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PROCEEDINGS OF THE
SIXTH
ECUMENICAL METHODIST
CONFERENCE

HELD IN
WESLEY MEMORIAL
CHURCH

ATLANTA, GA.

October 16-25, 1931

WITH AN INTRODUCTION

By

A. J. WEEKS, JAMES R. JOY

AND

H. B. WORKMAN

LONDON
THE EPWORTH PRESS
(J. Alfred Sharp)

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INTRODUCTION

THE Sixth Ecumenical Methodist Conference, held in Atlanta, Ga., U. S. A., October 16-26, 1931, met under great difficulties, due to widespread business depression and general nervousness and uncertainty throughout the world. When in the early days of 1930 the Ecumenical Methodist Committee (Western Section) met to begin making plans for the Conference it was not certain that it could be held in such a period without great risk of failure. The same feeling of uncertainty obtained in the Eastern Section. It was finally agreed that we could render valuable service by holding the Conference and together facing the needs of the hour. It was therefore decided at the first meeting of the Committee that the Conference should be held at the end of the ten-year period, in the fall of 1931. We do not hesitate to say that the Sixth Ecumenical Methodist Conference was one of the greatest religious conferences of this generation.

Since the Conference was to meet in the Western Section, it was unanimously agreed that it should be held somewhere in the South. Cordial and attractive invitations were presented by a number of Southern cities, and Atlanta was selected, not because others were less attractive but because it is within the present boundary of the State where John Wesley lived and labored for almost two years. On Monday, October 26, a large number of delegates and visitors went to Savannah to visit the scenes of the early labors of Wesley and Whitefield.

In arranging the program it was agreed that the Conference ought frankly to discuss the living issues that confront the Church. "Methodism in the Life of To-Day" was selected as the general theme, and around this the program was built. An innovation was introduced by dividing the delegates into four equal groups and assigning each group a topic for study and discussion. Making the program was laborious, but the committees of the Eastern and Western Section worked at the task with great devotion.

The Methodists of the United States were delighted that so many representatives came from other lands.

The spirit of union was manifest throughout the session. Discussion of specific plans for Methodist union was avoided,

but the approaching consummation of Methodist union in Great Britain and the fine fellowship of the Conference, together with a new recognition of common tasks and obligations, brought the question of union forward in the thinking of all.

The Conference was notable for evidences of interracial understanding and good will.

The entertainment was superb. The city of Atlanta, notwithstanding the business depression, raised the necessary funds for local expenses including the entertainment of all overseas delegates, and showed thoughtful kindnesses beyond number to all delegates and visitors. Months before the Conference assembled a local committee, with Bishop John M. Moore as Chairman and Dr. Wallace Rogers as Secretary, had been at work to make sure the success of entertainment plans. This committee continued to function during the session. Special mention is made of the services of Miss Addie Lou Gilbert, office Secretary, and her unfailing courtesies to all visitors.

An important action of the Conference was the organization of the Ecumenical Methodist Council. A great weakness of the Ecumenical Methodist movement was that it was nothing but a decennial conference with no *ad interim* contacts and no agency for the continuation and extension of its benefits. It has been the practice for each Ecumenical Conference to elect a continuation committee, but the chief duty of this committee has been to set up and direct the succeeding Conference ten years later. Instead of electing the continuation committee as heretofore, the Conference organized the Ecumenical Methodist Council to serve during the decade. The Council will hold annual meetings in each Section (Eastern and Western), will gather and distribute information about Methodist activities in every land, and will be an agency for the expression of the common ideals and objectives of world-wide Methodism.

This volume is issued under the supervision of the Editorial Committee, composed of the Secretaries of the Conference together with John W. Langdale, Book Editor of the Methodist Episcopal Church, and W. P. King, Book Editor of the Methodist Episcopal Church, South. The work of preparing the copy for publication has been largely done by Curtis B. Haley, Assistant Book Editor of the Methodist Episcopal Church, South.

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REV. S. W. FALLIS, D.D.	Toronto, Ont.
REV. D. C. MACGREGOR, D.D.	London, Ont.
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BISHOP JUAN N. PASCOE	Mexico, D. F.

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BISHOP MOTOZO AKAZAWA	Tokyo, Japan.
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REV. MICHAEL DICKIE	Sao Paulo, Brazil.
MRS. MICHAEL DICKIE	Sao Paulo, Brazil.

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xvi PROCEEDINGS OF SIXTH ECUMENICAL CONFERENCE

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MR. J. B. MILLS.....Birmingham, Ala.
JUDGE HARRY SHAW.....Fairmont, W. Va.

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MRS. ELINOR M. BOYD.....Shenandoah, Pa.

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(No Names)

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REV. B. U. TAYLOR, D.D.....Chicago, Ill.
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REV. CHARLES H. WESLEY, PH.D., LL.D... Washington, D. C.
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BISHOP G. C. CLEMENT.....Louisville, Ky.
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REV. T. W. WALLACE, D.D.....Washington, D. C.
REV. H. C. WEEDEN, D.D.....Louisville, Ky.
REV. J. R. WINGFIELD.....Mount Meigs, Ala.
MR. W. T. WOODS.....Birmingham, Ala.
Seated in Absence of Delegates Above
BISHOP B. G. SHAW.....Birmingham, Ala.
DEAN R. E. CLEMENT, PH.D.....Louisville, Ky.
REV. JOHN F. MORELAND.....St. Louis, Mo.

Colored Methodist Episcopal Church

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PRESIDENT W. R. BANKS.....Prairie View, Tex.
BISHOP ELIAS COTTRELL.....Holly Springs, Miss.
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BISHOP C. H. PHILLIPS.....Cleveland, Ohio.

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REV. A. W. WOMACK, D.D.	St. Louis, Mo.
REV. U. S. WALTON	Memphis, Tenn.
BISHOP R. S. WILLIAMS	Augusta, Ga.

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REV. ROBERT BOND	London, S.W. 2.
MRS. STOATE BRYNING	Holme View, Natchez, Eng.
REV. JOHN CURREY	Jamaica.
MRS. JOHN CURREY	Jamaica.
MR. W. DAWSON	York, Eng.
MRS. WILLIAM DAWSON	York, Eng.
MISS MARGARET FIELD	Kenilworth, Eng.
REV. EDWIN FINCH	Westminster, London.
REV. E. ALDOM FRENCH	London, S.W. 17.
REV. ERNEST GUILLE	Darlington, Eng.
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MRS. W. H. GULLEY	Yelverton, Devon, Eng.
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REV. WILLIAM H. HEAP	Cromer, Norfolk, Eng.
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MRS. F. MOSS	Kirbymoorside, York, Eng.
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SIR THOMAS NAYLOR	52 Waterloo Road, G. B.
MR. R. C. NORTON	Buckstane Park, Edinburgh.
MRS. BESSIE NORTON	Buckstane Park, Edinburgh.
MR. JAMES PARTON	Hazlewell, Oxshott, London.
MRS. JAMES PARTON	Hazlewell, Oxshott, London.
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MISS HELEN POSNETT	
MR. ARTHUR R. PRICE	Liverpool, Eng.
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REV. H. B. WORKMAN, D.LITT., D.D.	Westminster, London.

Primitive Methodist Church

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MRS. J. T. BARKBY	Wimbledon, London.

XVIII PROCEEDINGS OF SIXTH ECUMENICAL CONFERENCE

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ALD. I. JACKSON	Cragdon, Eng.
MR. DAVID JONES	Walsall, Eng.
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REV. R. C. NOBLE	Wellesby, Eng.
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REV. WILLIAM YOUNGER	Anlabay Hall, Hull, Eng.

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REV. J. FORD REED (President 1931).	
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MRS. HARRY BRYARS	Sheffield, Eng.
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MRS. R. PYKE	Plymouth, Eng.
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(No Delegate Present)

Methodist Church of Australia

(No Delegate Present)

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HON. ARTHUR M. HYDE.....	Methodist Episcopal Church.
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Associate Secretary

REV. JOHN M. ARTERS.....	Methodist Episcopal Church.
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BISHOP F. D. LEETE	Methodist Episcopal Church.
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REV. J. ALLEY	Methodist Church in Ireland.
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DAILY PROGRAM

GENERAL THEME: METHODISM IN THE LIFE OF TO-DAY

*Places assigned to Eastern Section marked—E.
Places assigned to Western Section marked—W.*

FIRST DAY—FRIDAY, OCTOBER 16, 1931

WESLEY MEMORIAL METHODIST CHURCH

- W. PRESIDENT: William F. McDowell, Senior Bishop, Methodist Episcopal Church.
8 P.M.—Formal opening of the Conference in Wesley Memorial Methodist Church, Atlanta, Ga.
E. Opening sermon: Rev. C. Ryder Smith, B.A., D.D., London, President of the Wesleyan Methodist Church.

