church in one of our large cities, and found the most of the session collected on the street corner talking politics. If I may believe my blinking eyes, there was a halo of godliness overshadowing the spot where they stood! The serious righteousness of their conversation converted the street

corner into a very Shiloh. They came finally to no unanimous decision on any point, except that each would make his franchise count for what would make, in his judgment, for the completest righteousness in their community.

The church is not a political club, and if any one has the first notion of committing the folly of attempting to turn it into one, a little experience ought to convince him of his blunder. This movement among men offers no suggestion that the church is going into politics. But it does indicate, among other things, that churchmen take themselves seriously as citizens of a Christian commonwealth, and that they accept their churchmanship as committing them to the business of making their society in reality what it is in name—Christian.

Men of the church are getting together because they crave the moral support each of the other in the intensely spiritual labor of drawing individual fellowmen under the mastership of the Man of Galilee, the supreme obligation of every man; and because they demand the puissance of mass movements in the task of making the spiritual kingdom of the Christ of God an actuality in their day.

There are no new-fangled ideas being exploited to revolutionize and recast the church's ideals, as I take it. It is devoutly to be hoped that some things will henceforth be performed differently. Some of the present methods of the church enterprise must be taken bravely

in hand for readjustment if any real progress is to be made. Some of our brand-new problems must be faced as such, and the utmost sagacity of American ingenuity and the finest forcefulness of American energy must be brought into play in their solution. But there is essentially nothing new under the sun except goodness and badness, and they are already as old as God and the Devil. This is no new development in the church; it is the old church taking on new life, feeling her keep of the divine providence, shamed out of her laziness by the divine grace, quickened by spiritual endowments into spiritual aggressiveness. No new departments of church endeavor are to be established except those demanded by a new spiritual opportunity. No old agencies worthy of support are to feel less than others the impetus of this new pulsing of energy. This movement means that the church of Christ is throbbing with new spiritual vigor. It does not mean that the church has previously fallen from grace, since it is the Presbyterian Church and its Calvinism would not hear to such a thing.

This movement does mean, however, that the church is falling into grace, and that it is taking the plunge with right good grace, for once not stickling for the sprinkling process. It means the least of all that the activity of the church is being methodized, and it means most of all that all of its methods are being spiritualized.

Spirituality is the capacity for and practice of vision-seeing. The prophet is the consummate artist of the spiritual functions. The men of the church have been seeing things; that is what ails them. They will not awaken to shake off the delusion with a jest. Their vision is not a delusion. They have seen, and are to see more clearly, what no man whose heart God has touched can see and not thrill with the energy of achievement. They have caught the vision of the kingdom of God, a redeemed society, the tabernacle of God, established among men. They have seen the New Jerusalem coming down out of heaven, and, best of all, coming down out of heaven. You may expect now to see some of the hard tasks of the church's mission of redemption undertaken and brought to a glorious issue. Individuals and sections of society hard to reach, the men will undertake to reach. Inspired by their vision, I expect to see men rise above the pettiness which strives for the triumph of the moment, and sits down impotent before achievements too large for to-day.

I expect to see men undertaking such large things and such hard things and such long things, as shall give evidence of their living the life of the spirit, wherein they partake of the very thought and counsels of God. That the business of the church is big and hard will be its inspiration. An eagerness to undertake such business will be the mark of having seen

God and learned of him his age-long, eternity-wide intentions for his church. Spiritual vision is power. If the men have really caught the vision of a saved manhood, a world fit for God to dwell in, and fit for honest men to do business in and serve God in and minister in good conscience to their fellows in, then—every crushed and enthralled fellowman look up and hope, and the Christ of God accept the fulfillment of his soul-travail; for the spiritual kingdom of the Saviour of men will become, not as a vague promise, but as a present reality.

XIII

BROTHERHOOD: RESPONSIBILITIES

BY CHAS. W. GORDON, D.D., (“RALPH CONNOR”)

MR. CHAIRMAN AND GENTLEMEN:—I come from a country that is somewhat unknown, I am afraid, to many of you. I had begun to think during these last two or three years that Canada had been discovered by the American people. But last night that conviction of mine received rather a rude shock. For, as I was sitting at a table with a gentleman who seemed to be possessed of really more than ordinary intelligence, and we were taking a quiet drink together (it was an American drink, and so quite safe) he asked me, when I was talking about Winnipeg a little and the country up there, “Why, do you grow wheat up there?” I took a drink. We do the things there—we try to—just as you do here; those things that God lays upon us and from which we cannot escape.

I believe that the influence of this convention will not cease to be felt until it has reached across the border, and away up back over the prairies and over the mountains of British Col-

umbia. I remember hearing once my very good and well-beloved friend, Henry Drummond, tell a story of a man on one of his western trips. While driving along the western coast among the big trees, he was seeking to get information about the trees from the stage driver; and as they came from one big tree to another he would ask him, "How much lumber do you think there is in that tree?" The driver would say, "I don't know." As they came to another tree he would ask, "How thick is that tree?" The driver would say, "I don't know." As they came to another, "How big round is that tree?" "I don't know." At last they came to a great tree lying prone. "I say," said the man, "how much cordwood would that tree cut up into?" The driver said, "Say, stranger, I don't know, but when it fell the echo lasted two weeks." I believe the echo of this convention will resound over the continent, and it is my very humble hope that I may be able to carry back with me something of the strength and sanity and business alertness—which is a very difficult thing for a clergyman to carry—something of the business alertness to my own country and our own work.

I said in our country we try to do the work that God lays upon us. I would have you think—as perhaps you are not able to think—that in that country, which you are beginning to know and to discover, we have perhaps the largest home mission field in the world. For

practically all that lies west of the great lakes and between the Rockies and the Pacific Ocean is one great mission field. It is true there are lines of railway pushing their way across, but those lines simply mean the extension of the field; and for more than a thousand miles, for more than fifteen hundred miles one way, and from three hundred to nine hundred miles the other way, there stretches before our church that great mission field. And so our work takes on a special feature, a kind of type of its own, and that type I have wished to put in this way and in this phrase:

The business of the Christian missionary with us is the business of piloting. We know there in the western country missionaries and ministers do not always receive the courtesy and reverence and respect that their cloth demands, and so they are called by various names. The common name, and the very common name, the name that has seemed to me the very acceptable name, is the name of the "Sky Pilot." Sometimes he is called by other names more graphic but not quite so euphonious, as for instance, "The Fire Escape." But I accept the name of the "Sky Pilot" for the missionary. I accept the name of the "Sky Pilot" for the Christian man, and I do believe that it sets before us—and I hope to set it before you this morning—one phase, at least, of the great responsibility that lies upon Christian manhood. Now before we assume any responsibility I be-

lieve it is a wise thing for us by careful examination and by elimination of things that are not true and are not real, to discover just exactly what is the thing we as Christian men must individually take upon our shoulders, hold fast to, and try with what manhood we have to settle. What is the responsibility represented in this movement of the Brotherhood? What is the responsibility that I think of when I say that every Christian man is a pilot? I want to say first of all by way of elimination there are several things we are not going to assume to do or become responsible for. For instance, I gladly say it is not my responsibility and no part of my work as a Christian man to save men from sin. When I was younger and I think more ambitious than I am now I used to think it was part of my business to save men, and I gave much time to it, and I gave the passion of my heart to it at times when God bore hard upon me, but in my despair I realized at last to my great relief that to save men was not my business. It is not our business, it is not my responsibility as a pilot to make men good, to take the evil out of their hearts, to make them love high and pure things. This is not my responsibility. But this: It is my responsibility that I be a pilot to men. It is my responsibility that by what I am and by the methods I adopt and by the forces I gather unto my soul from whatever source those forces may come of intelligence or of judgment or of a warmer and

deeper force of the heart, I recognize this as my responsibility, that I stand between men who do not know the way to Christ, whom to discover is everlasting life. So my responsibility that I gladly assume, assume because the best experience of my life is this, that I stand before the lost men and show them the way. If it is my good fortune, by God's grace, that I do bring a man to Christ, then I feel that I have done the thing that my Saviour, my Lord and Master asked of me when he said, "Go out and disciple men; go and bring them to me." It is a vast relief to lay the burden of saving upon the Saviour. It is a vast relief to lay this work of creating anew the heart of men upon the Creator himself. So let us say and pass away from it that the responsibility that the Brotherhood here represents, that all Christian service represents, is simply this: That by the light in us, by what God has done for us, and all that we have been able to gather to ourselves, we shall show men the way to Christ.

I would like to say before leaving that part of my subject that this responsibility is not something we take on as a kind of extra service. It is not that. The ordinary Christian man has a certain amount of ordinary work and a certain number of ordinary obligations to fulfill, but that the man who aspires to high things and to a higher type of service will assume this responsibility of showing men the way. I

would like to feel anew, I would like especially to ask you gentlemen to feel anew to-day, that this responsibility is the supreme fact of Christianity, and not something we can either take to ourselves or lay aside. We can lay it aside, yes, we may lay it aside as the man who lays aside the duty to defend his country from invasion, but at the expense of honor and manhood. We may lay aside this responsibility and give it to certain of those who we think are interested above the ordinary run of Christians and let them be the leaders and guides to Christ, but we do so at the expense of our sense of loyalty to him who himself first led us, first showed us the beautiful way, and then said, "Let this be a light unto other men."

Now suppose a man, face to face with this work of piloting, essays to begin his work. I want to select two or three things that ought to test him in his thought and feeling. I take this as the first: The man who undertakes to show the way must first himself be certain about the way. I was lost only once on the prairie. That was a very trying experience. I was always so much afraid of being lost that I was continually taking my bearings. But once I was lost; and the reason was that I didn't pay any attention to my bearings, and the reason for that was I had a fellow with me who thought he knew the way. I followed him careless of my surroundings until he discovered first and then I that we were both lost. He

was lost and he had lost me. So that I believe the very fact that we have to assume the responsibility for the showing of the way to any man makes it tremendously important that we should see clearly and know definitely certain things about the way. Thank God, we do not need to know all about it! Thank God, we do not need to know all about Christian truth and doctrine! How good it is that God does not bless a man in his service in this work of piloting in proportion to the extent of his theological or other knowledge. But, brethren, it is absolutely essential—and my short experience in this business and all the experience of you men here responds to mine in this—that we must know a few things and we must know them absolutely.

May I ask your consideration and forgiveness if I refer here to “The Pilot” as known through the book, “The Sky Pilot”? I do so because I know more about him and his work. And if I refer now and then to this friend and brother of mine, I always see him out there upon his broncho—if I do you will understand I am not advertising “The Sky Pilot,” because I think all of you have read it. I think at the first service the pilot conducted in the Swan Creek saloon—you will remember how the young chap fresh from college began with the story of feeding the five thousand—and after he was through Hi, I think, spoke up, and said, “I say, how many loaves did you say?” “Five.”

“And how many men there?” “Five thousand.” He said, “Well, that is a little too unusual for me.” And as Bill said afterwards to his friend, remonstrating upon the interference of this youth, he had floundered round worse than a rooster in the dark. He had. The boy was not good at arguing. He had not his evidence clearly in his head and was not strong in reasoning. But as the day progressed and as he saw the men progress from one stage of carousal into another this is the thing that came into his mind: “I know I am right. I know I am right.” My dear friends, you will be challenged in a thousand ways. You will be challenged at every point of your work, but you want to be able to stand back and say this: “When I speak about the things of God I am not going to speak widely, ‘But I do know the things whereof I speak.’” You will find as you begin your work that there will be many things about which you must frankly confess ignorance. The pilot who knows everything and knows about all countries and all trails is not the pilot for me. I want the pilot that knows this trail, that runs over this prairie and through yonder canyon and emerges at my cabin, and if he knows that, that is good enough for me. It does not disturb me if he does not know the trails that run off in this direction. So let us confess frankly to men, and they will be surprised to hear you

make confession that there are a number of things you do not know.

After you have thus taken him into your confidence do not let him go without telling him this, too, that there are two or three things that you do know a great deal better than he does.

Now, perhaps I may pass on to say that another very important qualification for us who are trying to show men the way is not simply the sense of certainty about a few things, but it is wise for us to gather up these things and relate them, not to Bibles or churches or creeds or organizations—these are difficult to carry around—but relate these few similitudes of yours to Jesus Christ, to the great Person. Men who cannot appreciate theological distinctions or theological definitions respond to the touch of the human heart and a human hand. You remember in that religious poem, Bunyan's *Pilgrim's Progress*, how the man so sorely afflicted going through the dark valley, whose very first hope and whose very first inspiration was gathered from this: In the darkness, while all those sounds were about him, coming up through the depths, struggling, feeling his way, he heard the voice of a man. My dear friends, after all God himself cannot get at us until we see him in form. It is for this that we have Jesus Christ among us. So take our similitudes, our few truths—I only had about three when I began to preach to the

men in Black Rock—but take your similitudes and link them to the great present. They will carry a man a long way. May I say this also? With that sense of certitude directed to Jesus Christ I would add this: A sense of possession; a sense of worth. There is nothing that so demoralizes our forces in making an attack or approach to men whom we think we should like to lead in a way, nothing demoralizes us as when we look at them and discover that they are so perfectly content with themselves. They are sleek and well-to-do; they have nothing amiss with them; they want nothing; and you, the poor little missionary, what can you give them? This is the overpowering sense that comes upon a man. And may I refer to the western work again? There comes a man who makes his entry into a town in the full, splendid swing of its work and its triumphant cries—He slips in. He is there to do a certain work. Nobody wants him. Nobody needs him. I remember a pilot who slipped into a mining town and the paper came out the next day with a very strong protest. This paper, by the way, eliminated all capitals from its type. Even the name of Almighty God was spelled with a small “G.” This paper announced that this particular settler was absolutely unnecessary to the community and the sooner he departed the better. Reflect on the sensation I have no doubt the missionary had in his own mind! But a man must recover himself from that. A

man must get so deep down into the facts of which he has knowledge, and must so refresh his memory of these facts, that there grows into him a sense of worth and possession. He wants so to think about the things of life about him and so to fit them into his own experience that he will be able to say what the pilot of Swan Creek said that night when the boys were all drunk and carousing and making a horrible exhibition of their weakness, degradation, and need—this was the word that came to him—his first expression was, “I know I am right,” and, his second was, “They cannot do without Him.” Brethren, let me say it will help you, as it has helped me many and many a time, to look men in the face, though they are rich and increased with goods and seem to need nothing, and you will discover that they are poor and wretched and miserable and blind and naked, and they shall have no gold, tinsel, and raiment to sell, and no eye salve with which they may anoint their eyes and see.

If we move on toward our man with this sense of richness about us it will give a dignity to our whole bearing. It will give a sense of strength to our attack that will make it almost impossible for a man to resist. At least it will prevent this and it is a thing hard to bear; it will prevent the man from being perfectly easy and perfectly comfortable when we go away and leave him with his poverty, or, as he may think, with his wealth. He may have

a kind of vision through his blindness that there are certain things in that man's heart and life and experience that he does not possess after all, and as he thinks of it there may grow into his heart a yearning to possess one or two of these things. "They cannot do without Him," said the pilot; "they need him," and that was the very thing that kept him riding up the gulches and piercing down into the canyons.

Now it is exceedingly important also after we have got that sense of possession in our hearts and we are approaching our man that we should know that we have the right atmosphere about ourselves. I will say that perhaps one of the most important things in making the approach is that there should be in us every phase and form of life that we should respect. It was the first thing that gave the pilot entrance to the shacks and the hearts of the men of the foothills that he felt toward them a real respect. He respected them. These men that were accustomed to receive from the missionary or the minister or good man chiefly rebuke and criticism and warning were thrown off their guard, for this new man came with a real and profound respect for them. And my dear friends, I believe that many of us lose our grip before we get on to the grip. Many of us lose our battle before we fight it. Many of us lose our man before we touch him, because of a wrong approach. I suppose there

is nothing the man of the world, the man of business ability, the man who does things, so unconsciously resents as the apparent feeling of cocksureness and betterness in the man who is approaching him—the lack of respect for the man. You say it is very hard for us to respect some men; very hard to respect the man of the world with his sins and his vices. It is hard, perhaps. This may help us in such an emergency as that. It may help us to remember that for this man with all his vices upon him, with all the weaknesses in his character, for this man Almighty God himself had respect. It may help us to remember that fine trait of the character of the Great Pilot; that is, his fine courtesy toward men. Did you ever see a word, did you ever know of a deed that he performed in which there was any hint of the patronizing spirit? Did he ever approach men from a superior level? No. The first that men knew about Christ was that he was side by side, shoulder to shoulder with them there as we heard the other night in another connection.

Unless we can respect a man, we cannot be interested in him, and the first approach that we make toward any man to help him is a profound and real regard for his intrinsic worth, his worth as he estimates himself; because, remember he is all he has got and he is worthy as he is estimated by God, for God thinks of him as worthy. God help that we have this

respect, for then I believe we are prepared to move on.

I would say that among many other things I would select this, perhaps, as the next qualification: A real sympathy with the man. I am speaking commonplaces now I know, brethren, and yet they are the great things; the common things are the great things in the world about us and in the world within us. Now sympathy is a form of love. Respect is love making its approach, and sympathy is love working from the level of a man. No man can help his brother until he feels to a certain extent his brother's feelings. Will you differentiate here? Not because it is a hard intellectual process, but because it is a difficult practical process, we differentiate sympathy from pity. Strong men reject your pity, but no man is so strong but he welcomes your sympathy. Sympathy is feeling the same feelings as the man himself. For instance, the man is a worker. Can you in any sense make his work real to you? I remember right here that the first experience of being able to touch men came to me as I emerged one day from the bowels of the earth; from a mine. I went down in the basket, down below, one stratum after another, until I got down to the levels where the men were working. And after going up into the drift and watching them taking out the coal, plodding wearily and painfully up and down those underground passages, I came out to the air again,

and I understood for the first time why miners get drunk. I never knew it before, and if I had not gone down there I never would have discovered why a miner gets drunk. Do you know why a miner gets drunk? I will tell you why. It is first the air and light getting into his brain that makes him wild, and he must do something that makes his blood jump. It is the terrific reaction from the underground life. I do not believe any man who stays above ground can help the miners. I believe you have got to go down and see them on the job. And if you can take a pick and wield it, do so. Then you will know something of the way to get close to the man's life and heart, his work, his feeling, and everything about him.

Now I know I am approaching a difficult and rather delicate subject here, and especially in this convention hall. I was delighted to hear from this platform the other day a very strong representation of the gospel of the good time. And I am very glad to notice this, too: The church of Christ, I believe, is throwing aside as an outworn theory and practice the bait theory. I think we are giving up the idea that we must throw out baits for men to come into the church. At the same time I want to say here that if we are going to do successful and valuable work in the piloting of men we must get down beside them in their fun. Of course we are not going to take fun that costs too much. We are not for a mo-

ment going to have anything to do with fun that costs a loss of the finer sensibilities or any sense of honor or any feeling of manhood. Now with these we have nothing to do. But I believe, brethren, it is a good thing for us to feel that the Christian man has a right to do everything in this world that is clean.

I wouldn't apologize for going with the men out to the baseball diamond, and I wouldn't apologize for going with the men to their games. I think I would be freely and heartily with them—take part with them. You may say it is a kind of a bait to go out on the diamond when you don't play and pretend to be interested. It is utterly despicable and futile. They see through it. But to be downright interested in the things the men like to do in their fun is all right, and we should go with them wherever the fun is clean. That is really worth while. It is a type of sympathy that puts you side by side with the men you are trying to show the way. I wish we had not surrendered, as we have surrendered, to the saloon so many of these things in the way of games and sports that are perfectly clean and perfectly good. I wish we could offer these things to the enemy and let them go side by side with the men we want to reach. Why shouldn't we? I am looking for the day when the church will command and press into service all the clean things. I am looking for the day when not only games and literature and art and music will be

pressed into the service of the church, but I will go so far as to say that I hope nobody will fall down; that I am waiting for the day when the church will take hold of the dramatic stage and impress it into Christian service. I am surprised there are so many who approve of that. I thought perhaps I was going a little too far and would have to take it back. We don't take things back from this platform.

I want to say this in regard to the stage: As it is, we must continue to be hopeless. I have no hope in the stage as it is as a regenerating force or even as a legitimate amusement. But I want to say that I would like to know any good reason why the Christian Church should not subsidize and train men to portray the great ideals of truth which we wish men to struggle and fight for any more than we should for the pulpit. Is it not the same thing? But let us not go into that. It is some time off. But I believe that some day our children will mention professors in colleges training men to put before the multitudes the great and glorious truths of our experience in action as they do now in thought and teaching. At any rate, let us claim this in the church—the right to take everything clean there is and impress it into service, and for the main purpose of getting into sympathy with men. If you get into sympathy with men in other lines, and stop short of the things he loves to do you will stop at the point where you are most likely to lose

him. Sympathy with him is more than that, however. We want to be able to feel his feelings when he gets down to his sins. When he gets down to his sins! We never want to be so close to him as when he is sinning. We want to understand and manage the processes of his sin. We want to understand all those vagaries of his heart that result in sinning. You know, brethren, very much better than I do, perhaps, that sin is simply the resultant of these things: Of environment, of opportunity, and passion. How many of us would be clean, how many of us would keep clean if always and everywhere we could sin without fear, danger, or hurt? Is it not true that God keeps us by the perils of sin. And so remembering that this man is in sin because of a sudden temptation, or because of a certain environment, or because of a certain history behind him, remember these things and facing the great fact about him that he is a sinner, show him that he cannot escape. Get down beside him and begin to work out with him the problem of his sin. We must not stand on some eminence and say, "Come up out of there." We must not say, "Here, come up into this place." And we must remember that when He came to save us from sin,

"He came and felt the sinner's shame, and felt the sinner's pain."

The less the distance the less humiliation sin produces. He moved to the side of his brother,

to the side of his sin, and by looking at it from the inside discovered how he might work out a way of escape. And if you are going to show your man the way out of sin you must know what his sin is and how he came to be a sinner. After all, that is the big business. The big business of this Brotherhood is to get into grips with sin. It is not the furnishing of intellectual stimulus; it is not providing additional enjoyment. It is not these things, but it is to get into grips with sin and to get him out of his sin.

Now let me say in conclusion just one thing more. After we have got all these things I have spoken about and many others, what is the next thing? There is only one thing left, and that is, Go after your man. Go after your man. Go and get him. Grip him. In some way get some hook into him and stay with it. Go for it. What does that mean? It means that back of your plan and method, back of your splendid machinery and organization, there must come the great pulsing passion to help men: the great frenzy, the great madness that seized upon the apostle Paul, the great madness that thrust him out into his world work of saving men from sin, of bringing them, leading them, dragging them, to the Christ. When the pilot was reading one night to Bill and the group about him, he seemed to be serious, this Bill, whom they all learned to love so much, and they came across this word: "Breth-

ren, I could wish myself accursed from Christ for my brethren's sake." "What does it mean?" said the pilot. They thought a moment, one tried and another tried and then Bill said this: "Why, it means—it means he'd go to hell for 'em." We must not be shocked. That is the exact meaning of the word. "I could wish myself accursed from Christ for my brethren." Bill put it, "He'd go to hell for 'em." Isn't that correct? The passion that sends a man to hell for men; the passion that sends a man to any kind of death for men—that is the saving passion; that is the final passion in the pilot's heart.

I remember that when God himself came to attract men to him and lead men to him he abandoned heaven. He abandoned heaven. He threw off life. He emptied himself of the things that made life for God and came to us here a poverty stricken man. The apostle Paul caught the spirit and he was willing, brethren, that even he himself would go to save men. Brethren, when you do ask a man to come with you, what are you going to promise him? When you go to a sane and hearty and solid-minded man and ask him to come with you, what are you going to offer him? Are you going to offer him heaven? I wouldn't, not at first.

One day in a western town some men were playing a game in a saloon. There were about thirteen of them there. A man tried to break

up the game and came in with one story after another to drag these men off from the table. They all failed. At last he sent a man in with these words, "Boys, there is a fight out here," and they all dropped and ran. The most interesting thing in the world to a man with blood in his veins is a fight. Don't say to the man, "Come in and have a social time." Don't say to him, "Come in and be a little safer; come in and be a little better." Say this to him, "There is a fight going on; come on!" And you will come out very much wiser with the heat of battle upon you, and send that into a man's heart, saying, "Come and fight." The old cry of the Son of God: "Come and suffer. Come and take up the cross"—that reaches the best into the heart of humanity. Come and fight! Come and suffer! Come and take up the cross! That will summon to your side men, the men you want to get, and the men that, getting, will make it worth while for you to lead them.

XIV

THE EVANGELIZATION OF OUR COUNTRYMEN

BY J. WILBUR CHAPMAN, D.D.

Mr. Chairman, were I simply speaking as an individual, I certainly would count it a rare privilege to stop in the midst of any work to say a word which might prove in any sense helpful to so great and so representative a gathering of men of our church as this. But inasmuch as I am not this afternoon simply to speak as an individual, but as representing one of the other great movements of the church, I consider myself especially fortunate in having this great honor placed upon me. I do not at all take it as individual, but I do take it, with the other members of the Evangelistic Committee, as an honor conferred upon the General Assembly Committee on Evangelistic Work.

Since coming into the city I have been unable to get out of my mind a text which you will find in Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" It would seem to me as if every

Presbyterian ought to stop this afternoon and think of that Scripture: "Who knoweth whether thou art come to the kingdom for such a time as this?"

These are great days in which we are living, days in which men are amassing great fortunes, days for the exhibition of great genius, and when the history of the present day is written it will be found that the greatest fortunes the world has ever known have been amassed in this generation. The most wonderful manifestations of genius have been exhibited in this generation. But I am equally sure when the history of the present day is written, it will be said that this has been the day of the mightiest movement in the history not only of our own beloved church, but the entire church of Christ.

It is unnecessary that I should say after these days and weeks and months of service that I am an optimist concerning the future of the church. If I had ever been pessimistic I should be obliged to change my pessimism for optimism to-day. This is, indeed, the most significant movement, I believe, in the church's history.

Churches of the Calvinistic faith have always influenced the thought of the world, but we have come now to be part of a church which really is to be called a church for the times; or, to change the expression, it is an emergency church. When the tide of evangelism was receding, when additions to the church were pain-

fully small, when interest in the claims of Christ seemed to be so little felt in the church, our beloved church was keen to scent the danger, a great committee was appointed, and the tide was changed. Pastors were encouraged, the evangelist was given his proper place and the whole Christian world rejoiced that one of our distinguished laymen, not only with his money, but with a consecration of himself made it possible for our beloved church to become at least one of the mightiest forces of evangelism in the church's history. When the chasm between capital and labor seemed to be widening and deepening so that in a great labor convention when the name of Christ was mentioned it was cheered, but when the church was mentioned it was hissed, the same great church through its Board of Home Missions not only recognized the danger but sought the cure, and that man who knew the labor problems of to-day and knew the church of Jesus Christ, the man who speaks to you and always thrills us, Charles Stelzle, was called into commission, and I believe is doing more than any other man of his generation to ally the laboring world with the Christian world and show them that our church is in sympathy with the laboring men to-day; and the chasm is being bridged. For this we shall forever praise God.

Then we come to a time of organization. Men were forming themselves into clubs, lodges and trusts, and the same great church was keen

to scent the fact, and I do not know who first had the conception, possibly history will tell us that, but I do know that there must have been born of man some one man who caught the main thought of this unification of the church, until to-day we are met in the most significant convention in the church's history, and there is being launched to-day a movement that shall stir our church and shall mean the winning of a multitude of men to Jesus Christ. For let us remember that if the men of our country are to be won they are to be won through the men already in the church of Christ. This is the great day, and "who knoweth," my brethren, "whether thou art come to the kingdom for such a time as this?"

When the English soldiers were besieged in Lucknow and were waiting for reinforcements, that did not appear, and must soon surrender, a young Scotch girl put her ear to the ground and listened, then sprang to her feet with face shining and hair streaming, and called out: "I hear them coming! I hear them coming!" and every soldier was nerved for the conflict. I put my ear down to-day and I hear them coming, coming to the help of the Lord against the mighty; our great Presbyterian force of laymen coming into the kingdom in almost countless numbers, men and boys, who to-day may be indifferent to the claims of Christ. We are at the dawning of one of the best days the church of Jesus Christ has ever known.

What will the movement mean? It will mean that every single church in the land will have a working force, a trained force, a consecrated force. What is the hope of the church to-day? The hope of the church is evangelism. What is evangelism? Evangelism is the spiritualizing of the existing agencies of the church. It is the intensifying of the ordinary service. Evangelism is the consecration of the individual member of the church. I make no plea to-day for professional evangelism, although in the providence of God I must so class myself, although I am no more professional to-day than when I was the pastor of a church, but I do dare to say after these years of service and study that the hope of the church is not in professional evangelism. The professional evangelist is an emergency man. The hope of the church is in pastoral evangelism. It is the ideal of the church. But it can never be possible till we have in each individual church a number of men who will second the minister by praying God's blessing upon him, and then seek to carry out the principles enunciated in his appeal. I know as many ministers as any other minister in the church, and I marvel that they can preach as well as they do. The average minister must use fifteen minutes of his sermon to create a spiritual atmosphere. Men come from the office, from the newspaper, from secular business. It is not the easiest thing in the world to preach, or it is the most difficult

thing in the world to preach, and it depends largely on the people in the pews. Mr. Wanamaker came back from England one day and told me he had learned the secret of Spurgeon's power. He said he never entered the pulpit that the deacons did not gather round him to pray, that a thousand people did not bow their heads in prayer. I said, "Why couldn't you do that in this city?" and for three blessed years in Bethany I never entered the pulpit that the twenty-four leaders did not pray with me, sit on the platform with me, and weep when they saw men come to Christ. Again and again, Mr. Wanamaker patted me on the shoulder as I preached. For five blessed years in New York I never entered service in the morning or stood in the pulpit in the evening or at prayer meeting service on Wednesday night that my fourteen elders did not meet with me, frequently with their arms about me, and when I arose to speak men were ready without a sermon to give heed to the message of salvation.

What will the Brotherhood do? I will tell you what it will do. It will make it possible for ministers to become evangelistic, to preach his sermon and gather in his results. This is a great day for our beloved church.