SECOND DAY—SATURDAY, OCTOBER 17

TOPIC: ECUMENICAL METHODISM

First Session (Delegates and their families)

- W. PRESIDENT: Warren A. Candler, Senior Bishop, Methodist Episcopal Church, South.
9:30 A.M.—Sacrament of the Lord's Supper, Administered by Bishop Warren A. Candler, assisted by Bishop W. F. McDowell, Bishop J. S. Caldwell, Bishop W. F. McMurry, President C. Ryder Smith, Rev. J. C. Broomfield, D.D., Rev. H. B. Workman, D.Litt., and Rev. F. Luke Wiseman.

Business Session for Organization

- E. Review: A Decade of Methodism in the Eastern Section. Rev. F. Luke Wiseman, B.A., Wesleyan Methodist Church.
E. First Address: Rev. H. F. Chambers, O.B.E., United Methodist Church.
E. Second Address: Rev. S. Palmer, Primitive Methodist Church.
E. Third Address: Rev. A. W. Harrison, D.D., Wesleyan Methodist Church.

Second Session

- E. PRESIDENT: Mr. Justice G. P. Dymond, B.A., United Methodist Church.
2:30 P.M.—Devotional Service. Rev. Arthur Myers, Wesleyan Methodist Church.
W. Review: A Decade of Methodism in the Western Section. Bishop John M. Moore, Methodist Episcopal Church, South.
W. First Address: President H. J. Burgstahler, Methodist Episcopal Church.
W. Second Address: Rev. Charles H. Wesley, Ph.D., African Methodist Episcopal Church.
W. Third Address: Rev. T. Albert Moore, D.D., United Church of Canada.

Third Session

- W. PRESIDENT: Bishop Frederick D. Leete, Methodist Episcopal Church.
8 P.M.—Devotional Service. Prof. W. A. Smart, Methodist Episcopal Church, South.
ADDRESS OF WELCOME: Bishop William N. Ainsworth, Methodist Episcopal Church, South.
RESPONSES: Rev. John E. Neill, B.A., Irish Methodist Church; Rev. Martin Funk, Methodist Episcopal Church in Hungary; Bishop W. J. Walls, African Methodist Episcopal Zion Church; Rev. Jacob Walton, Primitive Methodist Church; Rev. Luis Alonso, Methodist Episcopal Church, South; Director Rev. F. H. Otto Melle, Methodist Episcopal Church.

THIRD DAY—SUNDAY, OCTOBER 18

- 11 A.M.—Services in the Churches of Georgia and nearby States.
3:30 P.M.—Mass Meetings.

Mass Meeting for Men, Wesley Memorial Methodist Church

- W. **PRESIDENT:** Mr. P. S. Arkwright, Methodist Episcopal Church, South.
 E. Address: Rev. C. Ensor Walters, Wesleyan Methodist Church.
 W. Address: Bishop Arthur J. Moore, Methodist Episcopal Church, South.

Mass Meeting for Women, St. Mark Methodist Church

- W. **PRESIDENT:** Mrs. Jennie M. Callfas, M.D., Methodist Episcopal Church.
 W. Address: Mrs. J. H. McCoy, L.H.D., Methodist Episcopal Church, South.
 E. Address: Rev. William Younger, Primitive Methodist Church.

Mass Meeting for Young People, First Methodist Church

- W. **PRESIDENT:** Mr. W. H. Goodwin, United Church of Canada.
 E. Address: Rev. Richard Pyke, United Methodist Church.
 W. Address: Bishop Adna W. Leonard, Methodist Episcopal Church.
 8 P.M.—Services in the Churches of Georgia and nearby States.

FOURTH DAY—MONDAY, OCTOBER 19**TOPIC: PERSONAL RELIGION****First Session**

- E. **PRESIDENT:** Rev. H. Arnaud Scott, Wesleyan Methodist Church.
 9:30 A.M.—Business Session.
 10 A.M.—Devotional Service. Rev. Noel F. Hutchcroft, Wesleyan Methodist Church.
 W. Address: The Basis of Confidence in Christian Thinking, Bishop Edwin D. Mouzon, Methodist Episcopal Church, South.
 E. Address: The Methodist Emphasis on Vital Religious Experience, Rev. J. Lineham, D.D., United Methodist Church.
 11:15 A.M.—Song Service.
 E. Address: The Ethical Implications of Christian Faith, Rev. J. Rutherford, Primitive Methodist Church.
 W. Address: The Contribution of Worship to Christian Thought and Experience, President Harlan L. Feeman, Methodist Protestant Church.

Second Session

2:30 P.M.—Group Meetings.

GROUP I: FIRST METHODIST CHURCH**TOPIC: PERSONAL RELIGION**

- E. *Chairman:* Prof. A. L. Humphries, M.A., Primitive Methodist Church.
 W. *President To-Day:* Bishop Frederick T. Keeney, Methodist Episcopal Church.
 E. Paper: The Value of Religious Experience, Rev. William H. Heap, Wesleyan Methodist Church.
 W. Paper: The Means of Spiritual Growth, Rev. J. A. Martin, D.D., Colored Methodist Episcopal Church.
 W. Paper: How We May Practice Christian Faith and Love, Prof. Andrew Sled, Methodist Episcopal Church, South.
 E. Paper: The Perils of the Christian's Inner Life, Rev. Herbert Ibberson, United Methodist Church.

GROUP II: ST. MARK METHODIST CHURCH**TOPIC: CHURCH LIFE**

- W. *Chairman:* Mr. John W. Barton, LL.D., Methodist Episcopal Church, South.
 W. *President To-Day:* Rev. Wesley Boyd, D.D., Primitive Methodist Church in the United States.
 E. Paper: The Present State of Church Life, Rev. Thomas Naylor, B.A., Wesleyan Methodist Church.
 W. Paper: Is Modern Worship Real? Rev. Oscar T. Olson, D.D., Methodist Episcopal Church.
 E. Paper: Woman's Work in the Church, Mrs. Truscott Wood, United Methodist Church.
 W. Paper: What Outward Forces Threaten the Church? Prof. Gilbert T. Rowe, Methodist Episcopal Church, South.

XXIV PROCEEDINGS OF SIXTH ECUMENICAL CONFERENCE

GROUP III: PONCE DE LEON AVENUE METHODIST CHURCH

TOPIC: THE CHRISTIAN SOCIAL ORDER

- W. *Chairman*: Rev. Orien W. Fifer, D.D., Methodist Episcopal Church.
W. *President To-Day*: Bishop Hoyt M. Dobbs, Methodist Episcopal Church, South.
W. Paper: How Modern Amusements Affect Character, President Edmund D. Soper, Methodist Episcopal Church.
W. Paper: How Can We Educate for Temperance? Mr. Ernest H. Cherrington, LL.D., Methodist Episcopal Church.
E. Paper: The Church and Modern Theories of Marriage, Rev. C. Ensor Walters, Wesleyan Methodist Church.

GROUP IV: TRINITY METHODIST CHURCH

TOPIC: WIDER HUMAN RELATIONSHIPS

- E. *Chairman*: Rev. Robert Bond, Wesleyan Methodist Church.
W. *President To-Day*: Rev. W. G. Cram, D.D., Methodist Episcopal Church, South.
W. Paper: What Is the Church Doing for World Peace? Mr. Harry Holmes, Methodist Episcopal Church.
W. Paper: What Is the True Function of Patriotism? President Charles C. Selecman, Methodist Episcopal Church, South.
W. Paper: What Should Be the Relations of Church and State? Mr. Orville A. Park, LL.D., Methodist Episcopal Church, South.

Third Session

TOPIC: RELIGION AND SCIENCE

- W. PRESIDENT: Prof. Arthur L. Foley, Ph.D., Methodist Episcopal Church.
E. 8 P.M.—Devotional Service: Rev. Edwin Finch, Wesleyan Methodist Church.
W. Address: The Bearing of Biology and Psychology on Religion, William McDougall, D.Sc., Duke University.
W. Address: Religious Significance of Scientific Achievements, Charles Felton Scott, Sc.D., Eng.D., Yale University.
W. Address: Science and Religion from the Standpoint of a Physicist, Prof. Arthur L. Foley, Ph.D., Methodist Episcopal Church.