In the second place, the Brotherhood will mean another thing. It will bring together the employer and the employee; it will break down the barriers between the rich and the poor. We will learn the lesson that we are all breth-

ren together in the church. I will tell you the difficulty to-day in the laboring world. It is not the fact that sometimes the hours are long and the pay is poor. Laboring men to-day are keen intellectually. They know the market fluctuations; but I will tell you where the difficulty is. There are sometimes men—I think the number is growing fewer—who are high in the synagogue who are not considerate of the poor six days of the week. Tolstoi was standing on the corner of a street when a beggar passed and said, "Give me a penny," in the Russian. Tolstoi looked at him and said, "I would, my brother, but I have no money." The beggar went on his way with a smile. As he went away one of his companions in misery said, "You are smiling, but you got nothing." "Oh," said he, with face shining and lips trembling, "he called me brother." And I desire to say that the day is dawning in the church more truly than ever when the high, the wise and those of lower degree will feel they can march as one army or stand as one Brotherhood. When that is true a revival of the best sort is upon us. This is the day.

Third. This Brotherhood is going to solve the financial problems of the church. I doubt not that that is true. Every pastor here will feel his burden is greatly lightened. For many of us have to serve the tables when we ought to be preaching the gospel. They will say to the Board, "All hail the Brotherhood." But why

will it solve the financial problems? I will tell you. The men of the church will learn the lesson of real consecration. And when consecrated it is easier to give. That is consecration. I used to have an idea that consecration was giving God something, but that is not so. For if I am a Christian everything I have is God's; my time, my money, my strength is his. That is consecration. It is taking your hands off and letting God have his own.

One of the rich men of my charge who was going to be out of the country for a while said: "I want you to dispense my charity. All you have to do is to listen to the stories of the people and send a slip of paper down, and whoever has the slip of paper will get the money." I don't think I ever passed such a happy month in my life. It is fine to give away other people's money.

Whenever the Presbyterian Brotherhood comes to the place that our time, our money, our strength, our genius, are His we have reached the place where he can use us, "Yea for the best ye have, and that is victory."

One of our evangelists was preaching out in the Indian country. He made an impassioned appeal for contributions to the cause of Christ. He said: "Give up the best you have. We are now going to pass the baskets." They passed the baskets through the congregation and the baskets came back and when the minister was receiving the bas-

ket collection with prayer an Indian with his wife arose from the rear of the building and walked to the front. They had between them a little boy. He was an elder in our church in the Indian country. He picked up the little boy in his arms and said through an interpreter to the evangelist: "Minister, you asked us for the very best we had. We have no money, but the best we have in this world is this boy of ours." And then he said with a smile: "You see we could not put him in the basket and so we thought we would just bring him up here. If you want to take him to the north, take him. If he would come to preach the gospel we would forever be grateful. Take him." And then leaving the boy at the altar he threw his arms around the neck of his wife and sobbed. But every day should consecrate men to our beloved church when we would keep back nothing, your boy and mine, your girl and mine, your money and mine, all because they are His, his. That means the winning of them to Christ. God hasten the day!

This Brotherhood is going to mean the establishment of the pastor in his rightful position. The present day evangelistic movement stands for the pastoral office. If I thought the movement meant in any way the minimizing of the influence of the pastor I would leave it to-morrow. There would be no preaching so far as I am concerned in Rochester. The present day movement is all toward the exalting of the pas-

toral office. That is right. There has never been such a day for preaching as this. Never. Never. If you are a young minister and have been preaching for a year I notify you that I would give my right hand if I could go back and begin the ministry over again.

The other day in St. Louis a man gave up his ministry. He said the influence of the modern fashionable church is wholly to subserve the interests of the rich and it is impossible for a preacher to preach his convictions because of the money power. That is why he quit the ministry. The Star in this city answered it in an editorial thus: "Preachers are not called to preach their convictions as much as they are to preach the gospel. Few parishioners, rich or poor, have ever instigated heresy prosecutions against their pastor for preaching 'Jesus Christ and him crucified.' Discontent arises where the pulpit is made the vehicle of various side issues in which its occupant is momentarily interested. He who turns from the plain and simple task of reaching the unregenerate heart of man by convicting it of sin and drawing it toward a better life to inveigh against specific theories or classes has exchanged the kernel of the ministry for its husks. The province of the pulpit is not to wage war on the rich or poor, the Republicans or the Democrats, autonomy or anarchy, science or art, high society or the slums, but to bring the message of the gospel to the universal heart." And the editor says,

“When this is done the rich men of the church and the poor men of the church will bid us a modest, All hail!” Listen! That is a libel against the right to say that the minister who has honest convictions cannot preach them. The only minister that has a hold to-day is the fearless minister.

I made it a rule when I was a pastor about once a month to tell the people I was not afraid of them, and I always had a good time. Part of the time I was almost afraid of them, but I never let them know it. Whenever a minister loses his courage his battle is lost. This is a great day for preachers. One of my friends described one of the last of the old preachers in these words: “He could dive deeper, stay down longer, and come up drier than anybody he had ever heard.” Of course it is not much of a day for that sort of a preacher.

But the lesson of the Presbyterian Brotherhood will stand for this. I trembled when I thought you wanted to break up the Committee of Twenty-one, for I know all the men but one. They will give character to the movement. I sat beside one of the members, who said, as the tears glistened in his eyes, “This will become the mightiest evangelistic force in the history of the world.” Hear me, men! The Presbyterian Brotherhood is going to mean easy work for the preacher when he wants to preach Christ. Do you wonder, then, when I say I am delighted to have the privilege in behalf of the

evangelistic committee to say this word more as I come to the close of my remarks? This is our commission: "Go ye into all the world, and preach the gospel to every creature." Evangelistics is the outgrowth of the church; it is the outgrowth of evangelism. We are missing the method.

We were in Pittsburgh a short time ago and the president of the Diamond National Bank heard two of the young men of the bank using profane language. He rang a bell and said, "Send those gentlemen in." He said to them: "Gentlemen, I am a Christian man and if there is any profanity in this bank I will use it. Inasmuch as I don't swear, there will be none used. No man can be a man, no man can be a gentleman, who swears." One said he was a Princeton man and the other a Harvard man. One lived in a hotel and the other in the East End in a boarding house. With that all their spirit of braggadocio was gone. One's lips began to tremble and the other's eyes moistened. The president said: "I didn't call you in to make you cry, but, boys, the best thing in the world for you to do would be to turn to Christ. Good morning." And they were gone. The next morning there was a rap at the bank president's door and when it was opened there were the two young men, the one to say to him, "Mr. Price, I took down my mother's Bible last night," and the other to say, "I dropped on my knees and prayed for the first time in a

year.” In Doctor Young’s church I saw those two bank clerks stand on their feet to take Christ. The Presbyterian men of to-day, on fire with the passion to save souls, could save a multitude in a year. That is what the movement means.

Just a year ago I went up to have the privilege of calling on the Governor of Minnesota. I saw the Lieutenant Governor talking with him. The Governor said: “I heard you preach last night and I didn’t believe what you said about asking people to come to Christ. I don’t believe in that. What do you think of a man coming down into this hotbed of politics and asking a man to come to Christ?” I said: “Governor, I never told people to do that. I have just been introduced by the most distinguished Presbyterian in St. Paul and one of the most distinguished politicians. What if he should come into your office and say, ‘I am a Christian; not as good as I could wish, but I love Christ. I love you and I would give my right hand if I could lead you to my Saviour?’” I said, “What would you say to him?” His lip was trembling and his eye moistened. He said, “I think I should say, ‘Thank you.’” You know there are ten thousand men to-day with aching hearts waiting for some one to speak, and this Presbyterian Brotherhood on fire is going out to shake the church. God grant it!

The worker. It is absolutely impossible for

you and me to do this work unless our motives and lives are right. I read in the paper the other day that the wizard Burbank had at last made an apple sweet on one side and sour on the other. The Record-Herald said, "That is company manners and home manners in the same person." You see? Listen, men! Your public life and mine, your private life and mine, must run together, and if we are not right God won't use us.

The last thing,—the work. Never was there such a call as to-day. Temptations were never so insidious. Sin was never so mighty. I am going to make a proposition or statement that you'll not believe, some of you. The easiest person in all this world to win to Christ is not a boy; the easiest person in all this world to win to Christ is not a girl; the easiest person in all this world to win to Christ is not a woman. The easiest person to win to Christ is a man! A man! And that is our work. That is our work.

May I give you this illustration as I sit down? You never can win men to Christ until you make them think, or stir their memory. Two or three years ago I was in Atlanta, Georgia, walking with ex-Governor Northen. He said, "Do you know that statute?" I said, "I think not." He said, "Look again." And I looked and I saw down at the bottom of it, "Henry W. Grady." He said, "That was our Henry." When he went to New York he thrilled every-

body and was crowned as the peerless orator of his time.

Henry Grady left one time and they could not find him. He left on Thursday and came back on Tuesday. Nobody knew where he was. He had gone out to the home of his mother in the country, and when he crossed the threshold he said to his mother: "Your son has been losing his old ideals and he has come back to stay, not as a big man, but as a boy. Now treat him as a boy." And his mother, keen to see the necessity, treated him as a boy. She gave him the food he always loved as a boy, and sat beside him while he ate it. When evening came she rocked him by the fireside and sang the old lullaby. When the time came for this matchless orator to go to bed he would get down on his knees, his mother beside him, and he would say the simple prayer, "Now I lay me down to sleep;" when she put him into bed she would bend over him and with that peculiar touch of the mother's hand—thirty-five years ago in this state my mother went home, and I can feel the touch of my mother's hand to this day—he would drop to sleep. When he came back to Atlanta he came with his face all shining. He had his vision. All that the men of to-day need is a stirring up of the memory. That is your work

XV

THE MEN OF OUR CHURCH AND THEIR MINISTER

BY J. ROSS STEVENSON, D. D.

I suppose that there was no intention on the part of the Programme Committee to suggest by my topic, two classes of human beings who are mutually exclusive—men and ministers. You may have heard of this epitaph for a cowboy preacher: "A parson, but a man." If the laymen here present were to speak upon my subject, they would surely insist that the minister should be a man four square, right side up, genuine through and through, and who stands in his proper place. They would also demand of him that he be a minister in reality, a true representative of Him who came not to be ministered unto, but to minister, and who regards his church not as a nest to lie in, but as a vineyard to labor in. He might, in turn, demand that his male parishioners also be men seven days in the week, in the church, and in the office; at prayer meeting and at the club, and men who regard the church, not as a means for material advantage and eternal safety, but

as a base of supplies for Christian conquest. Such men in a church, the minister included, ought to keep pace with the good women.

1. We are proud of the fact that we belong to a strong church, the great aim of which has always been to produce strong men and ministers. That denomination which we have the honor to serve, has always been strong in her intellectual conceptions of truth; strong in her force of character; strong in her spiritual life; strong in her devotion to the Master. She has been for the most part, a working church, not existing for her own interests, but solely for the extension of Christ's kingdom, for as one of our Presbyterian fathers has put it, "The church is the kingdom of God at work in the world." Our church has always been, and is now, decidedly evangelistic in her aim, and her missionary purpose has been clearly defined. May we never forget that Assembly deliverance which should be emblazoned in letters of gold across the old blue banner of the covenant: "The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of this church is a member for life of said society, and bound to do all in his power for the accomplishment of this object."

It would be expected that a church with such a vision of service, with such strong, commanding conceptions of truth and of obligation to her risen Lord, should produce men and min-

isters who find in Christian life and service, full scope for their loftiest aims and noblest endeavors. Our church has always stood for a well equipped and efficient ministry, and for the highest type of laymen, patterned after Him who is the realized ideal of humanity. To impress this fact upon us, we need only recall such princes in our own Israel as the Hodges and Henry B. Smith in the professor's chair; as Albert Barnes, John Hall, and Howard Crosby in the pulpit; as Dr. Nevius and Dr. Good out on the mission field abroad; or Dr. Henry Kendall and Dr. Arthur Mitchell working here at home; and such notable Christian laymen as Walter Lowrie, George H. Stuart, William E. Dodge, and Cyrus H. McCormick, not to mention the living. With such an illustrious heritage in a church which bears an honored name, it is our privilege to serve as brothers.

2. Should not the general theme of this convention, Brotherhood, define the relation in which the men of the church should stand to their minister? It is evident from the action taken this afternoon that this Presbyterian Brotherhood is to be strictly under lay direction, and preserved from ministerial contact. It is highly commendable when men recognize their responsibility, and desire to carry their own burdens, and no one should question their ability to take care of their own affairs. And yet permit me to say that it would be most un-

fortunate if such a sharp distinction should be drawn between Christian men and ministers that the latter should be left out of the sweep of this great Brotherhood. I felt not only honored by the invitation to come to this convention, but believed that it was such a great opportunity that although it seemed impossible for me to get away from my own pastoral work, I must come at any sacrifice. And I somehow imagined that as a minister in a convention of this kind, I would be desperately lonely, but I wish to say in all frankness, that I have never been in a convention where I have seen so many ministers trying to pass themselves off for laymen, or where I have seen so many men who seemed eager to preach. This is encouraging. It seems almost impossible to keep them apart. It was an unfortunate movement in the ancient church which came to divide Christian brothers into two distinct classes, clergy and laity, a distinction for which there is no scriptural warrant, and which delegated Christian service to a priestly class, and excused laymen from the active work of the church. As Presbyterians, we believe not only in the parity of the ministry, putting no one above another in rank or privilege, but we believe in the parity of all Christians; the priesthood of believers which makes them all one in Christ, members of the same family, and engaged in a common work. This is certainly a conception which needs to be emphasized in the individual church, namely,

that all the men are brothers, and that the minister is one of them, even though he be a weak brother, and I earnestly hope that one great result of this movement will be not only to bring the Presbyterian laymen close together as members one of another, brothers of a common life, but to bring the men and their minister into warm, personal, vital touch with each other, as brethren indeed. The men and their minister have not always seen eye to eye nor worked side by side, and it has too often been the preacher's fault. Dr. John Hall used to tell the story of a Scotchman who was asked how he liked the new minister. "Very weel," he replied, "but there is this I must say about him: For six days in the week he is invisible, and then on Sunday, he is inexplicable." The fault of some of our laymen is just the reverse: for six days, they are inexplicable, and on the Sabbath, they are invisible. The only thing that can bring them together, is a common service for their fellowmen, in obedience to their one Master's command.

Consider the service in which the men and their minister must mutually engage. Be it far from me to put on patriarchal airs, and assume to advise this Brotherhood, but coming as the representative of one of the oldest Men's Societies in our church, permit me to give a word of testimony. I have in my hand, a copy of the constitution of the Men's Society of the Fifth Avenue Presbyterian Church, which con-

stitution was prepared by the Rev. James W. Alexander, D. D., in the year 1845. The motto of this society is, and always has been: "Let brotherly love continue." You may be interested in the purpose of this Society as it was defined by Dr. Alexander in his own inimitable style:

"The object of this society shall be to promote Christian acquaintance and friendship; to render mutual aid; to cultivate the knowledge of revelation, by studying it in common; to promote personal grace, by conference, prayer, and praise; to cherish benevolent affections, by united contributions to such objects as are connected with the spread of the gospel, and to coöperate with the various boards of the church and its missionary and benevolent societies in promoting the growth of our church work; and in order to attain these ends, it shall be the particular aim of the association to seek out and draw under its influence, such young men as, from recent arrival in the city, or from other causes, may be ready to prize the approach of Christian kindness."