FIFTH DAY—TUESDAY, OCTOBER 20

TOPIC: CHURCH LIFE

First Session

- E. PRESIDENT: Rev. John Ford Reed, United Methodist Church.
9:30 A.M.—Business Session.
W. 10 A.M.—Devotional Service. Rev. J. H. Arnup, D.D., United Church of Canada.
W. Address: The Church in the Modern World, Bishop Francis J. McConnell, Methodist Episcopal Church.
W. Address: The Evangelistic Mission of Methodism, Rev. Forney Hutchinson, D.D., Methodist Episcopal Church, South.
11:15 A.M.—Song Service.
E. Address: The Task of Christian Education, Rev. Herbert B. Workman, D.D., D.Litt., Wesleyan Methodist Church.
E. Address: Unity Movements Affecting Methodism, Rev. E. Aldom French, Wesleyan Methodist Church.

Second Session

2:30 P.M.—Group Meetings.

GROUP I: FIRST METHODIST CHURCH

TOPIC: PERSONAL RELIGION

- E. *Chairman*: Prof. A. L. Humphries, M.A., Primitive Methodist Church.
W. *President To-Day*: Rev. J. W. Mills, D.D., Methodist Episcopal Church, South.
W. Paper: What Is the Place of Prayer in Human Life? Rev. Richard Raines, D.D., Methodist Episcopal Church.

- E. Paper: What Is the Value of Communion with God? Rev. Henry Smith, United Methodist Church.
- W. Paper: What Should Be the Normal Christian Experience and How Shall It Be Attained? Bishop Adna W. Leonard, Methodist Episcopal Church.

GROUP II: ST. MARK METHODIST CHURCH

TOPIC: CHURCH LIFE

- W. *Chairman*: Mr. John W. Barton, LL.D., Methodist Episcopal Church, South.
- W. *President To-Day*: Col. Charles A. Carlisle, Methodist Episcopal Church.
- W. Paper: Is the Church Receiving Adequate Financial Support? Judge M. E. Lawson, Methodist Episcopal Church, South.
- W. Paper: A Christian and His Money, Hon. George W. Dixon, Methodist Episcopal Church.
- W. Paper: Economy in Administration of Church Finance, President Paul W. Horn, Methodist Episcopal Church, South.
- E. Paper: A Plan for Methodist World Organization, Rev. Samuel Horton, Primitive Methodist Church.

GROUP III: PONCE DE LEON AVENUE METHODIST CHURCH

TOPIC: THE CHRISTIAN SOCIAL ORDER

- W. *Chairman*: Rev. Orien W. Fifer, D.D., Methodist Episcopal Church.
- W. *President To-Day*: Mr. W. C. Perkins, Methodist Protestant Church.
- W. Paper: How May Christ Be Brought to the Student World? Rev. W. F. Quillian, D.D., Methodist Episcopal Church, South.
- W. Paper: The Christian Ideal of Marriage and the Home, Mrs. Eleanor M. Boyd, Primitive Methodist Church in the United States.
- W. Paper: What New Social Problems Have Come to Our Age? Rev. Frank Kingdon, D.D., Methodist Episcopal Church.

GROUP IV: TRINITY METHODIST CHURCH

TOPIC: WIDER HUMAN RELATIONSHIPS

- E. *Chairman*: Rev. Robert Bond, Wesleyan Methodist Church.
- W. *President To-Day*: Rev. E. M. Rugg, Methodist Episcopal Church.
- W. Paper: Are We Passing Beyond the Missionary Epoch? Rev. R. L. Archer, Methodist Episcopal Church.
- E. Paper: What Is the Appeal of Christian Missions To-Day? Rev. William C. Bird, Wesleyan Methodist Church.
- W. Paper: Should Western Ideals Be Urged upon the East and Vice Versa? Bishop Motozo Akazawa, Japan Methodist Church.
- W. Paper: Is Christianity an International Force? Rev. H. E. Woolever, D.D., Methodist Episcopal Church.

Third Session

- W. PRESIDENT: Bishop A. Frank Smith, Methodist Episcopal Church, South.
- W. 8 P.M.—Devotional Service, Rev. Umphrey Lee, D.D., Methodist Episcopal Church, South.

EASTERN SECTION PLATFORM MEETING

- E. Address: Gypsy Smith, Wesleyan Methodist Church.

SIXTH DAY—WEDNESDAY, OCTOBER 21

TOPIC: CHRISTIAN ACTIVITIES

First Session

- W. PRESIDENT: Bishop H. B. Parks, African Methodist Episcopal Church.
- 9:30 A.M.—Business Session.
- W. 10 A.M.—Devotional Service: Rev. Frank W. Court, D.D., Methodist Episcopal Church.

XXVI PROCEEDINGS OF SIXTH ECUMENICAL CONFERENCE

- W. Address: Making Education Christian, President Daniel L. Marsh, Methodist Episcopal Church.
E. Address: The Church and Human Needs, Rev. Reginald J. Barker, Wesleyan Methodist Church.
11:15 A.M. Song Service.
W. Address: Christianizing the Nation, Mrs. W. H. C. Goode, Methodist Episcopal Church.
W. Address: Christ and the Uplift of Womanhood, Miss Helen Kim, Methodist Church of Korea.

Afternoon

Visit to suburbs of Atlanta and Stone Mountain, Georgia's natural marvel, with its historical monument; followed by tea at Emory University.

Second Session

E. 8 P.M.—PRESIDENT: Mr. James Duckworth, United Methodist Church.

EASTERN SECTION PLATFORM MEETING

- E. Address: Rev. E. B. Storr, Primitive Methodist Church.
E. Address: Mr. Arthur A. Richards, Wesleyan Methodist Church.
E. Address: Rev. W. Harold Beales, M.A., Wesleyan Methodist Church.

SEVENTH DAY—THURSDAY, OCTOBER 22

TOPIC: THE CHRISTIAN SOCIAL ORDER

First Session

- W. PRESIDENT: Mr. Frank A. Horne, Methodist Episcopal Church.
9:30 A.M.—Business Session.
E. 10 A.M.—Devotional Service: Mr. W. H. Hawthorne, Primitive Methodist Church.
W. Address: Christ and Society, Rev. Ivan Lee Holt, D.D., Methodist Episcopal Church, South.
E. Address: The Church and Industrial Relations, Mr. Justice Charles Wass, Primitive Methodist Church.
11:15 A.M.—Song Service.
W. Address: Marriage, Home, and Family, Rev. J. C. Broomfield, D.D., Methodist Protestant Church.
E. Address: The Church and Public Affairs, Rev. James M. Alley, Irish Methodist Church.

Second Session

2:30 P.M.—Group Meetings.

GROUP I: FIRST METHODIST CHURCH

TOPIC: PERSONAL RELIGION

- E. *Chairman*: Prof. A. L. Humphries, M.A., Primitive Methodist Church.
W. *President To-Day*: Bishop Juan N. Pascoe, Methodist Church in Mexico.
W. Paper: What Literature Will Help Develop Spiritual Power? President King Vivion, Methodist Episcopal Church, South.
E. Paper: The Practice of the Presence of God, Rev. H. T. Wigley, B.A., B.D., Primitive Methodist Church.
W. Paper: Is Christian Experience Attaining High Levels? Rev. John W. Langdale, D.D., Methodist Episcopal Church.
W. Paper: Personal Experience Every Believer May Attain, Bishop C. H. Phillips, Colored Methodist Episcopal Church.

GROUP II: ST. MARK METHODIST CHURCH

TOPIC: CHURCH LIFE

- W. *Chairman*: Mr. John W. Barton, LL.D., Methodist Episcopal Church, South.
W. *President To-Day*: President J. H. Reynolds, Methodist Episcopal Church, South.

- W. Paper: How Can the Church Secure Time and Attention for Spiritual Culture? Rev. Charles N. Pace, D.D., Methodist Episcopal Church.
- E. Paper: Open-Air Evangelism, Rev. George A. Metcalfe, Wesleyan Reform Union.
- W. Paper: Is Church Life Sufficiently Attractive? Rev. J. S. Ladd Thomas, D.D., Methodist Episcopal Church.
- W. Paper: What Factors in Church Life Will Increase It in the World's Respect? President H. W. Cox, Methodist Episcopal Church, South.