I mention this not to exploit this particular society or its work, although it has had a wonderful history, and has on its roll, the names of some of the most prominent laymen of the Presbyterian Church; but I wish to emphasize two points: First, that the success of this society has always depended upon the interest of the minister in it; and secondly, its success has also

depended on the definite objects it had in view, and the losing sight of these, has invariably resulted in a waning of interest. This old society suggests to us certain lines of work in which the men and their minister must be most closely identified. Think of the men outside the church who need to be brought to Christ and under the influences of the church, and to do it will require the combined efforts of preacher and people. Do we realize that of the fourteen million, two hundred and fifty thousand men in our country between the ages of sixteen and thirty-five, nine million, fifty-nine thousand, are outside the church? And what is worse, a large proportion of these are leading immoral lives, and are under influences which make for their temporal and eternal ruin. Mere preaching will never convert these men; the earnest effort of a large company of personal workers will not be sufficient to bring them all to Christ. Personal influence must be exerted by all the men of the church if this great body of unsaved men is to be brought to a knowledge of Christ.

Last summer I heard Dr. Bosworth of Oberlin speak of the present crisis and the men it calls for, and he went on to say in substance:

“The call to-day is for honest men who do not lead the double life, one life at home, and in respectable society, and another in places which they visit in secret; for business men who, in the stress of the tremendous temptations which

is upon business men to-day, will stand for that which they believe to be honest. Honest lawyers are called for who will stand for the enforcement and not the evasion of law, and who will never find satisfaction in defeating justice. Ministers are called for who will preach the gospel sincerely, who will preach what they believe to be primary truths, in spite of the intolerant opposition of radicalism; men who will THINK sincerely, who will not be kept from thinking upon certain subjects by the fear that they might reach conclusions that would be costly to express: ministers who in the pulpit will not use phraseology that exceeds personal experience. Journalists are called for who cannot be hired to advocate a cause they do not believe in. The call is for men everywhere, each one of whom will draw the thing as he sees it for the good of things as they are; men who have a great hunger and thirst after character, not after reputation, but after character, and men who are filled with an invincible good will to God, the heavenly Father, and an invincible good will to the men that are on every side. In a word, men like Jesus of Nazareth, full of grace and truth."

Such are the men who are needed to win their fellows to Christ and the church.

Dr. Alexander also believed that the men and their minister should work conjointly in cultivating the "knowledge of revelation."

When Mr. Cooper, who has charge of the

Bible Study Department of the International Committee of the Y. M. C. A., was a pastor, he organized a Bible class for systematic study. It began with about thirty members, and in the course of four years, the membership had grown to five hundred. Studying the Bible as they did, they were of necessity filled with the evangelistic spirit, and during those four years, no less than one hundred strong men with their families, were not only brought to Christ, but brought into the membership of the church. The pastor was the leader of this work, and he gives it as his own experience that such Bible study will only be successful in bringing men actually into the church, as the pastor takes an interest in the work, and is identified with it.

Dr. Alexander also believed that the men of the church should coöperate with the minister in all the missionary enterprises of Christ's kingdom, and with this end in view, benevolent affection should be cherished. But no man has a benevolent affection for a cause of which he is entirely ignorant. The men cannot depend alone on what they hear from the pulpit to instruct them regarding the great missionary work of the church: There must be among them, as there is to-day among the men of our colleges, systematic study of missions. This may be done very conveniently in connection with Bible study, just as the two are joined together in many of our Sunday schools. But

again, the interest of the men in work of this kind will depend upon the interest of the pastor. Our mission boards find it to be almost universally true that the minister is the index of the missionary interest of any church.

In the service contemplated by this Brotherhood, the pastor must have some place and part, for we may lay it down as a general proposition, that the interest of the men of any church in a given object, is in direct proportion to the interest of the minister, and therefore one great purpose of this Brotherhood should be not only to enlist the men so that they will identify themselves with the minister's work, but to enlist the ministers for the men, so that they too may catch the vision, and fall in line with God's plan for their generation.

“We are not divided; all one body we:
One in hope and doctrine: one in charity.”

We are members together of the body of Christ, and are therefore indispensable to each other, for the foot cannot say of the hand, I have no need of thee; and if one member suffer, the whole body must suffer. Christ is the head of the church: he has the vision, and gives the command. And when he tells us to go and make disciples of all nations, it is for us to obey individually, and to obey unitedly.

Let us therefore stand fast in one spirit, with one soul, striving for the faith of the gospel.

XVI

THE MEN OF OUR CHURCH AND THE LABOR INTERESTS

BY THE REV. CHAS. STELZLE.

There are fully six times as many men in the labor unions of this country not touched by the churches as there are men in all the Presbyterian churches combined, and when we add the hosts of non-unionists not in the churches there opens out before this Brotherhood the greatest field for service in America. Some day the church will awake to the fact that the labor movement is the most significant movement of modern times, and when I speak of the labor movement I do not refer exclusively to the labor union. There are forces organized and unorganized which are comprised in this term. It includes the twenty-five million socialists of the world, nine million of whom have cast their ballots for socialist candidates; it includes eight million trades-unionists of every land; it includes workingmen that to-day control the British Parliament; it includes the uprising in Russia, twenty thousand of whom have suffered death because of what they believe; it

includes the uprising in France, Italy, and Belgium, to say nothing about the social unrest that exists in our own country. It does not require a very wise mind, therefore, to say that this is the era of the common man, and when the hour strikes that shall proclaim the victory of the common people, this is the question that will confront the church of Jesus Christ: Will they be inspired by a high religious ideal given them by the church of Jesus, or will they go on to even nobler and higher things though they have won all in spite of the church? For win they will. No human power can prevent it, and no divine power will.

This, then, is the labor movement which confronts this church, the church in this generation. There is so much religion in the labor movement and so much of the social spirit in the church that some day it is going to be a question whether the church will capture the labor movement or whether the labor movement will capture the church. We hear a great deal to-day about the church saving the masses, and we need to talk about it and think about it and work about it! but some day the masses are going to help save the church.

There are four striking facts in connection with this subject to which I will call your attention very briefly this afternoon.

In the first place, the great mass of workingmen honor Jesus Christ as their friend and their leader and master. They believe in his

divinity. I sometimes think the individual workingman is about as orthodox as the average preacher. It has been my privilege to address great masses of workingmen numbering from one thousand to ten thousand and at almost every mention of the name of Jesus Christ there has come applause from almost every part of the hall.

In the second place, the average workingman is religious even though his religion is not expressed in the accepted orthodox manner. The people who used to hear Ingersoll were not composed of the artisan class. Some time since we conducted as many as three hundred shop meetings in Chicago in ten days, and the preachers said they had never been listened to with greater interest than during that shop campaign.

About a year and a half ago I began to write a series of syndicate articles for three hundred labor papers in the country in which I spoke to practically every trades-unionist in this country, getting an audience of ten million people. When I first began to write the articles I left off the title, 'Reverend' because I thought they might object to it, and to my surprise every labor editor tacked it on and nearly every one gave me the degree of D.D.

In the third place, the labor question is a religious and moral question. History has prophesied it; everything indicates it. In the end there will be not one answer to the social

question, but many; but they will all agree in this: All of them will be religious. The workingmen are more responsible, more able in this day than they have been at any other time during the history of the labor movement. I cannot stop to tell you about the results of the appeals of our pastors on labor Sunday when practically every minister preached to workingmen, and when more workingmen attended church than had been attending for many a year.

A dozen years ago when I was a machinist in New York City I read an Associated Press dispatch which said that the American Federation of Labor had declared that no minister of the gospel should be permitted to attend any meeting. I do not know whether it was true or not, but I decided when I read the dispatch if God ever gave me the opportunity I would break down that prejudice that existed among the workingmen of this country. Last year I received a request from the secretary of the same organization to go to Pittsburgh to the twenty-fifth annual meeting to address for a half hour the four hundred delegates who represented a half a million men; and when I got through they passed a resolution endorsing our department and instructing their organization to cooperate with the ministers. The other day at Minneapolis from where I have just come I was received by the same convention as a fraternal delegate, the first time in twenty-six

years that a preacher was asked as a delegate; and for the first time in its history that convention was opened with prayer, by a Presbyterian minister, who is a fraternal delegate from the Central Labor Union of Minneapolis.

Because of these four facts the church is already supreme in the matter of gaining the ascendancy over the labor question.

Unfortunately, the church has had too narrow a vision. Evangelistic work is important and fundamental. I believe in it with my whole heart and give much of my time to it; but I want to say very emphatically that no amount of evangelistic work engaged in for the purpose of reaching the masses can ever take the place of some other things the church must do if she would capture the labor movement for Christ. What are the things that the workingman must find in the church if he is to be attracted to it?

In the first place, he must find in the church absolute sincerity. Betrayed so often by those who pose as his friends and made to believe that all business is a trick of which he is the victim, it is not surprising that the individual workingman becomes mightily suspicious of any movement that is supposed to be in his interest. Sometimes the very men who have deceived him in political life or in economic life have been most prominent in the church, and this fact has been so widely exploited in the labor press and the unions that they have come to be-

lieve that all the men in the church are of the same type of deceivers. I think again there are some Christian men, employers, capitalists, whose lives and whose work stand out so conspicuously that it forever gives the lie to this miserable slander. If it were not so it would make the work very much harder.

Many of us have come to believe the church is the end instead of the people. We plan our churches, as a rule, not where the largest number of people live and where the need of the people is, necessarily, but where the church will receive the largest measure of support. Within recent years forty Presbyterian churches have moved out of the district below Twentieth Street in New York City and three hundred thousand people have moved in, and they were nearly all working people. Whenever the church becomes impressed with its duty to these down town districts it will organize a mission on a side street, in a dark, dingy, frequently dirty, building, and put in charge a man it will pay six hundred dollars a year, and give him problems to solve that would stagger a four thousand dollar man. We are simply playing at solving these problems and the average workingman knows it.

Sometimes he suspects our motives. Why is it the church is interested in the workingman? Is it because the church has lost its grip upon the masses that it is engaged in the work? Though so far as our church is concerned it has

been getting a grip upon the workingman. If that is our motive we are deceiving no one but ourselves. It will be only as the church is willing to lose her life that she will find it again among the masses of the people.

In the second place, the workingman must find in the church a greater democracy. Does anybody suppose that the spirit of patronage and paternalism that are so frequently manifested in the average city mission work is going to appeal to the American artisan? If any one imagines that let me say he does not understand the workingman in this country. There is nothing he will resent more quickly than the spirit of paternalism.

When I was in the machine shop the president of the Brooklyn Y. M. C. A. came to me one day and told me I had been elected a member of the Board of Management of the Y. M. C. A. I said, "I cannot raise any money for you; I can't even raise the money to join." He said, "We don't want your money; we want you." I consented to serve. I met from week to week with men, many of them millionaires of New York. I would come back to the shop and say I had met so and so, and they knew all the names. The boys in the shop thought I was IT, and they thought they were IT, because in taking a man, not even a foreman or superintendent, but a dirty, greasy, oily machinist and putting him on the board with millionaires they were being honored. Now I couldn't do

very much damage on that board. There were twenty-three men on that board to vote against me if I felt so inclined. But I want to say to you that the Y. M. C. A. of Brooklyn never made a bigger hit with the workingmen of Brooklyn, and when the Presbytery of Brooklyn voted a short time afterwards to send me to the Synod at Rochester and paid all my traveling expenses and at the hotel—the first time I had ever lived in a hotel in my life; I was having the time of my life too—these men thought they were being honored. That is what counts—the spirit of democracy. They are familiar with it in their labor halls, in their lodges, their clubs; yes, they are familiar with it in every saloon where a five-cent piece puts a man on an equality with every other man in the place. But they do not always find it in the church.

In the third place, the workingman will be attracted to the church when the church preaches a clearer social message. When our young men study for the ministry they study about the social life of the Israelites, the parasites, and the Hittites and all the other 'ites. When they get into the pulpit they preach about this social life. When a man goes into the social life of Chicago and preaches about it some brother will say he might better preach the simple gospel. I would not have a preacher preach on social theories. I have never preached a so-called labor sermon in all my

ministry. But I want to say to you these workmen are not confronted with theories; they are conditions. Do you remember when Moses came fresh from that vision God gave him in the mountain with a special message to the children of Israel who were in bondage, we are told they would not listen to Moses because of the rigor of their toil. No, even though an angel sent from God might come to stir the people, aye, and from the throne of God, they would not listen to him.

I feel most strongly, and may I tell you why? I went to work when I was eight years old in the basement of a New York tenement house, in a "sweat shop" you would call it to-day. My mother and four sisters and I lived in two rear rooms in a rear tenement in that part of the tenement house district on the East Side of New York. And there she sewed wrappers for which she received two dollars a dozen to support five children, and often in the night I would awake, at nearly midnight and sometimes after midnight, and find her still plying the needle to finish that dozen wrappers a day for the sweat shop on Ridge Street to get money, because, perchance, she had gone supperless to bed to give her children something to eat. And often it wasn't more than a stale roll with a pinch of salt on it, and sometimes that is all we had to eat in a week. We had not tasted butter for years.

With that experience behind me, do you won-

der that I am sympathetic with the workingman, to help them to gain better conditions for themselves? If I felt that the Presbyterian Church had no message with regard to the appeals of child labor as I know it, if it cared nothing about the five million women that toil in the factories and the sweat shops, if it cared nothing about the unsanitary conditions of the tenement house as I know it, and in the factory, I would go out of the church and I would line up with some other organization that is working to wipe out these curses of our modern civilization, and it wouldn't take very much to make me do it.

If I were not a Christian man I need simply think of that mother, not yet old in years, but broken in health and crippled in body because of the awful experiences she passed through during those years when she toiled to give me bread. I need simply think of those four sisters and all they passed through, yes, all they might have passed through, to make me a rank agitator on the other side.

But the church does care. The resolutions of our general assemblies prove it; your applause indicates it, and I can go to the workingmen and say to them that the church does care; not as much as she should, I grant you, but she is increasingly interested.

Now one thing else. The workingman will be attracted to the church when there is in the church a more prophetic spirit. Too long have

we been boasting of our glorious traditions. The average workingman does not care a rap about our glorious traditions. What he wants to know is what the church is doing for him. Some time ago a committee of workingmen came to the Archbishop of London and asked him to intercede for them in the matter of obtaining employment. After delivering their address to the Archbishop he turned to them and replied, "I have been so busy with the work of organization in the church that I have had no time to study your problems." And Kier Hardy said, "If that is true, then you have no message for us," and they left him.

The prophet of the people must understand something of the real needs of the people. That vision does not come in the seclusion of the study. More frequently it comes in the labor hall, in the workshop, in the tenement. Some day God will raise up a prophet who shall win to himself those who at one time heard Jesus Christ gladly. That day shall reveal whether the church will capture the labor movement or whether the labor movement will capture the church. Much will depend whether that prophet comes out of the organized church, or whether, as happened two thousand years ago, he shall come from the ranks of the common people, a despised Nazarene.

XVII

THE MEN OF OUR CHURCH AND THE SPIRITUAL LIFE

BY CHARLES GALLAUDET TRUMBULL

One of the truest, manliest, most spiritually minded, successful business men whom it has ever been my privilege to know, one time said to me with a quiet smile, "Have you ever noticed that when, in prayer meeting a man has nothing to say, he gets up and talks about the need of the Holy Spirit?"

This was said not irreverently, but as giving expression to the truth that the subject of spiritual life and spiritual power is too often a matter of vagueness and uncertainty. Yet the getting of spiritual power ought not to be a matter of mystery, or vagueness, or uncertainty, or much seeking, or even of pleading with God that he should send it. No man ever lived who was half so desirous of having spiritual power as God is that he should have it. It is not a question of God's willingness to grant it, or of the Spirit's willingness to come, but of our will to open the way. The universe is surcharged with spiritual life,—teeming with it. How can we get it?

There are just two ways. I am not going to talk to-day about confession of Jesus Christ as our Saviour, or about Bible-study, or about prayer. I am going to take those three fundamentals for granted. Of course we must have those three; we cannot even move in the direction of spiritual power without them. But every man here knows that those three things by themselves are not enough. Yes, I mean just that. A man may have given himself in open confession to Christ as his Saviour; he may study his Bible daily; he may pray daily; and he may still be lacking, consciously lacking, woefully lacking, in spiritual life. You know that is so. Every man of you could rise in his place and bear me witness, out of his own experience, that it may be so. I know that it is so. I can bear witness, out of my own experience, that it may be so. The confession of Christ as Saviour, alone, is not enough to maintain a man's spiritual life. Bible-study added to this is not enough. And prayer added to these is not enough. Prayer alone never gave a man a life of spiritual power. We might stay here and pray for seven hours, or seven days, for spiritual power, and go away from here to lives barren of this blessing.

Do not misunderstand me. I have not said that a man could ever have spiritual power without prayer, without Bible-study, without the personal acceptance of the Saviour. Those three acts are supremely vital, absolutely es-

sential, to spiritual life. They are the foundation, the only foundation, of spiritual life. But they are only the foundation. You cannot have a house without a foundation, but you may have a foundation without a house. And I want you to consider what it is necessary to add to this three-fold foundation—Christ, Bible-study, and prayer—in order to build the house, to complete the structure, to carry out the specifications, which Christ has planned for the life of every man.

Just two things will do it: 1. Individual soul-winning. 2. Living up to Christ's highest standards in every detail of our business or commercial life.

Is that such an old story that it's commonplace? It is old; the principle goes back to the beginning of things; but its application is not yet commonplace. Men of the Brotherhood, we are not doing this. If the Presbyterian men of this convention should leave Indianapolis and go home to do these two things, in Christ's strength, daily, from now until death, North America would know such an awakening and revival as the world has not seen since the Day of Pentecost.

Individual soul-winning is the only way men ever have been brought to Christ, and it is the only way men ever will be. It was Christ's preferred way of working; and preaching cannot compare with it as a method of winning souls. Christ's own preaching brought no such

results as did his individual work. We need not hope to improve upon him and his methods. Preaching is necessary and important as preparatory work, but the harvest must be hand-picked. The strongest pastors know this, and work accordingly.

And I am sure every pastor here will agree with me when I say that the laymen who make up the body of this Brotherhood have even a greater opportunity for individual soul-winning than have the ministers. For the layman is closer than any pastor can be to the mass of men who need Christ and who know him not, down on the street, in the office, on the road; our opportunity to tell such men of our Saviour is a hundred-fold that of the pastor's. Henry Ward Beecher once said, "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says, 'Thou art the man.'" This form of work does not shut the pastors out, but it lets us in. And if we don't come in, we are a drag in the kingdom. Charles Alexander is convinced that "the man who is not doing personal work has sin in his heart." We cannot dodge this.

And the second point: Living up to Christ's highest standards in every detail of our business life. Are we doing it? In Turkey and Syria the Mohammedans reverence Jesus Christ; so much so that they believe God could

not have let him be crucified, and their tradition is that Judas Iscariot was supernaturally substituted for Jesus and died on the Cross. They look upon Christ as one of the best and greatest teachers who ever lived. But they do not identify Christ at all with Christians. To them Christian means everything that is contemptible and unworthy. When the World's Sunday-school Convention met in Jerusalem two years ago, the Turkish authorities sent extra police and military forces to the spot in order to preserve the peace and prevent bloodshed; for to them a Christian gathering usually meant a riot, a fight of the Christians with each other.

How about it in this country? Does the world always identify the Christian business man with the life and teachings of Christ? Is the portrait of Christ always recognizable in all our business dealings?

A Christian man said to an atheist, "How do you quiet your conscience while you are in such a desperate state of mind in your attitude toward God?"

"How do you quiet your conscience," the atheist retorted, "while, believing as you claim to believe about God, you live so much like the world?"

Just how far in the line of personal sacrifice are we willing to go in bringing our business lives up to Christ's highest standards? Are we willing to lose money for him? Are we

willing to take ridicule, and be called pious, in business, for him? Are we willing to lose our position, and hunt another job, for him? Every time we are, we are deepening our spiritual life and gaining in spiritual power.

If we can't hold our present business positions and keep true to Christ's highest standard in every detail of the work, then the greatest blessing we can lay hold on will be to give up that position, and get into a business where Christ can come too. That will mean spiritual power. If we can't make quite as much money, or if we can't make any money at all, in this particular "deal" that we have on, by holding to the highest standard Christ has taught us, let's get the blessing he has for us by losing money just now. It will pay.

A young business man, a stranger to me, came into my office last spring and said that he wanted to talk over with me a business question that was facing him. He was employed by a house that had agreed with other concerns in the same line of business to maintain a certain rate for the selling of certain goods. His house was accustomed, however, to make allowances to favored customers for fictitious bills, thus breaking the rate agreed upon. It was the old story of "rebates." The head of his department was away temporarily, and this young man, filling his place, must himself conduct the transactions. And that he did not want to do.

He went to one of the heads of the business and told him frankly that he could not on principle do this. The indulgent answer was to "think it over," or to talk it over with any good business man whose judgment the young man had confidence in, and he was assured that he would soon find that it was a little matter, so commonly practised that it simply had to be tolerated if business was to go on at all. And the young man did me the honor of talking it over with me.

I told him that he had come to the wrong place for confirmation of his employer's opinion. That was all he wanted; his own mind was made up, and he simply wanted a word of encouragement to hold true to what he was convinced was right. He went back and resigned his position. He had been only recently married. I wrote to him to ask how matters were going with him, and I want to read you an extract from the letter I had in answer:

"Suffice it to say that my old position paid me thirty dollars per week, working eight hours a day; my present job pays me twenty-five dollars, and the day is ten hours. That's what it has cost so far. In every other way I think I am safe in saying that the sacrifice has paid a 'hundred-fold.' Sometimes my heart is overwhelmed with the goodness of God in our home life which has seemed to follow the move; and some happenings that have lessened our home expenses I think have almost balanced the petty

financial side. I am a thousand times glad you helped me to settle the question right."

But that man's life is not over yet. I do not know what you think about it, but I believe that business success lies ahead of him.

For, men, the strange thing about it is that with spiritual power that has been purchased at the price of utter self-sacrifice, money-sacrifice, sacrifice of everything except Christ, will come present, temporal, earthly success. Don't you believe it? Didn't you know you had Christ's own word for this? Listen!

"Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life."

No, men, the winning of spiritual power is not a losing game, either for this world or for the next. Its price is "Service." Remember what has been so well said:

"Power, to its last particle, is *duty*."

Duty that tramples on self. For the Holy Spirit and self cannot live in the same body.

And spiritual power is of value only as it is spent. The man who gets it to hold it, loses it. Spend self along with the power, if you would be in living connection with the power that knows no end or limit.

XVIII

THE MEN OF OUR CHURCH, AND CIVIL AFFAIRS

BY IRA LANDRITH, D.D., LL.D.

MR. CHAIRMAN.—It relieves this platform of embarrassment in that direction, at least, when we recall the fact that those of us who have been honored with the privilege of speaking here have not had a committee to make a program for the future of this Brotherhood movement. What we say is of no larger concern than the expression of private opinion. Yet to some of us, since this is an organization for men, it has seemed very plain that this movement must discuss men's problems, must attack men's difficulties, must undertake to overcome men's enemies. Herein lies the real reason for the organization. We have no need of another church. We are not organizing another Young Men's Christian Association; we need but one, and we need that desperately. For the Young Men's Christian Association, let it be said here, parenthetically but gratefully, is the bearing out of the idea that we are giving form in this convention, and deserves to have

this meed of praise given to it, that it made effective the idea that a man who is a member of a Christian Association for men only cannot be religious in the name of his wife.

We are certainly not here for the purpose of organizing another Ladies' Aid Society or a sewing circle or a pink tea. This is a federation of church men to help men become Christians, to help masculine Christians to become men, and do both these things through men who are under Presbyterian influences.

There are dangers in it. There is the danger that it may aim at too many things and hit nothing. There is even the danger that an organization like this might aim at nothing and hit it. There is, of course, the constant hazard of duplication of agencies and forces, but there is more real danger of too much timidity and too much regard for expediency, and too much fear of hitting something worth hitting. Christian men in this country could do what they would if they would do what they could.

Conservatism has as one of its Websterian definitions, "preservatism," and there is a danger of too much conservatism in a movement like this. There is not any middle ground between right and wrong. There is no place for arbitration between good and bad. There is no reason why a movement like this should be afraid to hit the wrong and encourage the right. But the church's chief mission, we are told, everywhere and always,

is the salvation of souls. Let it be conceded that that is important, but the salvation of itself and the commonwealth of the Spirit is the chief mission of the church of Jesus Christ. Its business is to make this business as easy as possible. Its business is to get the difficulties out of the way of the salvation and spiritual strength of men. We had an evangelist in the South whose recent lamented death we regret, who belonged to his own class, and who ought not to have had an imitator, who had a way of saying, "We Christians are fur enough things, but we are not agin' enough." There is danger that a movement like this may not understand that the evangelization of America would be hastened if we would get rid of a good deal of the evil that is licensed in this land, and mine is the plea to-night for the evangelization of America by the use of the manhood of America in cleaning America up so that the young men may have time to find Christ.

When John G. Paton came back to America and asked us to send no more grog to the islands of the sea because the presence of the liquor was a menace to Christian missionary activity, we applauded him; yet, when an American stands before a Christian audience in America and says, "Get rid of the saloon," the men who continually patronize the saloon would tell you to keep out of politics. Men must abhor that which is evil as well as cleave to that which is good.

Now, civil affairs are men's business. Don't tell me that I have no business in politics if politics gets rotten. That is the resort of the political informer everywhere and always. You never saw a red-nosed ward-heeler who didn't claim that the Christian has no business in politics, and it is taken up as gospel truth by timid, weak-kneed cowardly church members. It is vice that has no business in politics. Hurl it back. The man who will sell his vote, or the man who will buy one, is the man who ought to be disfranchised. If a Christian is anything he is a specialist in what is right, and if he is a specialist in what is right he ought to know what is right in politics, and he has not any business throwing up his hands and pleading ignorance when politics get vicious. We are forever appealing to the example of Christ and proving by it to our complacent satisfaction that we ought to fold our hands and merely pray for the presence of the Holy Spirit. I believe as implicitly as any being can in the presence and power of the Spirit of Him who promised to send us a comforter, but because Christ in a despotism which no individual could control was not an anarchist and a nihilist, we insist that in this Republic where we are all kings we too shall undertake to let the situation remain as it is. But Christ rendered unto Cæsar the things that were Cæsar's. He also turned the rascals out, didn't he? and expressed himself on the subject of public vice.

Yet we are told because, forsooth, we are Christians we do not need to know anything about it.

This whole theory of Christian imbecility on political matters has been one some of us have submitted to as complacently as we could, and we have not been proud of our patience. We ought to know, we ought to teach, political moral conditions and duties, and I am inclined to think that since this is an organization for men only some of these things are likely to creep into its discussions. Let me say here, lest somebody go away and misunderstand me, and therefore misrepresent me—for nobody could misrepresent without misunderstanding—that I do not here plead for a religious organization to take part in any kind of political movement, or discussion of any kind of political question that is not essentially moral; but I do plead that this organization and the men who belong to it shall not balk when a question of morals chances to be cloaked in political guise. We ought to know and not be afraid to tell of other facts about such conditions as this, that great public unrest in America,—things that because of their political nature are responsible for labor troubles, things which because they have a moral element in them have produced political parties; things which have had much to do with making the poor poorer, and the rich richer; things that have created in some quarters in this country that wholesale murder which is

done in the name of a mob. You ought to know and not hesitate to tell the truth about grafting and bribery. For political corruption, said a great American, is not political corruption. There is no such thing as political corruption; it is just corruption. We ought not to hesitate to denounce the dangers in sectionalism. We ought not to be afraid to consider in this movement the vices that have crept into marriage and divorce in this country. But, gentlemen, when we have done all these things and a hundred others essential in politics we are just bound to reach the one great evil, the so-called American saloon.

I am not unaware of the fact that our leading political workers in this country have tried to disguise the fact that nearly all of the evil lies back of the green baize door, but the fellows who try to hide it and tell us it is not so lack information. We have heard a good deal about a debased currency. It is high time we were learning the dangers of a debased manhood. We have heard a good deal about the foreign problem. A far greater problem is the home one. We have taken care of our infant industries; it is high time we were taking care of our infants themselves. It has not been so long since that some of us have forgotten it, that the two great national parties tried to solve the financial problem in the neighborhood of a silver mine, and yet the financial problem is to close up the saloon. I know it and you

know it. I do not want to dwell upon it, and yet we spend enough money on liquor to buy six Cubas. We talk about the production of silver, and in one year we spend more money for liquor than we took out of the ground in twenty years. We talk about such things when last year a magazine said we spent enough money for liquor to build homes for five hundred thousand families in America, or two and a half million people, more than the entire population of the states of New Hampshire, Rhode Island, Maine, and North Dakota, and clothing and provisions for twelve months; spend twenty dollars for books; fifty dollars for church and charitable purposes; and build for each family houses costing one thousand, five hundred dollars apiece, with three hundred and fifty dollars apiece to furnish them, leaving a balance of two hundred and sixty-four million dollars to build two hundred and eighteen thousand churches costing five thousand dollars apiece.

This association can well afford to promote the publicity of such facts as that. This association knows and everybody else knows that evil's greatest dread is the light. When we tell the truth about the saloon it has got to go. When the world learns how vicious it is it will not stay an hour. Informed, the people always do right, and the press of this country is a good medium to tell the truth about vice, high and low. I wish I had the time to pay a tribute to the clean

and rapidly growing cleaner character of American journalism, which is ahead of American public sentiment.

This association can promote political purity and it ought to do it. The time has come when the individual Christian cannot afford to be less than politically clean. This is the age of being not only good, but good for a good deal. Men ought to vote as they pray, and the future of our church will depend on our men doing their duty inside the church. Many of the men in this country are hesitant about their duties as office holders because of the denunciation of office holders. Ten years ago in our state the politicians in our state said, "If you interfere with our saloons you will interfere with personal liberty." We put the saloon out of every town in the state but thirteen and were going to put them out, but that side said they would extend the temperance laws if the other side wanted them; and the other side came along and said, We will extend them whether you want them or not. We are reaching the point where it is about as wrong to steal a ballot as to steal a bullet; that a franchise stolen is no less a crime than to steal a fortune; that it is as bad to steal by a corporation as by a trust and no more.