GROUP III: PONCE DE LEON AVENUE METHODIST CHURCH

TOPIC: THE CHRISTIAN SOCIAL ORDER

- W. *Chairman*: Rev. Orien W. Fifer, D.D., Methodist Episcopal Church.
- W. *President To-Day*: Rev. R. M. Shipman, D.D., Methodist Episcopal Church.
- W. Paper: What Should the Church Do to Remedy Injustice in the Industrial Order? Mrs. W. A. Newell, Methodist Episcopal Church, South.
- W. Paper: What Is a Just Return for Personal Service? Mr. William H. Forse, Methodist Episcopal Church.
- W. Paper: Is All Profit Motivation Unchristian? Rev. W. P. King, D.D., Methodist Episcopal Church, South.
- E. Paper: The Ethics of Business Life, Mr. Joseph Longstaff, Primitive Methodist Church.

GROUP IV: TRINITY METHODIST CHURCH

TOPIC: WIDER HUMAN RELATIONSHIPS

- E. *Chairman*: Rev. Robert Bond, Wesleyan Methodist Church.
- W. *President To-Day*: Rev. W. W. Youngson, D.D., Methodist Episcopal Church.
- W. Paper: What Is the Christian Principle in Race Relations? Rev. W. W. Alexander, D.D., Methodist Episcopal Church, South.
- W. Paper: What Is Christian Brotherhood? Rev. J. W. Eichelberger, Jr., D.D., Methodist Episcopal Church, South.
- W. Paper: How May We Promote International Good-Will? President R. B. Von Kleinsmid, Methodist Episcopal Church.
- W. Paper: How Does the Christian in His Travels Affect the Work of Christ? Rev. P. L. Peach, Methodist Episcopal Church.

Third Session

TOPIC: CITIZENSHIP

- W. PRESIDENT: The Hon. Arthur M. Hyde, Washington, D. C.
- E. 8 P.M.—Devotional Service: Rev. R. W. Gair, United Methodist Church.
- W. Address: The Hon. Arthur M. Hyde.
- W. Address: International Citizenship, Hon. N. W. Rowell, K.C., LL.D., United Church of Canada.
- W. Address: The World Task of Methodism, Mr. John R. Mott, LL.D., Methodist Episcopal Church.

EIGHTH DAY—FRIDAY, OCTOBER 23

TOPIC: WIDER HUMAN RELATIONSHIPS

First Session

- E. PRESIDENT: Rev. Joseph T. Barkby, Primitive Methodist Church.
- 9:30 A.M.—Business Session.
- W. 10 A.M.—Devotional Service: Rev. James M. M. Gray, D.D., Methodist Episcopal Church.
- E. Address: The Attitude of the Church Toward War, Rev. E. C. Urwin, M.A., B.D., United Methodist Church.
- W. Address: The Christian View of National Responsibility, Chancellor C. W. Flint, Methodist Episcopal Church.
- 11:15 A.M.—Song Service.
- E. Address: The Press and Motion Pictures as International and Ethical Factors, Rev. Thomas Tiplady, Wesleyan Methodist Church.

XXVIII PROCEEDINGS OF SIXTH ECUMENICAL CONFERENCE

W. Address: Methodism's Responsibility to the Non-Christian World, Rev. James Endicott, D.D., United Church of Canada.

Second Session

2:30 P.M.—Group Meetings.

Reports of Group Committees, with discussions.

8 P.M.—Musical and Dramatic Spectacle, "Heaven Bound," presented in the Atlanta Auditorium as a gift to the Ecumenical Conference by 500 Negroes of the city.

NINTH DAY—SATURDAY, OCTOBER 24

First Session

W. PRESIDENT: Rev T. D. Ellis, D.D., Methodist Episcopal Church, South.

9:30 A.M.—Business Session.

E. 10 A.M.—Devotional Service: Rev. John Curry, Wesleyan Methodist Church.

Reports from the Executive Groups, through their officers, indicating general conclusions reached.

E. Group I.—Personal Religion, Chairman, Prof. A. L. Humphries, M.A., Primitive Methodist Church.

W. Group II.—Church Life, Chairman, Mr. J. W. Barton, LL.D., Methodist Episcopal Church, South.

11:15 A.M.—Song Service.

W. Group III.—The Christian Social Order, Chairman, Rev. Orien W. Fifer, D.D., Methodist Episcopal Church.

E. Group IV.—Wider Human Relationships, Chairman, Rev. Robert Bond, Wesleyan Methodist Church.

TENTH DAY—SUNDAY, OCTOBER 25

11 A.M.—Delegates speaking in the Churches.

3 P.M.—Closing Conference Session.

W. PRESIDENT: Bishop Herbert Welch, Methodist Episcopal Church.

Official Statement of the Ecumenical Conference.

E. Address: The Outlook, Rev. R. H. B. Shapland, United Methodist Church.

W. Radio Message: The President of the United States, the Hon. Herbert Hoover.

W. Address: The Vice President of the United States, the Hon. Charles Curtis.

ELEVENTH DAY—MONDAY, OCTOBER 26

Trip to Savannah, Ga., the site of the historic early labors of John Wesley and George Whitefield, where the founder of Methodism preached his first sermon in America, now United States Custom House. Site of Oglethorpe's home, Christ Church, where Wesley established Sunday School, Bethesda Orphanage, established by George Whitefield and patronized by Lady Huntington.

RULES AND REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE

I. COMPOSITION OF THE CONFERENCE.—The Conference shall be composed of 550 members, consisting as far as possible of an equal number of ministers and laymen. It shall be divided into two sections, 220 being assigned to the Eastern Section, and 330 to the Western Section. The Eastern Section shall comprehend the Methodist Churches in Great Britain and Ireland, France, Italy, South Africa, Australia, New Zealand, and their Mission Fields; and the Western Section, the Methodist Churches in the United States, Canada, Mexico, Brazil, Korea, and Japan, with their Mission Fields.

II. THE BASIS OF THE CONFERENCE.—The Conference shall be held on the same basis and with the same limitations as those adopted in the five preceding Conferences, viz.: It shall frankly recognize the differences that exist among the various Methodist Churches, and it shall exclude from discussion all points of doctrine, discipline, and Church government regarded as fundamental by any of the Churches, and as to which any one of the Churches differs from any of the others.

III. BUSINESS COMMITTEE.—There shall be a Business Committee, consisting of twenty-five members, ten of whom shall be elected from the Eastern Section, and fifteen from the Western Section. This Committee shall be chosen by the Eastern and Western Sections of the Executive Committee, on nomination of the members of the said Executive Committee representing respectively the two sections. The Chairman of the Program Committee of the Western Section and the Secretaries of the Conference shall be members of this Committee, Ex-Officio.

The first named on the Business Committee by the Western Section shall be the convener. The Committee shall choose by ballot its own Chairman and Secretary. All questions, proposals, resolutions, communications, or other matters not included in the regular program, which have been presented to the Conference, and referred without debate or motion to the Business Committee, shall be considered and reported back to the Conference. A period at the opening of the regular program of the first session of each day following the Invocation shall be set apart for reports from the Business Committee, which shall at all times be privileged, and may take precedence of any other matter which shall be before the Conference.

IV. OFFICERS OF THE CONFERENCE.—a. The Chairman of the Program Committee of the Western Section shall be responsible for calling the Conference to order at each general session, for opening the session with an Invocation, and for introducing the President of the Session.

b. The President of the Session, chosen alternately, if possible, by the Eastern and Western Sections, respectively, shall preside for that Session.

c. The Secretaries of the Conference shall be nominated by the Eastern and Western Sections, respectively, and elected by the Conference. The Secretaries shall arrange their work among themselves.

XXX PROCEEDINGS OF SIXTH ECUMENICAL CONFERENCE

V. THE MORNING SESSION.—a. A period, not exceeding thirty minutes at the beginning of each morning session, shall be set apart for business, when the Journal shall be read, the report of the Business Committee received and considered, and resolutions or other papers not included in the program, which must be in writing and signed by at least two members of the Conference, will be announced by title only, and referred to the Business Committee.

b. A Worship Service, conducted by some person selected by the Executive Committee, shall precede the formal address at each General Session. The remainder of the session shall be devoted to the discussion of the assigned topics.

c. Each main address shall be allowed twenty-five minutes, and each supplementary address ten minutes.

VI. THE AFTERNOON SESSION.—Each afternoon the Conference shall divide into four groups. Each group shall consider the general topic assigned to it by the Executive Committee, and prepare Findings for presentation to, and consideration by, the Conference at its final General Session.

VII. VOTING.—All votes taken in the Conference shall be by individual count, without reference to the particular Church with which the voter is connected.

VIII. ALTERING RULES.—Any alteration of, or additions to, these regulations, must be sent to the Business Committee, and reported back to the Conference, before final vote is taken. No rule shall be changed, eliminated, or suspended except by consent of three-fourths of the Conference.

IX. IDENTITY OF SPEAKERS.—Each speaker, on rising (other than those officially named in the program) must announce his name and the Church he represents.

X. MANUSCRIPTS.—It is requested that the manuscripts of all essays read and addresses delivered, be immediately furnished the secretaries with the author's consent that they be published in the official proceedings of the Conference.

ADDRESS OF THE CONFERENCE TO THE METHODISTS OF THE WORLD

WE the representatives of world-wide Methodism assembled in the Sixth Ecumenical Conference, salute our fellow Methodists around the World. "Grace to you and peace from God the Father, and the Lord Jesus Christ."

We have come from many lands. We represent different Ecclesiasticisms. We have disagreements in our interpretation of religion. As we know our hearts we have one purpose, "to spread Scriptural holiness through the world." It is a time of confusion in men's thinking. Faith must be nationally grounded and have some authoritative pronouncements; the hopes of humanity must be shown to be supported by the purposes of God; the human heart must find sympathy in the universe. To come from general terms to personal experience everyone must have (1) authority, (2) an assurance of the triumph of righteousness, (3) an experience of God's love, if he is to know satisfaction of soul. One man's need is every man's need. Millions seek their way to God in the most ardent search man makes and the longing is ever the same—some "Thus saith the Lord," some "The righteous cause will win," some "God is ever mindful of his children."

We offer to a confused world the authority of religious experience, and know that it has validity and assurance. We have welcomed in these latter days the new interpretations of the universe by learned scientists, who have discarded mechanism; but we are not in the position of suppliants who would ask science whether religion may speak, for religion has sanctions as everlastingly true as the conclusions of science. We recognize the fact that theologies of other days were often too harsh to show forth God's mercy, and too logically consistent to be vital. Religion needs to be humanized; but religion ceases to be creative when it discards God and substitutes a glorified humanity. As over against this popular philosophy of our day we affirm our belief in a God who waits to bless, a human soul waiting to be blessed, and Jesus Christ, who is the living witness of the union of the two. If we are asked what God is like, we reply, "He is like Jesus," and we have no greater message than that God is like Jesus Christ. The authority of its message Methodism finds, not in the pronouncement of an Ecclesiasticism nor in the words of a creed, but in the experience of human souls. Methodism has places in its ranks for men of many minds; its one insistence is on a vital religious experience. We find groups of students, on both sides of the Atlantic, seeking certainty. We know that teachers of religion are on the quest for reality. We see congregations of people, with ears strained to catch the words of authority. It is no exaggeration of the fact to say that thousands are anxious for the verification of experience. They want God—men around the world want God! Recently a man at Cambridge came from his search with the enthusiastic declaration, "Now I have found the ground." People will listen with eagerness to a man who says, "I have found it." We summon our people to a search and a

personal discovery! We urge our ministers, after the manner of John Wesley, never to stop in their search until they know God. Methodists have a challenging opportunity to minister to the souls of men in this hour if they know God. If they know not God in their own experiences, they have no message to their world. Our only authority is that of a vital experience, and that authority this generation will accept with eagerness and joy.

If men have come to know God in Jesus Christ, we Methodists believe that their experience will lead them to right ethical and social attitudes. We recognize the different environments and temperaments of different men, but there are some social evils which we believe Christian men everywhere must oppose. They must oppose them because they are Christian, not because they are Methodists. The liquor traffic has been a social evil and has had other social evils as its allies. We appeal to our Methodist laymen, for the sake of their children and others' children, to obey the laws of their lands, as they relate to the sale of alcoholic liquor. We urge our ministers not to forget the preaching of temperance, knowing full well that the Church must ever seek to teach men to abstain for others' sakes as well as for their own. Methodism must contend against an evil that destroys much of life and happiness, and resents the accusation of bigotry as it seeks to make this a better world.

Methodism is not seeking to make life drab and gray, as many of its critics profess to believe. It is not opposed to recreation and amusement, and its ethical standards are not all prohibitions! Furthermore, it does not lose faith in the man who fails, but bids him, in God's name, "Arise and go forward." It seeks to embody the spirit of Him who loves when all others cease to love!

But Methodism must condemn sin, and knows that the modern cult of naturalism would throw off all inhibitions and restraints in its urge to live. In every human is the battleground of a good ancestry and a wicked; in every subconscious mind are inheritances which can make or ruin a man; in the world about are amusements and pleasures which aid the wicked and ruinous influences to victory. It would be so easy to fall into that way of life which so many follow—a way of mere sensual satisfactions. But Methodism bids every man fight! To him who is weak it says, "We who are stronger will fight for you against all enemies of your soul." That which some men interpret as interference with their personal liberty is really a concern for some one who is not strong enough to stand. Is there one with human sympathy in a human soul who can say, "Let him fall if he has not strength to stand"?

Methodism knows that the name of him who is about to fall is Legion. For his sake we want a wholesome environment, and we will have it if we can!

We are concerned for the sanctity of marriage. We hear much in these days about a full sex experience and trial marriages. A full sex experience surely results from the companionship of one man and one woman who love unto death, who know the beauty of life together as children come into their home, and walk together as those children go out into the world, and on to the end of their days learn more and more of the meaning of companionship. It is interesting to observe that only

a small per cent of divorces is in homes loyal to the Church; a recent investigation in another denomination showed only two per cent of divorces granted where the man and woman were active members of the Church. The Church can never meet its full responsibility by opposing divorce; it may even advocate uniform divorce laws in all sections of a nation and still fall short of its obligation. While insisting that there must be fewer divorces and more uniform laws the Church must give fuller instructions to its youth as to the beauty of love and the sacality of marriage, seeking always to remind men and women that homes can be happy only when those who live in them continue to reverence personality and regard their marriages as Heaven-blest.

Racial antagonisms create hatreds everywhere. It is not enough to speak of brotherhood. We must insist that all in any dominant group who call themselves Christians bestir themselves against unfair discriminations and injustices. We would implore those who feel themselves oppressed to banish hatreds from their hearts. Strife comes when one group is unfair and another hates.

The economic disaster which has overtaken the world is traceable only in part to the World War. There are injustices in an economic system where profits are put above human values. Many employers of labor are anxious to do the right thing; we must not be unfair enough to criticize them all as instruments of the devil in a determination to maintain economic justice. Many of them need our sympathetic support, and the courage of our faith, and the creation of that climate in which human values survive as of more importance than much gold and many earthly possessions. More than one industrial leader has urged some other motive than profit, advocated some form of unemployment insurance, and expressed the conviction that there should be a wider distribution of wealth. The Church could never formulate an economic program, but it must support with courage every program of economic justice and hold ever before the business world the principles of human rights. God forbid that the Church should be indifferent either to the tragic suffering of these days or to the underlying causes of our economic distress! Spiritual bankruptcy would follow such indifference.

War still threatens. The world has set up a great technique for peace. The League of Nations, the World Court, the Kellogg-Briand Pact to outlaw war are successive steps to bring peace on earth. The Church ought to give its support to every effort of statesmen in behalf of peace, and it ought to keep ever before the citizens of its nation the solemn obligation to disarm, assumed by each of the allied nations, when Germany was forced to disarm. The immediate task of the Methodist and every other Church is to assure the nations' representatives at the Geneva Conference in February that the peoples of this world will back them in every effort and plan for disarmament. We rejoice that political leaders of the world are beginning to see that there are injustices in the treaty which ended the Great War, and that there ought to be some readjustment of war debts. It is difficult to see how any nation which forever renounces war as national policy can deny citizenship to any man, otherwise fit, who must inquire of God and his conscience whether a war is just before he will take up arms. The Church should educate for peace; it should talk peace; it should think peace! The war psychology is here,

and only a determined will for peace can change it! War must go, or civilization goes!

"Perhaps we do not realize the full meaning of the Kingdom of God. Christianity, so far as it serves humanity, will endure in spite of our mistakes; not so our civilization; we do not have an unlimited time in which to win our society to Christ."

"Live and let live!" is the cry of the New—
 The cry of the world with the dream shining through—
 The cry of the brother World rising to birth—
 The cry of the Christ for a comrade-like earth.