This association can well afford to promote civic activity. Politically, as a rule, the virtuous do not vote. The vicious never fail to vote. Twenty-five per cent never vote at all.

You will remember—and I do not want to repeat the name of the city here—a journalist went to a certain city and wrote it up. He wrote back to his magazine, “This city is corrupt and content,” and that is the difficulty with too many of us. I would like to be reasonable, but I want to be a reasonable radical.

This association has no precedents. It is not worried with partiality. Suppose it undertakes to make it evident that a Christian ought to be a Christian on election day as well as at prayer meeting. Suppose it becomes one of the pieces of business you and I are to perform to tell a man that he ought not to throw his vote away. It is going to be hard work to do the work to be done in this direction, but it can be done.

Finally, we can afford to teach and preach and practice political patience and indefatigability. Let us make the officers we elect enforce the laws they were elected to enforce. A man who reached the Presidency of the United States said, “The worst evil in any community is unenforced law.” The trouble with the virtuous men in politics is that they get tired too early. We ought to teach the truth that the man who enters the fight ought to be a tireless individual.

But now I am done—I wish I were done—I want to close with this word—No, I won’t. Do you know what kind of a temptation you are submitting me to? If you knew me, you

wouldn't have done that. But I prayed this day, "Lead us not into temptation."

Finally, brethren, this President of the United States, who deserves a good many of the things said about him, good, few of the things said about him, bad—and I have heard nothing worse about him than that I sometimes look like him—the President of the United States is said to have had the manhood to declare, "When I see a thing is true I will go to work to put it through." That is what we are asking you to do.

XIX

THE MEN OF OUR CHURCH AND BIBLE STUDY

BY W. W. WHITE, D.D.

Over our heads hangs a banner with a strange device: *Nec tamen consumebatur*—"It was not consumed." Why? Because God was in it. Beneath that banner hangs another and on it are the words, "Brotherhood in Service." Will it be consumed? That depends. Back of the Brotherhood, back of the service, back of social service, back of evangelism, back of politics, back of manhood, are the people and the God who is in the people. There is a hand. There are five fingers, and every finger comes out of the hand. Bible study sustains the relationship of the hand to these five fingers.

The speaker who has just preceded me has said that this organization has no precedents. If I am not mistaken it has no constitution yet. We have heard of the Kentucky senator, was it?—some senator who had lost his health, and some one remarked to him that he had lost his constitution. Yes, he said he had, and was living on the by-laws. Now we can get along

without a constitution; we can get along without by-laws, even, but you will not be able to exist, to make progress, or to be fruitful, unless you make very prominent in your plan of work the Bible study department of this movement. The Bishop of Liverpool has said that one great need of our age is prayerful, systematic study of the Holy Scriptures. I came across this most interesting sentence from Spurgeon only last week. He said once, "We ought to make every effort to know the truth better, but we must understand, to begin with, that we shall never know better truth." I think I may venture to thank God in the presence of this great company of men that they are not disposed to seek for better truth, and I believe that I voice your sentiment when I stand here in your presence to-night and call you all to a better knowledge of the truth.

Here is a proposition with which we should begin, that we should set ourselves to know the Bible better and the Bible as it is. From my friend Colonel Brown, who is known as the "Bird and Bee Man of Indiana," I got once a most helpful illustration of a point I want to make plain right here. He pictured a man going out and observing a bird darting among the bees in his yard. He concluded the bird was eating the bees, so he went and got a shotgun and killed the bird. Just as the bird fell a friend came along and said, "Why did you do that?" He said, "That bird is eating my

bees." The friend said, "Let us examine the bees that the bird has eaten." So they took the body of the bird and opened it and examined the bees and found that not a single bee in that bird's craw had a stinger in it. He found that this bird was eating the drones and that a surplus of these bees was provided by nature for this bird.

This illustration is for the purpose of emphasizing this fact, which as I study the Bible, I am more and more persuaded we should recognize, that we should let the Bible alone, just as we ought to let nature alone until we know what nature's processes are and what her reasons are for doing things. I believe that the God who has made nature round us has given us the Bible, and the more and more cautious am I about changing the Bible the more and more am I persuaded that the thing for you and me to do is to study the Bible; that is, to study it for practical purposes.

I have been father confessor for college students in the East and the West in reference to the study of the Bible, and one of the great mistakes the colleges and some seminaries are making is that they are reconstructing the Bible; that they are spending the time that ought to be spent in knowing the Bible in deciding questions about controverted dates and other questions about the Bible, instead of coming to the study of the book itself first of all. There is a time for the study of those questions, but for

young people at any rate, that time is after they have known the Bible and have become persuaded by the actual test of it that it is the word of God. Here is a bicycle. A man has never seen a bicycle or known of its use by experience or observation, and somebody tells him that this is a bicycle, and that it is capable of carrying him along the road. You might have difficulty in persuading him of the truth of that, but after he himself had had experience on a bicycle he would be safe in taking it to pieces and examining its parts. There is a reversal of the order to-day, which is not best.

I want to speak first of the message of the Bible. The great message of the Bible is God. Awhile ago I was asked by the Y. M. C. A. to prepare a series of studies on Old Testament characters. I studied Abraham. Before I studied him long I discovered I wasn't studying men, but God. The God of Abraham. Now I realize that the Bible tells us about God before, but we know how we have realized the truth for years and how all at once it flashes out. I had a wonderful experience in studying these old testament characters in relation to God, and I understood that in the selection of the material in the Bible, the writers have selected that about these men and women which relates to God and God's character. It is God we want if we are going to stand for the right, and if our children are going to stand for the right; and if those people who are coming in-

to our country by the million are going to stand for the right, we must have an unprecedented advance in the knowledge we give ourselves, and we must have an unprecedented advance in the propagation of the word of God.

May I stop right here to suggest that one of the best resolutions that a man from this point can make is that he will study the Bible, not merely for the purpose—that will come incidentally—of strengthening his own Christian life, but in order that he may make other people know his God? If you will allow me to be intensely practical I should like to suggest that one of the best things you can do to fill your church is to organize a little circle for Bible study somewhere in a room—we call them in New York, “Dining-room Bible classes.” One of the things to do is to go to some man and have him invite in some of his neighbors once a week and you read a chapter to them and talk about it awhile.

This body has no precedents. Do something unprecedented in the line of Bible study. I wish the laymen of this convention would set the great Presbyterian Church on fire by requesting, or demanding, if you cannot get it otherwise, of its ministry the exposition of the Scriptures. Suggest to your minister something like this: Have him take a vote on the ten most popular chapters in the Bible, and you will find how many chapters you would like to number in this list. The fourteenth chapter of

John will be one of them. Have him announce the week before that in the second service he will give five reasons why the chapter of John is one of the most popular chapters in the Bible, and before he gives those five reasons himself he will study to find out why the chapter is the most popular chapter in the Bible. What we want in this day is to put a stimulus into the study of the Bible. We want to stimulate men to examine the Scriptures themselves and then allow them to express themselves concerning them.

One of the secrets of success in teaching is in assigning a lesson. Assign a lesson to yourself and then give the class the lesson and give a reason for it. Put yourself in a position so that it will be necessary for you to prepare your lesson.

I had an interesting experience with a minister in the East this last winter. He was afraid to break away from his way of preaching. I said: "Take a chapter and spend all week on it if necessary. Get a theme from it and preach on it as a whole." He tried it. He went before the congregation and preached for the first time on a whole chapter. He trembled all through it, but I congratulated him upon the result and he has been preaching on that line ever since.

Let me come back to the second part of the thought and I shall close. The thought is the opportunity of the people and the opportunity

of the ministry that I have spoken of. Some people think Bible study is an end in itself. Let us have the effect of that: "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." Those Jews made the mistake which a great many people nowadays are making of stopping with the word of God itself and not going to him to whom the word of God points. In emphasis of that point I use this illustration. A man was going along the road and saw a guide post and an Irishman sitting upon the cross-bar of the guide post. He said, "What are you sitting there for?" He said, "Don't you see? This says it will take you to Malvern. I have been here two hours waiting for the thing to start." A great many people stop with the Bible itself instead of going to him to whom the Bible points.

The third thought I should like to develop is the great power of the Bible. In the second Epistle to Timothy we have this passage: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation."

We have been taking that 16th verse out and making it a full proof of inspiration. Now the doctrine of inspiration is all right, but Paul was not thinking of the doctrine of inspiration, but about the use of the word of God. He said to Timothy, "Abide thou in the word which is

able to make thee wise unto salvation." In addition to being able to make wise unto salvation, by teaching, by reproof, and by correction the Scriptures are able to make the men of God "complete, furnished completely unto every good work." I used to think it was my duty to bring people to Christ. Now I recognize the fact that God has appointed a means to bring men to Christ. The word is able to bring men to salvation through faith in Christ Jesus. It is my duty to know the word of God. It is my duty to know my God.

The last thought is the great result of the study of the Bible. I have seen my father walk through a field with a sack over his shoulder scattering grain. That was before the time of drills. I remember it, and I am not so old. Now you remember the parable of the sower, and the teaching, "Take heed what ye hear," that follows. It would take a man down and back, and down and back again, to sow the width of this building. Here was a hard pathway, and this man went down the field and regardless of the different kinds of soil, he scattered the seed. The seed that fell upon the hard pathway the birds of the air came and took away. The pathway had the seed taken away from it because it would not receive it. But the fertile soil received the seed and the result was that it returned some thirty, some sixty, and some a hundredfold. "Take heed what ye hear." Look out for hearsay. The

Lord is not talking about any kind of seed other than good seed. For he said, "The seed is the word of God." It is a good seed in this connection and the thing he wants us to do is to take heed of what we do. He also tells us in regard to the kingdom, that the seed which is sown must die if it is not sown in the right way; and since the kingdom must die no fruitfulness must result.

Read before you go home—and this is my last word—the fourth chapter of Zechariah, which has in it that well-known word, "Not by might, nor by power, but by my Spirit." You have the illustration of the olive tree growing beside the candle-stick. The oil is flowing out of the olive tree into the lamp and the lights are burning. That is the picture I should like to leave with you to-night. Take heed to the inner life. Be careful about your own life. Study the Bible for the purpose of improving your life. Let the life which comes into you go out and it will be everlasting and fruitful.

XX

THE EVANGELIZATION OF THE WORLD

BY ROBERT E. SPEER

Every movement must have its goal. If it is a movement in any true sense at all, it must be moving toward some end, and the clearness with which it discerns its end, and the intensity and steadfastness with which it pursues it, are the elements which determine the power of the movement and the weight of its impact on life.

It is from this view that we understand the power of the early church. It did not, it is true, at once discern what its great purpose was, but when it had come to see clearly why it was in the world it set about attaining its object with an intensity and a steadfastness which enabled it to shake the world. We understand in the same way the tremendous power with which the movement of Mohammedanism began twelve hundred years ago. It had a great purpose, and realizing what that purpose was in the effort to attain that purpose it was ready to make any sacrifice, and Islam swept out irresistibly over the world. And Islam has degenerated and become impotent to-day

simply because it has lost that great object or purpose, and so far as the Christian Church is impotent to-day it is because it has forgotten what its original object was, has ceased to be an army engaged in a great, aggressive campaign, and has actually descended to singing about its being a "garden walled around."

There has always been and is still a divine Power in the church which has prevented and will always prevent it from sinking as low as Mohammedanism has sunk. But the great need of the church to-day and the great need of every agency of the church is another discovery, or a re-revealing of what its great object or purpose is, and then a fresh dedication of sacrificial zeal in achieving that purpose in the world.

Now we cannot create a purpose that would support a great movement. We cannot galvanize a great movement into life by assigning to it any artificially created purpose; we can only keep it going when it has a purpose, a purpose which is never forgotten and which can be communicated to men.

I have a friend, once professor in a theological school, who told me after an extended visit among the schools of the church that the thing that made him most sorrowful as he went about was the obscuring of the objective purpose of the church, the apparent forgetfulness of what the church was in the world for, and of training life to a realization of that pur-

pose as the business of the church as well as of every member of the church; and we can not do better in this closing hour of our gathering in this convention than to try to re-define to ourselves what the great, dominant and controlling purpose must be.

Now, gentlemen, it must be something great, and that means it cannot be anything local. We cannot maintain the Christian Church on issues confined to any one nation, however great and valuable and important those issues may be. We have got to set before a movement like the movement of the Christian Church—a movement like this represented here this evening—an object broader than can be found within the interests of any one nation. We have got to have a purpose so great that none of the interests of mankind are foreign to that purpose. It must be a definite object. We cannot maintain a great movement like the Christian Church on an object that can be spread over interminable centuries. If we would have a church like the Apostolic Church, we have got to set before it an object that is a compelling object. It must be heroic and sacrificial. We cannot claim the kind of life that we propose to claim for Jesus Christ and his church by any object that does not claim from men absolutely everything. If we do not demand much from men, we will not get much from them. If you demand everything you will get everything.

When the Lord walked out into the world

and wanted to find men on whose shoulders he could lay the responsibility of his kingdom, he did not get them by offering to give them anything, he got these men by demanding of them absolutely the sacrifice of everything.

I have heard a great many discussions as to why it is that the young men are not coming in larger numbers into the Christian ministry. There are many reasons. I will tell you that one of the reasons is that the appeal is not made sufficiently heroic and sacrificial to them. Some of the best men in school and college give over their purpose because the method of the presentation of the claims of the Christian ministry obscures to their vision the heroic sacrifice of the service of Christ. If you are going to get the kind of men you want you have got to present to them the life heroic and sacrificial. Where can you find it except where the early church found it? Not in any fictitious object, not in any humanly created object, but in the object that brought Christ himself down into the world, the object he formulated when he was saying, "Uttermost Parts." And when the church came to itself and came to a realization of what its great purpose in the world was, the early church did not conceive its mission to be merely social or merely political; it did not conceive its mission to be anything small or transitory or un-universal; it conceived its mission to be nothing less than the realization of the experience of Christ in

the life of every man in the church and that the men of the church shall present Christ to the experience of every other man in the world. And with that great object before it, knowing it had work, and a definite, imperative work to do, it went out and shook the mighty world. And what we want to-day is simply a naked uncovering, and by the church, of what her great and imperative mission in the world is.

I do not say the church has not other missions. I said to Dr. Landrith, that the church has many missions, but they are dependent upon her great and primary mission, and that great and primary mission was the personal experience of Christ, and the presentation of Christ to the experience of every nation of men the world around. We can put it all in one very simple phrase, in a phrase which I have been assigned to speak upon this evening, *The Great Mission of the Church: The Evangelization of the World*. Now that does not mean, let us make it clear, that we have set before ourselves an undefined non-understood object; that does not mean the conversion of the world. We cannot define any movement by what it does not hope to effect. Our Lord does not expect to convert everybody. If Christ could not convert men, do you suppose you and I can do it? The best we can offer to men is that which it is within the power of every man to reject if he will. The church has no charge to convert the world; it has no power to do so. The great primary

object of the church is to make Christ known to the hearts of men. Can we contemplate a simpler, nobler object than that? In the most civilized section of our own land all that has been done so far, as it is truly real and abiding, is the result of planting the life of Christ in the hearts of men; and the evangelization of the world is the carrying of that life, the life which can alone work the reclamation of the world, all over this world, an offer of it to every human life the world around.