The Church has as great a responsibility as it has ever faced. It must teach men stewardship under God. It must in its fellowship show the world a Christian Society. It calls men to be Saints. It must create an atmosphere for religious experience, and realize that it is the agency for sharing that experience. It must so enrich its service of worship as to make each Church the gate of heaven for the human soul. It meets with little hostility; it encounters indifference everywhere. It cannot lay all the blame for that indifference on a non-religious world. The thoughtful ministry of this modern world seems to be divided into a ministry of intellectual interpretation, ministry of social protest, a ministry of adequate community program. Each of these ministrations is needed. Intelligent youth can be held only by ministers who know the language of this day. A Church can further righteousness only as it resists injustice. The best preacher in the world will face small congregations unless the program of his Church meets the individual and social needs of the community. But when all this is said, it will still be confessed that the Church can justify its existence only when it brings men to God. Our hearts have been strangely warmed as we have sat together in this Conference, and we ought to go out with a passion for evangelism. An unfortunate distinction has been made of recent years between religious education and evangelism. By evangelism we do not mean an appeal to shallow emotionalism. One of the revealing experiences of this Conference has been the presence in it of a group of men, who have university degrees, who have accepted the conclusions of science and the historical approach of the Bible, and who at the same time have kept alive in their souls a passion for evangelism. We have no more vicious distinction than that between learning and evangelistic zeal, as though evangelism were a passion of the unlearned.

In England many men's hearts are warm with deep spiritual glow, and to Methodism's modern evangelism English Methodism makes a contribution. In the United States there is a consecrated zeal for a program of religious education, such as is unknown in England. So American Methodism makes its contribution to a fuller and more adequate Methodist evangelism.

Churches are right in their emphasis when they insist on adequate programs of religious education, and the bringing up of their children in the nurture and admonition of the Lord. Atheists in Russia turn to childhood and youth when they would destroy religion. We must turn to childhood and youth to make the world Christian. It will never be Christian without that effort.

But, hear ye, all who are called Methodists! The "take it or leave it" attitude will never convert this world. Let every Methodist minister press for a decision as he appeals to men! Life is a forced option! A man must choose whom he will serve! The glory of Methodism has been its evangelistic ministry! There never was a time of such glorious opportunity or such sublime obligation to bring men to God as at this hour. "The gospel," as Dean Inge says, "is good news, not good advice." It is the good news that God is with us and for us. That means victory all along the line.

Does some one say, "This is no time for an evangelistic appeal or a forward movement. The Church is too much on the defensive to be aggressive"? In the middle of the twelfth century Bernard of Cluny sang:

"The world is very evil;
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate."

There came a great revival in the thirteenth century, with the wise of the Franciscan and Dominican orders. In the eighteenth century a publicist wrote, "I have lived to see that final crisis, when religion hath its hold on the minds of the people." Within a generation came the Evangelical revival and the wise of Methodism about fifty years ago were saying, "This is an age of materialism and doubt. We care only for money, and science has destroyed faith." Then came missions into London's crowded centers, and social settlements into American cities; then came Moody with his compelling gospel; then came new missionary zeal. "The mind of the spirit bloweth where it will." Methodism, with a heart aflame and a soul filled with love for men, weak and sinful men, could transform this old world and change the course of human history. God further our zeal and deepen our consecration for this great task!

The non-Christian world is in deep distress. Hunger and sickness are everywhere. Minds are starved. Social needs are neglected, and the old social structure in many lands is being subjected to a strain it cannot stand. Moral supports are gone. A new spirit of bitterness toward the white race is marked by an unprecedented intensity, and the faiths of the fathers are challenged. In this situation we wish to unburden our hearts to all the Methodists of the world and share with them our sense of the gravity of the situation. We are called upon to refrain from contempt of the old faiths of Asia, and we must take an understanding and generous attitude toward them. We have not come to the end of the missionary epoch, because no Saviour offers such a salvation to the distressed people of this earth as Jesus Christ. At the foot of his Cross let us purge our souls of all racial arrogance, all contempt of other races and peoples, all desire of any spiritual or other domination over men, and go forward to minister humbly and loyally to all men who need him.

The Methodist Church is concerned with unification of its own divisions, and with a larger unity of Protestantism. In England three Methodisms are uniting into one Methodist Church, and this consummation after years of discussion ought to be an inspiration to the communions of Methodists in the United States.

XXXVI PROCEEDINGS OF SIXTH ECUMENICAL CONFERENCE

This Conference is creating an Ecumenical Council which will hold Methodist Churches throughout the world in closer fellowship, and thus take a great step forward. The Methodist Church of Canada has united with the Presbyterian Church and the Congregational Church to form the United Church of Canada. No Church is in better position to speak of the reunion of Protestantism. The Methodist Church is catholic in practice, inviting to its communion table those who intend to lead a new life of loyalty to Christ and have love for their neighbors, and using any form of baptism as an outward sign of an inner change. The Methodist Church is catholic in creed, for the only creed it knows is one common to the Christian world. Furthermore, Methodism is in origin and spirit a vitalizing experience of religion, and not an Ecclesiasticism. Where could a Church be found with more of a willingness that Christ should increase? In England Methodism faces a different situation from that in either Canada or the United States, when a larger Protestant Union is discussed. But in its very heart and soul Methodism is prepared to say to the other Christian communions of the world, "If thy heart is as my heart, then give me thy hand."

Garibaldi addressed his soldiers before a difficult campaign: "I do not promise you food, or reward, or victory. I promise you hard marches, and hunger, and blood-stained feet. But if any man dares to be a patriot, let him follow me." He whom we serve, fellow Methodists, is saying to us in these days, "If any man dares to be a Christian, let him follow me."

REPORT OF THE PROCEEDINGS
OF THE
SIXTH ECUMENICAL METHODIST
CONFERENCE

Sixth Ecumenical Methodist Conference

FIRST DAY

FRIDAY, OCTOBER 16, 1931

OPENING SESSION

THE opening of the Sixth Ecumenical Methodist Conference took place in the Wesley Memorial Methodist Church, South, Atlanta, Ga., on Friday evening, October 16, 1931, at 8 o'clock.

The service was conducted by Bishop W. F. McDOWELL (Methodist Episcopal Church) acting as President for this occasion. He was presented by Bishop FREDERICK D. LEETE (Methodist Episcopal Church), Chairman of the Program Committee of the Conference. Bishop LEETE said:

I have been assigned to some very pleasant tasks by our Program Committee. The first one is to announce that the Sixth Ecumenical Methodist Conference is about to begin its deliberations. My second enjoyable duty is to announce as the President for this evening, one of the most honored men who has worked as a Methodist preacher. As Chancellor of the University of Denver, as a member of the Board of Education of the Methodist Episcopal Church, and as a Bishop in the Church for many years, he has labored. I have the honor to present Bishop William F. McDowell.

In opening the Conference, Bishop McDOWELL said:

In the name of the Father, and the Son, and of the Holy Spirit, the Sixth Ecumenical Conference of Methodism now convenes for the worship of God and the study of the problems of the kingdom of God in this day. May God go before us with his Holy Spirit, so that all our works begun shall continue in him, shall bring honor to his name and strength to his Church in all the world.

In conducting the opening Devotional Service, the presiding officer employed the special Worship Service provided for this occasion and adapted from "The Sunday Service for Prayer, of John Wesley." The Methodist Hymnal was employed throughout the Conference.

Hymn No. 1, "O for a thousand tongues to sing," was sung, and prayer was offered by Bishop McDOWELL. Rev. C. W.

FLINT, D.D. (Methodist Episcopal Church), led in the responsive reading of Psalm 24. Bishop W. N. AINSWORTH (Methodist Episcopal Church, South) read Isaiah 6: 1-8. Rev. C. RYDER SMITH, B.A., D.D. (President, Wesleyan Methodist Church), read Ephesians 3: 14 to 4: 13. Prayer was offered by Bishop W. F. McMURRY (Methodist Episcopal Church, South). Announcements were made by Bishop W. N. AINSWORTH. Hymn No. 6, "Before Jehovah's awful throne," was sung.

Bishop W. F. McDOWELL introduced the preacher for this service, saying:

There are those present who will remember that in 1901, when the Ecumenical Conference met in London, the preacher at the opening session was a gifted, consecrated, and deeply beloved son of the South, the late Charles B. Galloway, whose face rises before our eyes and whose name comes to our lips with gratitude and affection upon every remembrance of him. To-night the preacher for this occasion is the President of the British Wesleyan Conference, C. Ryder Smith, who comes in the name of the Lord to speak to us the Word of Life. Blessed may he be as he cometh in the name of the Lord. Blessed may we be as we listen in the name of the Lord.