That was the primary purpose of the church at the beginning. That was the principle object set before the church as the men who constituted the early church understood it. That was the great personal ambition of Paul, that he might make Christ known where he was not known; that he might not build on other men's foundations but that he might carry that great gospel to all the world.

I ask you gentlemen, for a moment, what would be the effect of a realization by the church of that as the great object and purpose of the church to-day? Oh, what a clarifying of the vision there would be! Oh, what an illumination of the vision there would be! Oh, what sacrifice and love! Oh, how men would begin to plan their lives in an entirely different way! There is not a man in this hall this evening who would not go out and rearrange all the activities of his life if this object dominated his life. They would plan their lives as though

this was the primary business of life. The church would move out to do her legitimate primary work, which is to make Jesus Christ known to all the world. All our Christian activity here at home will be limited and hampered in its power so long as the Christian Church is blind to what its business is and forfeits this great increase in power which will come to her only when she goes everywhere with her message. The Presbyterian Church has forgotten her great primary business in the world, because the individual men in the church have forgotten it, and you and I need that our personal eyes be opened just as truly as the church needs it for her corporate life. Men are leading to-day as they never led before. But men serve temporary and transient interests now. We must be allied with some great and masterly cause. You are not going to get great men isolated from a cause. Even a weak man can be made strong by a great cause, and the great need of this Brotherhood, the great need of all the men of our church, the great need of all the men of all the churches is just the clear perception of what the business of the Christian man's life is in the world, which is absolute devotion to that great cause which brought Christ down here and laid the life of God on the souls of men.

I should like to say a word practically as to what this is to mean. Over in the other section

of the world we have lands for which we are responsible. The Board with which I am connected is trying to deal with that problem. And it is not a hard problem. If we could multiply by five the money and men and women we have we could succeed in one generation in bringing the gospel into the reach of every man, woman, and child of the hundred millions or less who constitute our peculiar people. Our Presbyterian Church thinks it an impractical undertaking? Men would not hesitate to undertake a great interest such as this here at home. Every man ought to realize that Christ called men to do such things. What did he say to the first disciples? "If you will come after me I will make you rich so that you will have the power of money? If you will come with me I will give you political power? If you will come along with me I will make you fishers of men. I will link you to me, you shall give light upon darkness, and call men back from their wanderings, and prove to them that they can have life and purity and power." Is there anything impractical in that?

In taking up our personal obligation and duty here as men whose duty it is to deal with men, I want to make that point just a little more clear, to set it in the right relations with what we have heard earlier this evening. Our business is to right all wrong, to stop all evil and vice and sin; but our business is also to keep our eye on the man.

Now our Lord never lost sight of the man he was after. In the midst of the abuses and the evil, not as you and I, did he see first the great wrong. That was illustrated in the instance of the Levite; did he see the wrong that was embodied there? He saw not a system, not a wrong principle; he saw a man. And I think our Lord's social teaching was *obiter*, by the way. He threw himself against the social evils of his time, and we are bound to go out fighting the wrong. Nevertheless Jesus Christ never allowed himself by any enthusiasm for the reformation of the world which he felt, never allowed himself by bitterness, antagonism, injustice or wrong to any one, all of which he felt more intensely than we can feel them—never allowed himself to be turned from the man to be reached. And we may be sure, if we catch his spirit, if the great primary business of the church becomes clear to us, we will see these men here, there, everywhere, and make it the first hunger of our hearts to bring them to him, and evangelize, which is our business here. And he will allow absolutely nothing to interfere with that great mission of his.

I have heard men balk at times at that article in the creed which says, "He descended into hell." To be sure he did. Do you suppose Jesus Christ would stop at hell? No. And if there were other hells, he would dare go there too. Hell itself could not stay him, and those who catch his spirit will not be stayed by hell,

nor with any of those expressions of hell with which men meet in the world.

And last of all, there is no body of men on whom this clearer vision of the great purpose of the church can be laid with more propriety than upon a body of laymen like this. Our religion is a layman's religion. I say it reverently. Its Founder was a layman. He was no member of the tribe of Levi. He was not an ordained ecclesiastic. The Lord Jesus Christ was a layman just as we are. The apostles were laymen. None was a priest. The eleven men on whom he laid the foundation of the kingdom, and the twelfth man afterwards added, were laymen, like the illustrious, the great, men who have carried it from generation to generation. And the founders of this movement of which we are thinking last of all were laymen. Raymond Lull was only a layman; William Carey was only a layman when he first began to think of our missionary enterprise. It was a little band of college students in whose prayer meeting originated a hundred years ago the first American missionary society; and we are right here this evening in believing that it is to be our privilege to carry this great objective purpose of the church, under the ministers of the church, to fulfillment.

The first great secretary of our missionary organization was a layman, a United States Senator, who resigned his position as Secretary of the United States Senate to become its secre-

tary. The first treasurer of the American Board and its second secretary, who did more to shape its missionary work than any other man, was a layman; and you and I are only gathering our own, when we take up the task from those we have appointed as leaders. To our own obligation and purpose, our own privilege, we come when we take a share in this enterprise. I think myself God has been waiting for the laymen to come to this day.

It was a great thing in principle that he did in the Incarnation. "I will go down," says God, "and I will save man by himself." He might have saved him otherwise if he wanted to. He might have reached them and saved men by a distant intervention from above. Man lost himself, he said; man shall save himself. I will go down and by a common man I will deliver man from his sins. The Lord must have felt the joy of battle against the limitations that shut him in as man, by which he was to deliver man. Maybe God has been waiting for that to happen in the church—for the common men in the church to make their business what was the great business that brought Christ down here, the great business that led to the organization of the church, the great business that has kept the church alive these twenty centuries in the world, the business now of completing what Jesus Christ began.

Shall we have that great purpose made clear to us to-night and then bring these personal

lives of ours into absolute and untrammelled subjection to it? I remember some lines I heard Dr. Edward Hodge quote in one of his most earnestly strong addresses, before the Synod of Ohio, and wrote them out a little while afterward. It is from that old poem on Samuel:—

“I ask no heaven till earth be thine,
No glory crown while work of mine
Remaineth here. When earth shall shine
Among the stars;
Her sins cast out, her captives free,
Her voice a music unto thee,
For crown? More work give thou to me.
Lord, here I am.”

For one thing first of all, and all other things consequent upon that; to make Jesus Christ known to all the world. That and that only first is our business here.

THE APPENDIX

I. MINUTES OF THE CONVENTION

The First Convention of the Presbyterian Brotherhood as authorized by the General Assembly of the Presbyterian Church, U. S. A., met in Tomlinson Hall, Indianapolis, Indiana, on Wednesday, 14 November, 1906, at 9:00 A. M.

The proceedings were conducted according to the following programme as arranged by the Assembly's committee.

On Tuesday evening, the 13th inst, a banquet was given at The Dennison Hotel. Mr. Hugh H. Hanna presided. The address of welcome was made by Mr. Henry M. Dowling, president of the Indianapolis Brotherhood. The response was made by Mr. William Lilly, of Pittsburgh, Pa. Addresses were made by the Rev. Charles William Gordon, of Winnipeg, Manitoba, and Mr. James Macdonald, of Toronto, Ont.

WEDNESDAY MORNING

Mr. Henry S. Osborne, Chicago, Ill., presiding.

9:00. *Devotional Hour*, The Rev. John E. Bushnell, D.D.,
Pastor Westminster Church, Minneapolis, Minn.

10:00-12:00. *Addresses and Conference*.

The Presbyterian Church, What It Stands For

The Rev. W. H. Roberts, D.D., LL.D., Stated
Clerk, General Assembly, Philadelphia.

The Boy and The Church

Mr. Patterson DuBois, Philadelphia.

The Man and the Church, Mr. Chas. S. Holt, Chicago
Prayer, The Rev. H. H. Gregg, D.D., Pastor Wash-
ington and Compton Avenue Church, St. Louis.

WEDNESDAY AFTERNOON

1:30. *Meeting for Organization.*

Chairman of the Assembly's Committee, Presiding.

Address, The Genesis of the Presbyterian Brother-
hood, The Ohio Overture

The Rev. B. B. Bigger, Ph.D., Massillon, Ohio.

a. The Assembly's action and the Committee's Work.

b. The suggested Constitution for the Brotherhood.

c. Appointment of Committees.

3:00. *Greetings from Fraternal Organizations.*

1. The Brotherhood of Andrew and Philip

The Rev. W. H. Pheley, M. D., Sec.

2. The Brotherhood of the Presbyterian Church,
South, The Rev. A. L. Phillips, D.D., Richmond, Va.

3. The Brotherhood of St. Andrew

Mr. John Henry Smale, Chicago.

4. The United Presbyterian Men's League

Mr. McKenzie Cleland, Chicago.

5. The Methodist Episcopal Brotherhoods of St.

Paul and Wesley, The Rev. Bishop John H. Vin-
cent, D.D., LL.D., Indianapolis.

4:00. *Open Conference on Practical Methods*

President Dabney, Presiding.

WEDNESDAY EVENING.

7:30. John H. Converse, LL.D., presiding.

Prayer, The Rev. Hunter Corbett, D.D., LL.D., Moder-
ator of the General Assembly.

Scriptures, President C. W. Dabney, LL.D., The Univer-
sity of Cincinnati.

Address, The Hon. William Jennings Bryan.

THURSDAY MORNING

9:00. *Devotional Service*

Conducted by the Rev. John E. Bushnell, D.D.

9:30. *Addresses and Conference*

Mr. H. C. Gara, Philadelphia, presiding.

Brotherhood:

Its Need in the Church

Mr. Paul C. Martin, Springfield, O.

Its Development Within the Church

Mr. Jos. Ernest McAfee, New York.

Its Responsibilities, Every Christian Man a Pilot

The Rev. Chas. W. Gordon, D.D. ("Ralph Connor"),
Winnipeg, Manitoba.

These addresses were followed by open conferences.

THURSDAY AFTERNOON

Business Session — Reports of Committees and Action

Thereon, Mr. Chas. S. Holt, Chicago, presiding.

2:00. *Addresses and Conference*

Louis H. Severance, Cleveland, Ohio, presiding.

Service:

The Men of Our Church and Their Minister

The Rev. J. Ross Stevenson, D.D., New York.

The Evangelization of Our Countrymen

The Rev. J. Wilbur Chapman, D.D.

The Men of Our Church and the Labor Interests

The Rev. Chas. Stelzle, New York.

The Men of Our Church and the Spiritual Life

Mr. Chas. G. Trumbull, Philadelphia.

Prayer.

THURSDAY EVENING

7:30. Mr. Hugh H. Hanna, presiding.

Prayer, The Rev. President Jas. D. Moffat, D.D., LL.D.,

Washington and Jefferson College.

Addresses:

The Men of Our Church and Civil Affairs

The Rev. Ira Landrith, D.D., LL.D., Nashville,

Tenn., Moderator of the last Assembly

of the Cumberland Presbyterian

Church.

The Men of Our Church and Bible Study.

The Rev. W. W. White, D.D., President,
Winona Bible School, New York.

The Evangelization of the World

Mr. Robert E. Speer, New York.

II. THE ATTENDANCE AT THE CONVENTION

The Assembly's Committee decided, on account of an obscurity in the Provisional Plan as to the basis of representation that all men who attended from Presbyterian churches should be enrolled as delegates. The number of those who inscribed their names in the book provided by the local committee was over 1,000 but from other data it is evident that there were present at least 1,250 men from outside of Indianapolis. A more definite statement as to this will be made in the records of the General Council.

III. ANALYSIS OF THE MEMBERS OF THE CONVENTION BY OCCUPATION

Accountant	14	Board of H. Missions..	4
Abstractor	2	Board Foreign Missions	4
Artisan	11	Board State Charities..	1
Artist	1	Collector	2
Architect	1	Coal & Lime.....	6
Auctioneer	1	Civil Engineer	13
Banking	53	Cattleman	2
Broker	5	Carpenter	2
Business Man.....	79	Commercial Traveler...	27
Barber	1	Civil Official.....	2
Builder	6	C. E. Society.....	3
Blacksmith	4	City Official.....	2
Baker	3	Clerk	90
Buyer	4	College Pres.....	5

College Prof.....	9	Oculist	1
Contractor	8	Optician	2
County Official.....	1	Pork Packer.....	1
Chemist	2	Policeman	1
Druggist	1	Physician	23
Dentist	9	Printer	10
Draughtsman	3	Promoter	13
Dairyman	1	Plumber	5
Expressman	1	Publisher	11
Engineer	2	Painter	5
Electrician	4	Pattern Maker.....	1
Electrical Engineer....	1	Photographer	4
Farmer	49	Real Estate	40
Florist	2	Railroad Man.....	33
Fire Insurance.....	6	R. R. Mail Service....	5
Forester	2	Retired	6
Grocer	13	Shoe Maker.....	1
Grain Dealer.....	2	Stenographer	2
Huckster	1	Sign Painter.....	1
Horticulturalist	3	Solicitor	1
Hotel Keeper.....	2	Salesman	41
Hardware	2	Surveyor	2
Insurance, Gen.....	10	Saw Maker.....	1
Judge	1	Sailor, U. S. Navy....	1
Jeweler	2	Supt. Schools.....	5
Lumber	16	Student	42
Letter Carrier	9	Sec. Y. M. C. A.....	5
Librarian	2	Theo. Students.....	4
Lawyer	130	Teacher	25
Life Insurance.....	26	Telephone Serv.....	6
Laborer	3	Telegraphy	4
Laundryman	2	Tailor	1
Machinist	11	Tinner	1
Miner	1	U. S. Cen. Serv.....	1
Missionary	3	U. S. Gov't.....	4
Medical Student.....	4	U. S. Mail.....	1
Merchant	80	U. S. Army.....	1
Manufacturer	62	Upholsterer	4
Mechanical Engineer... 3		Undertaker	1
Musician	3	Wall Paper.....	3
Minister	284	Wholesale Merch.....	13
Newspaper Man.....	19		
Newsboy	2	Total	1,476

At the business session on Wednesday afternoon the following action was taken:

Mr. Allan Sutherland of Philadelphia was appointed Secretary.

The Rules of Order governing the General Assembly were adopted.

The Assembly's committee, by the chairman, presented the following suggested constitution:

ARTICLE I. This organization, as authorized by the General Assembly of the Presbyterian Church, U. S. A., is composed of all the local organizations of men in the churches of our denomination, that declare their acceptance of Article 2 of this constitution. (See foot-note below.)

ARTICLE II. The object of the Brotherhood shall be to secure the organization of the men of our congregations, with a view to spiritual development, fraternal relations, denominational fealty, the strengthening of fellowship, and the engagement in the works of Christian usefulness.

ARTICLE III. The Brotherhood shall hold a convention annually, as provided for in the plan adopted by the General Assembly, at which time there shall be elected the General Council. The convention shall concert measures for the general welfare of the Brotherhood.

NOTE. It is definitely declared that no specific type of local organization is required; each one is left absolutely free to formulate its own constitution and prosecute its own methods of work.

ARTICLE IV. The General Council shall consist of twenty-one members, to be divided into three classes, one class of seven to be elected each year. Those chosen at the first convention shall arrange themselves into three classes by whatever plan the Council may determine, to serve one, two, and three years. The quorum of the General Council shall be ten.