The official sermon of this Conference was then delivered by Dr. C. RYDER SMITH (Wesleyan Methodist Church). His text was Galatians 3: 26 and 28, "For ye are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

The preacher said:

To an outsider this Conference might seem a miscellaneous gathering. We come from several lands, we differ in race, in nationality, in sex, in color; yet we are one, and we are one because we are all "sons of God through the faith that is in Christ Jesus." This does not just mean that like all other men we are God's children. The doctrine of the Fatherhood of God is common to-day, but its practice is not so common. Or rather, men expect God to behave like a father, but don't themselves propose to behave like sons. We set ourselves to live as God's children ought to live, and, so setting ourselves, we have found that, through daily and conscious fellowship with Christ Jesus, we can so live. By the living fellowship with him that the Evangelical, following Paul, calls "faith," we begin to be at home with God. And every one here has that experience. We are all Methodists, and so we are one, for this relationship in Christ is the deepest thing in life. It goes deeper than race or country, sex or color. It is eternal, and none of these is eternal. We are "all sons of God through faith in Christ Jesus." It is this unity that brings us here. For this unity we humbly thank God.

We do not, however, propose just to thank God for Methodism, for this, taken alone, would easily degenerate into a mere beating of the Methodist drum. We are met to think and pray about "Methodism in the Life of To-Day." And here we follow precedent. When Wesley's first Conference of six persons met in 1744, he proposed that they should discuss three things: "What to Teach," "How to Teach," and "What to Do." If I remember aright, he also suggested that "everything should be done as in the immediate presence of God," that "everyone should speak plainly whatever was in his heart," and that "everything should be bolted in the brain." We are met for like purposes.

Our agenda consist of many items. In the second of our two verses Paul refers to three of the chief of them. "Jew nor Greek"—this first phrase raises the problems of race and nationality; "slave nor free"—this second phrase, as I will try later to show, raises problems of class and industry; "male nor female"—the third phrase raises the problems of sex and home. In the text Paul says that these differences "do not count," for I take this to be almost the exact meaning of the Greek; in other parts of Paul's writings, however, it appears plainly that in his time these differences counted very much.

I am not going to spend time over the paradox; for, as a rule, to expound a paradox is to ruin it. I want chiefly to speak of some of the things that Paul says elsewhere on these subjects. The text itself I will venture to paraphrase in a less paradoxical way, and then to pass on. Paul means, I think, that for Christian men neither race nor nationality nor class nor even sex is primary in life. The primary thing is the sonship of God in Christ Jesus. It is not for this religion to adapt itself to race or nationality or class or sex; it is for them to serve it. The final loyalty of Christian men is not in race or fatherland or class or family, but to Jesus Christ. Other relationships are temporary; the relation to God in Christ is eternal. Therefore it dominates and they serve. It is like the sun; they are like the planets; and alongside the sun, the bulk of the largest planet does not count. Paul, you see, had got the right perspective. We claim to have it too.

There is neither "Jew nor Greek": I need not stay to point out how the topic here involved engrossed much of Paul's ministry. It is plain that the wide problems of race and nationality are here illustrated, and I want to name one of the principles that Paul uses in dealing with it. In effect he says that Christ's rule of self-denial applies to nations as well as individuals—that there is an altruism of peoples.

The disabilities of the Jew in the first century have often been described. It is not so often remembered that he was a man of unique privilege and knew it. He was a spiritual aristocrat. He alone knew the truth about God. And, on the whole, he thought of his privilege as a thing to keep and not as a thing to share. He would not admit that privilege in ministry. On the whole, he did not allow that the nation that is great among other nations is thereby called to be servant of all. I say "on the whole" because there were protests, as the Book of Jonah. The Jew was a spiritual aristocrat, and he fell into the common temptation of aristocracies—he misinterpreted the fact that he was not as other men are. He did not admit that a race ought to love its neighbor as itself, that for a race to save its life is to lose it, that there is an altruism

of nations. Paul learned these truths from Jesus, and he told the Jew that the measure of privilege is the measure of ministry, that Israel was debtor to the world of nations and that it could only pay its debt by giving its all.

It is agreed that nationality has been a dominant force in the world for the last few centuries. Roughly speaking, it may be treated in four ways. Patriotism—loyalty to one's nation—may be taken as the ultimate virtue. This is an instance of the selfishness of societies. I will illustrate it from the story of my own country. I was talking to a cultured Christian German lady not long ago, and she said to me, "Well, Doctor, I suppose it's my country right or wrong." I hardly knew what to say, for I remembered that the phrase was coined in the middle nineteenth century by a popular British statesman to justify an Opium War. It shows us by a flash to what depths the virtue of patriotism may sink. Such patriotism is idolatry, for it puts country in God's place. It is unchristian to make patriotism the final virtue. Our ultimate loyalty is not to country, but to God.

The second policy is to treat patriotism as a mere vice. I understand that this is the Russian view. I won't stay on it, except to say that I believe that it was God and not the devil who made nationality, and that, therefore, it was meant to serve a good purpose in God's world.

Among the majority of peoples to-day a third opinion prevails. I can illustrate it from a chapter in Viscount Grey's "Twenty-Five Years," in which he treats of the purposes of British foreign policy. He enumerates four chief purposes. Among them he includes—to use my own words—the service of England and the service of humanity at large. This marks a great advance. It allows that there is an altruism of nations. We ought to serve others as well as ourselves. This is the postulate of the League of Nations, and it marks real progress. But the crucial question remains. Supposing that the service of one's own country seems to lead one way and the service of the world another. What then? The Christian answer is not doubtful. A country should deny itself for the sake of other nations. It must take up its cross and follow the Great Altruist. To apply the principle again to my own loved land, Who can deny that it is privileged? Who can deny that there is a sense in which God, in Milton's phrase, seems to have had "a special favor to his Englishmen"? But if so, to what end? In order that through its privilege England may serve—may serve India, for instance? The true patriot serves his country in order that his country may serve mankind, and in so far as it does so patriotism is not an ultimate but a subordinate loyalty. I do not suggest that this principle solves all our complex national problems out of hand. But it gives the Christian approval to them. It is the fourth way with nationality. Let every man apply it to his own land. God is not the God of the Jew only or the Englishman or the American. He is the God of all mankind, and our ultimate loyalty is through him to all mankind.

"Bond nor free." This brings us to the greatest of class distinctions, that between a slave and his master. I need hardly recall the differences between ancient and modern slavery. In modern slavery four distinctions coincided: distinctions of race, of color, of culture (in the true sense of the word), and of class. It was this coincidence, I suppose, that made

the modern problem so complex. In ancient slavery three of these distinctions—those of race, color, and culture—were often altogether absent and always relatively unimportant. Primarily ancient slavery—which endured not for centuries but millenniums—was a class distinction. I am not going to essay the difficult task of defining class. I will, however, ask what it is that makes a class distinction bitter to hear.

Why did slavery arise at all in the dim past? Perhaps we may find a parable in a modern steamboat. Some of us crossed the Atlantic in the "Aquitania." Deep down in her hold there were men whom I hardly ever saw, but without whom I should not be here. I mean the stokers and firemen and so on. I suppose that few of them would choose to toil in the little inferno under the water line, if they could do just as they liked. I suppose that we should all abolish their task if we could. At present, however, no one knows how to abolish it. They fulfill a piece of essential but unwelcome work in order that men may pass a "thousand leagues of foam secure."

In all civilization there is a vast amount of essential but unwelcome work to be done. To-day much of it is done mechanically by steam and electricity and such aids. Ancient civilization was without these. Slavery was the first great device to get mankind's essential but unwelcome work done. For millenniums—and in Paul's day—everyone counted it as essential to civilization as we think a stokehole in an Atlantic liner. Sometimes the majority of a population were slaves. Here is the greatest of class distinctions. And the thing that made it bitter to bear was the fact that some men were free without deserving it and others slaves without any question of their own demerit. They suffered from an undeserved disadvantage. This particular type of undeserved disadvantage is gone, but many others remain. What has Christianity to say about them?

It says two things: first, that as Christianity permeates civilization, all undeserved disadvantage will be abolished; second, that in the meanwhile it is a way of ministering. It was the second truth that Paul preached to slaves, for he did not dream that slavery could be abolished. Peter also preached it, and for once he draws out a doctrine more fully than Paul (1 Peter 2: 18-25). He tells household slaves that they have a ministry like Christ's own! For undeserved suffering is the greatest instance of undeserved disadvantage, and the greatest instance of undeserved suffering is the Cross.