ARTICLE V. The powers of the General Council shall be:

1. To promote and assist the organizations of men in all our congregations.

2. To arrange for the annual conventions.

3. To aid in the holding of presbyterial and synodical conventions.

4. To employ such executive officers as may be necessary and to fix their salaries.

5. To secure, by voluntary subscriptions, the funds necessary to carry out the work, but no assessments or per capita tax is to be levied on any local organization or its membership.

6. To elect such officers and sub-committees as may be found necessary and adopt rules for their guidance.

7. To secure articles of incorporation, when in the judgment of the council, it is expedient to do so.

8. To choose an Executive Committee of seven to whom shall be entrusted such matters as may be so referred by action of the General Council. Five members of the Executive Committee shall be necessary to constitute a quo-

rum. This committee shall elect its own officers and adopt rules for their guidance. It shall meet the call of the chairman on due notice.

9. To appoint fraternal delegates to corresponding bodies.

ARTICLE VI. The General Council shall meet at least twice a year; at the time of the convention and at a date at least three months before the following convention.

ARTICLE VII. The Brotherhood and all its affiliated local organizations are under the control of the General Assembly as provided for in Chapter xxiii of the Form of Government.

ARTICLE VIII. This constitution may be amended at any annual convention provided notice of the proposed amendment is given to the General Council through the chairman prior to the meeting immediately preceding the convention. A two-thirds vote shall be necessary to pass an amendment.

The following committees were appointed to report on Thursday afternoon, viz:

CONSTITUTION:—Harry C. Olin, Chairman; T. H. Gray; Chas. Reid; J. H. Perrin; Ledyard Cogswell; Clayton E. Crafts; W. R. Farrand.

BUSINESS:—J. H. Jefferis, Chairman; E. A. B. Ward; Thomas A. Hall; James J. Parks; R. M. Todd; J. W. Brown; W. B. Harris; Dr. J. C. Fisher; Wm. Moore; A. H. Frederick; Ed. Treat.

NOMINATIONS:—H. C. Gara, Chairman; T. B.

Cobbs; Nolan R. Best; R. P. Hargitt; H. L. Smith; R. H. Harned; R. D. Cone; Jas. H. Gray; J. D. Husted; John H. Dewitt; Mr. Shepherd.

Ten delegates from the Southern Presbyterian Church were welcomed and seated as delegates. The Rev. A. L. Phillips, D.D., of Richmond, Va., responded on behalf of the delegates.

The chairmen of the various committees were authorized to fill any vacancies that might occur.

The Rev. S. Edward Young of Pittsburgh, reported the following as having been adopted by the Assembly's committee.

Resolved, That we express to the session and congregation of the First Presbyterian Church of Springfield, Ohio, our appreciation of the services of their pastor, the Rev. John Clark Hill, D.D., as chairman of this committee.

Dr. Hill has most efficiently forwarded the cause of the Presbyterian Brotherhood. To his ability and consecration is due in no small measure the present success of this effort to organize Presbyterian men. We believe the First Church may take reasonable pride in their contribution through their pastor to this historic movement.

The action was adopted unanimously by the convention. The secretary was instructed to forward a copy of this resolution to the clerk

of the session of the First Presbyterian Church, Springfield, Ohio.

It was ordered moved that the details of changes in the program be left in the hands of Dr. Hill.

The constitution suggested by the Assembly's committee together with all proposed changes was referred to the Committee on Constitution.

It was ordered that all recommendations be submitted to the various committees and that each recommendation contain two signers.

The following telegrams of greeting were received, viz:

NEW YORK, N. Y., Nov. 14, 1906.

The Secretary of the Presbyterian Brotherhood Convention, Tomlinson Hall, Indianapolis, Ind.:

The St. Paul and Wesley Brotherhood (the Brotherhoods of the Methodist Episcopal Church) to the Presbyterian Brotherhood; greetings and propitious auguries, Matthew four, nineteen, "Come ye after me, and I will make you fishers of men."

W. PATTERSON, Secretary,
W. D. BRIDGE, Asst. Sec't.

BROOKLYN, N. Y., Nov. 14, 1906.

To the Chairman Presbyterian Brotherhood Convention, Indianapolis, Ind.:

Most cordial greetings and sympathetic in-

terest in your council from the Presbyterian Social Union of Brooklyn, at its first meeting.

H. K. TWITCHELL, Secy.

The Secretary was instructed to send suitable replies.

THURSDAY, 15th NOV.

The convention was called to order at 2:20 P. M. Chas. S. Holt, presiding.

The report of the Committee on Constitution was presented by the chairman, Mr. H. C. Olin and adopted as follows:

I. That the General Assembly's committee continue in charge of this convention until its adjournment.

II. That the nominating committee be requested to present to the Convention the names of twenty-one men who shall constitute the General Council of the Brotherhood as suggested in the constitution submitted by the General Assembly's committee; that this Council shall elect its own officers, and to it shall be referred the proposed constitution and all amendments submitted; that this Council shall be commissioned with full power to adopt a constitution and to report the same at its earliest convenience to the General Assembly's committee and to the churches through the church papers and in such other ways as it may seem expedient, with the understanding that

changes in said constitution may be made at the next national convention.

III. That this Council shall designate the time and place for the next national convention, shall determine the basis of representation in the same, and shall arrange all preliminary details for holding it.

IV. That, pending the adoption of the constitution by the Council, the churches be urged to proceed at once to the organization of men's societies under the control of the General Assembly as provided for in Chapter 23 of the Form of Government.

The Committee on Nominations, by its chairman, Mr. H. C. Gara, presented the following report which was adopted:

In accordance with the action of the report of the Committee on Constitution, we recommend the following General Council of twenty-one members: Hugh H. Hanna, Indianapolis; C. T. Thompson, Minneapolis; Chas. W. Dabney, Cincinnati; John H. Converse, Philadelphia; W. E. Settle, Bowling Green, Ky.; John Willis Baer, Los Angeles; Frederick A. Wallis, New York City; E. M. Treat, St. Louis; Joseph Alling, Rochester, N. Y.; J. D. Husted, Denver; Chas. S. Holt, Chicago; Ralph W. Harbison, Pittsburgh; A. E. Turner, Waxahachie, Tex.; A. B. T. Moore, Cedar Rapids, Iowa; W. R. Farrand, Detroit; A. R. Taylor, Decatur, Ill.; W. M. Ladd, Portland, Oreg.; J. L. Severance, Cleveland, Ohio; Cyrus H. Mc-

Cormick, Chicago; Franklin W. Ganse, Boston; Elisha Perkins, Baltimore.

It was ordered that any vacancies be filled by the General Council.

The following resolution was presented from the business committee, Mr. J. H. Jefferis, Chairman, and adopted:

Resolved: Believing the vitality of the movement undertaken in the Presbyterian Church to promote the religious activity of Christian men, depends upon the vigor and abundance of volunteer service enlisted in it, and rejoicing in the extraordinary success so far attained by volunteer service alone, this convention expresses the conviction that for the earlier period of the movement no salaries should be paid, at least for the first year, except for such clerical work as may be necessary in a central office of correspondence and information, unless in the opinion of the General Council the welfare of the Brotherhood should demand otherwise.

At the close of the Rev. Charles Stelzle's address the following resolution was adopted:

Resolved: That we, The Presbyterian Brotherhood, composed of men of all vocations, do hereby place ourselves on record as being in Christian sympathy with the workingmen of our nation; that we bid our Board of Home Missions God speed in the work of bringing about a closer union between the church and labor.

A committee of three was appointed by the chairman, to draft a resolution to be forwarded to the American Federation of Labor Convention, at Minneapolis, the same to be presented by the Rev. Mr. Stelzle.

The following was presented and adopted:

Resolved: That the Presbyterian Brotherhood, in its first convention at Indianapolis, joins with the Brotherhood of Labor, as represented in the American Federation of Labor, in convention assembled at Minneapolis in devotion to the ideal of life given by the Great Master. "If any would be great among you, let him be your servant. For even the Son of man came not to be ministered unto, but to minister."

The Business Committee presented and recommended the adoption of the following resolutions which were adopted:

Whereas, Many local societies have sent delegates with regular credentials, and it is desirable that the action of such societies be recognized in view of the historic character of this meeting, therefore,

Resolved: That all delegates having such formal written credentials be directed to deposit same with the secretary of this convention and that a roll of such societies be made that the action of these societies may receive proper recognition and record.

The men here assembled appreciating the splendid and unselfish work of the committee

of the General Assembly of our church which has culminated in the launching of this movement in behalf of the Brotherhood of Presbyterian men, hereby record approval of their work and express thanks for their faithful devotion.

Though the Local Committee of Arrangements had many new, uncertain, and difficult propositions to meet, yet they have surmounted them with such patience, ability, and Christian hospitality that we feel ourselves under profound obligations to them and hereby tender them our sincere thanks with the hope and prayer that God's face will continue to shine upon them and give them peace.

This convention hereby tenders its thanks to the press of the city for the full reports, and to the many distinguished gentlemen who have so ably addressed this convention.

The sessions were closed with prayer and the apostolic benediction.

Attest: ALLAN SUTHERLAND, Sec.
JOHN CLARK HILL, Chairman.

IV. THE CONVENTION BUTTON

Was designed by the Rev. Henry C. McCook, D.D., Devon, Pa. The device is that of the ancient seal of our church made in the 18th century, before any divisions had occurred. It is now on the seal of the trustees of our General Assembly. The motto is *Christus Exaltatus*

Salvator,—An Uplifted Christ our Saviour; the device represents Christ's reference to his sacrificial and saving death in John 3:14.

V. THE ASSEMBLY'S COMMITTEE ON MEN'S SOCIETIES

Rev. John Clark Hill, D.D., Springfield, Ohio,
Chairman.

Mr. Dwight H. Day, 156 Fifth Av., New York,
Treas.

Rev. John Balcom Shaw, D.D., Michigan Av.
& 20th St., Chicago, Ill.

Rev. S. Edward Young, D.D., 5 Colonial Place,
Pittsburgh, Pa.

Rev. Alfred H. Barr, 567 Congress St., Detroit,
Mich.

Rev. DeWitt M. Benham, Ph.D., The Cecil,
Baltimore, Md.

Mr. William T. Ellis, Wyncote, Pa.

Mr. Andrew Stevenson, 950 First National
Bank Building, Chicago, Ill.

Mr. Chas. T. Thompson, 36 Loan & Trust Bldg.,
Minneapolis, Minn.

Mr. Jas. M. Patterson, 707 Pine St., St. Louis,
Mo.

LOCAL COMMITTEES

Rev. Owen D. Odell, Chairman.

Rev. Frank O. Ballard, D.D., Chairman Com-
mittee on Entertainment.

VI. SAMPLE CONSTITUTIONS

No. 1.

I. *The name* of this organization is, The Brotherhood of the Church of

II. *The object* of the Brotherhood is to promote spiritual development, fraternal relations, denominational fealty, the strengthening of fellowship, and the engagement in works of Christian usefulness by the men of the congregation in connection with the Presbyterian Brotherhood authorized by the General Assembly, 1906.

III. *Membership*: Every male member of this church, and those who are attendants on its services, from sixteen years and upwards, may become members on the payment of an initiation fee of fifty cents and the annual payment, in advance, of a like sum, for incidental expenses.

IV. The Session shall have a supervisory jurisdiction over the work of the Brotherhood.

V. *Regular Meetings* shall be held on..... All regular meetings to be opened with devotional exercises.

The order of business at regular meetings shall be, 1, Call to order; 2, Devotional Exercises; 3, Minutes; 4, Reports; 5, Unfinished business; 6, New business; 7, The Program; 8, Adjournment.

VI. Sec. 1. *The regular committees* shall

be, 1, Executive, the chairman, secretary, and treasurer, being elected by the Brotherhood, these three to appoint all the other committees, the chairmen of which shall be members of the Executive Committee, all of whom shall hold office for one year or until their successors are chosen.

Sec. 2. The additional regular committees shall be: 2, Program; 3, Reception, and, 4, Devotional.

Sec. 3. *Special committees* may be appointed and duties defined by the Executive Committee.

Sec. 4. The pastor shall be, ex-officio, a member of all committees.

Sec. 5. *The Executive Committee* shall outline the work of the Brotherhood for the year; shall have control of the funds; approve and authorize the payment of all bills; no expense to be incurred without the sanction of this committee.

Sec. 6. *The Program Committee* shall have charge of the program for the monthly meetings, shall provide speakers, music and refreshments, in accordance with the general policy as outlined by the Executive Committee.

Sec. 7. *The Reception Committee* shall act as ushers at the meetings, welcome and introduce strangers.

Sec. 8. *The Devotional Committee* shall be concerned with the development of things which tend to broaden, widen, and deepen spir-

itual power among men, especially in connection with organized activities, to take charge of the devotional exercises at regular meetings, and secure the enrollment of men in the Brotherhood Bible class.

VII. This constitution may be amended, or added to by a majority vote of the members present at any regular meeting.

No. 2.

ARTICLE I. This organization shall be known as The of the Church.

ARTICLE II. The object of this organization shall be to promote spiritual development, fraternal relations, denominational fealty, the strengthening of fellowship, and the engagement in works of Christian usefulness on the part of the men of the congregation, as an organization affiliated with the Presbyterian Brotherhood, authorized by the General Assembly, 1906.

ARTICLE III. All male members of this church, or male members of any evangelical church who are members of this congregation, shall be eligible to membership. Also all male members of the congregation not members of the church but who are actively coöperating in the general work of the church shall be eligible to associate membership. They shall be admitted by an affirmative vote, on recommendation of the Membership Committee. An application for membership shall be considered also a pledge of service.

ARTICLE IV. The officers shall be a president, vice president, secretary, and treasurer. The officers shall be elected by ballot at the regular meeting in, and shall hold their office for one year. The pastor shall be ex-officio a member of each committee.

ARTICLE V. In accordance with Presbyterian polity, the session shall have general supervisory jurisdiction.

ARTICLE VI. The definite purpose of the organization is to bring men to Christ and to the activities of the Christian life. This purpose shall be prosecuted through the work of the following committees:

1. Executive Committee. Composed of the officers and chairmen of the several committees, to have general direction.

2. Membership Committee. To secure new members and to encourage the fidelity and usefulness of all members.

3. Committee of Inside Work. To have special responsibility for work done in connection with meetings in the church, and specifically:

(a) To welcome strangers and occasional attendants; to introduce them to members and the pastor; to cultivate the spirit of fellowship among the men of the church and congregation.

(b) To stimulate the interest of men in all the church services; to prepare, under the pastor's approval, musical or other programs, especially for the Sunday evening service.

(c) To provide such social meetings as shall be for the best interest of the men of the congregation.

(d) To hold religious meetings for men, and through these and other proper means bring the gospel invitation and Christian obligation to men individually.

(e) To inform and interest the men of the congregation in its missionary and benevolent operations.

4. Committee of Outside Work. To have special responsibility for work to be done outside the church, and specifically:

(a) To invite strangers and non-church goers to the services of this church; to secure regularity of attendance by the men of the congregation who are irregular or indifferent.

(b) To use all proper means to advertise the work and services of the church.

(c) To visit strangers and the sick, and report all such cases to the pastor and Executive Committee.

5. Finance Committee. To provide the funds necessary for the work. The treasurer shall be chairman.

ARTICLE VII. The regular meetings shall be held on

ARTICLE VIII. This constitution may be amended by a majority vote at any regular meeting, providing notice of such amendment has been given at least one regular meeting in advance.