If Jesus had deserved Calvary, there would be no salvation in it. In the Kingdom of Heaven there will be no crucifixion; yet in the meanwhile it is by one man's crucifixion that other men are saved. Undeserved disadvantage! Class distinction! It will all one day disappear and it is ours to work for that day, but in the meanwhile there is ministering in it like our Lord's own. If we are "sons of God in Christ Jesus," we shall undertake as none others do the ordeal of the ministry of undeserved disadvantage. To put it in monosyllables, when we do not get our rights, we shall still serve. Here again I am only defining a starting-point, but it is the Christian starting-point, and here is a ministry of the stokehole.

I shall not stay to discuss Paul's third phase, for it would take too long. I have tried to show the Christian way with the two contrasted phenomena of privilege and disadvantage. Ultimately both will lapse;

in the meanwhile they are ministry. These principles, I suggest, will carry us far with our syllabus. But I want to return, as Paul does, to our starting-point: "For you are all one in Christ Jesus." The Greek lays emphasis here on "You." Most people to-day say that men are one. They mean that they ought to be, for plainly they aren't! But "you"? Are we "one"? We are, if we are "in Christ Jesus." Is our evangelical experience a fact or a make-believe? If it is a fact, it gives us a unity that nothing can destroy; it also gives us a unity that will prevail against all problems; for it is a unity with God. It is one of the marks of the Church that it never gives in. It shares the patience, and it will share the victory of God. May I use an illustration from the Great War merely as an illustration? I once heard a lady missionary speak who had been in Paris in August, 1914. You will remember that England had long had an Entente, an understanding with France. You will remember, too, that while the war between France and Germany broke out on August 2, England did not send her ultimatum till August 4. We are a slow race, and it took us two days to make up our minds. The lady told us that through those two days all Paris was one restless, trepidant question, "Will the Entente hold?" for it seemed that victory or defeat hung on the answer. You and I have an Entente with God "In Christ Jesus." Does it hold? Does it hold on *our* side? If it does, whatever the problems and tasks and needs of the poor crippled world of to-day, we prevail, for he prevails. "This is the victory that overcometh the world, even our faith."

At the conclusion of the sermon, silent prayer was had, after which the presiding officer led in prayer. A doxology was sung and the benediction was pronounced by Bishop JOHN W. HAMILTON (Methodist Episcopal Church).

SECOND DAY

SATURDAY, OCTOBER 17

TOPIC:

ECUMENICAL METHODISM

MORNING SESSION

THE Conference began in the Wesley Memorial Methodist Episcopal Church, South, with the Sacrament of the Lord's Supper, which was administered to the delegates by Bishop WARREN A. CANDLER (Methodist Episcopal Church, South), who was assisted in its administration by Bishop W. F. McDOWELL (Methodist Episcopal Church), Bishop J. S. CALDWELL (African Methodist Episcopal Zion Church), Bishop W. F. McMURRY (Methodist Episcopal Church, South), President C. RYDER SMITH (Wesleyan Methodist Church), Rev. J. C. BROOMFIELD, D.D. (Methodist Protestant Church), Rev. H. B. WORKMAN, D.Litt., D.D. (Wesleyan Methodist Church), and Rev. F. LUKE WISEMAN, D.D. (Wesleyan Methodist Church).

In connection with this sacramental administration, prayer was offered by Rev. T. ALBERT MOORE, D.D. (United Church of Canada), and suitable Scripture selections were read by Rev. F. LUKE WISEMAN.

Hymn No. 180, "All hail the power of Jesus' name," was sung.

On motion of Bishop W. N. AINSWORTH (Methodist Episcopal Church, South), Mr. ELMER L. KIDNEY (Methodist Episcopal Church), Chairman of the Committee on Rules and Regulations of the Sixth Ecumenical Conference, was recognized to report for that Committee. On motion, his report was adopted as read. (See Rules and Regulations, p. xxix.)

Bishop W. N. AINSWORTH (Methodist Episcopal Church, South) announced the names of the Secretaries of the Conference as follows: Rev. HERBERT B. WORKMAN, D.Litt., D.D., Wesleyan Methodist Church; Mr. JAMES R. JOY, Litt.D., D.D., Methodist Episcopal Church; Rev. ANDREW J. WEEKS, D.D., Methodist Episcopal Church, South. His further announce-

ment was to the effect that Dr. JOY is unable to attend this Conference and that Rev. JOHN M. ARTERS, D.D. (Methodist Episcopal Church), has been chosen to serve as a Secretary in his place.

On motion, the Conference authorized the appointment of one delegate from each representative group to be responsible for furnishing to the Secretaries a corrected list of delegates from such group in attendance upon this Conference.

On motion of Bishop W. N. AINSWORTH, the nominations were confirmed for the membership of authorized Standing Committees. (See page xxi.)

On motion, a committee was authorized on examination of the Journal of Daily Proceedings, its membership being: Rev F. A. DEMARIS, D.D. (Methodist Episcopal Church), Rev. M. E. LAZENBY, D.D. (Methodist Episcopal Church, South), Rev. H. L. FEEMAN, D.D. (Methodist Protestant Church).

On motion of Bishop F. D. LEETE (Methodist Episcopal Church), the printed program was adopted as the Official Program for this Conference.

Secretary A. J. WEEKS announced the appointment of the following Group Secretaries:

Group I, Rev. A. D. PORTER, D.D. (Methodist Episcopal Church, South).

Group II, Rev. W. H. B. CHAPMAN (United Methodist Church).

Group III, Rev. WILLIAM CORRIGAN (Methodist Church in Ireland).

Group IV, Rev. JOHN R. EDWARDS, D.D. (Methodist Episcopal Church).

Greetings to the Conference from the Atlanta Baptist Association were read by Secretary A. J. WEEKS, and on motion their acknowledgment was duly authorized.

Secretary H. B. WORKMAN (Wesleyan Methodist Church) presented a communication from Sir ROBERT W. PERKS, Bart., of London, Eng., the only living delegate of the first Ecumenical Conference of 1881:

Dear Dr. Workman: Will you kindly say to the Conference how deeply I regret that it is not possible for me to come to the great gathering of the Churches of world-wide Methodism at Atlanta.

I am the only survivor of the ministers and laymen of Methodism who was present at the first Ecumenical Conference in Wesley's Chapel, City

Road, in 1881, and hoped to come across the ocean once more and take part in your discussions: but I find it impossible.

I have been reading again the glowing words of Bishop Holsey, of Augusta, Ga.—words of living power, which then thrilled the assembly—in which he pictured “the gospel of Free Grace, as aided by the incomparable hymns of Charles Wesley, it went pealing along the rivers and lakes, and over the plains of America, gathering and continuing to gather recruits to the Army of the Lord.”

God grant that the songs of Methodism may still go ringing around the world—carrying with them this wondrous message of a full and free salvation.

I had hoped to have said something about the Union of the three Methodist British Churches. We have by the Providence of God had placed in our hands a mighty weapon for the extension of his Kingdom—and the service of our Country. That story will, however, be told better than I could tell it, by my friends Mr. French and Mr. Horton, who have worked with such unflinching zeal and skill to bring to a successful issue this great constitutional change—the greatest since the death of Wesley.

With very kind regards, and sincerely wishing that I had not to ask you to apologize for my absence—I am, my dear Dr. Workman,

Yours sincerely,

R. W. PERKS.

On motion of Secretary H. B. WORKMAN, seconded by Bishop JOHN W. HAMILTON (Methodist Episcopal Church), the Conference instructed the Secretaries to send a suitable reply to this communication.

Secretary H. B. WORKMAN announced the death in England of the wife of Delegate R. FLETCHER, J.P. (Primitive Methodist Church), and on motion, the Secretaries were authorized to communicate to Delegate FLETCHER the sympathy of this Conference.

Secretary A. J. WEEKS (Methodist Episcopal Church, South) read a cablegram of greetings received from the Methodist Church in Australia, and on motion, the Secretaries were instructed to forward a suitable response.

Bishop WARREN A. CANDLER (Methodist Episcopal Church, South), the presiding officer for this session, presented Rev. F. LUKE WISEMAN, B.A. (Wesleyan Methodist Church), who delivered a review entitled, “A Decade of Methodism in the Eastern Section.” Dr. WISEMAN said:

The third decade of the twentieth century has proved to be a period of hope deferred. When this Conference met in London ten years ago, there was a rift in the clouds which was taken as a sign of the passing of the storm and a harbinger of a brighter day. But the clouds returned after the rain. The ship of state was caught by the Euroaquilo of industrial depression, and now for some time the days have been cloudy and dark,

and no small tempest has lain upon her. Recently to make her ride in the heavy sea a little more easily, the captain has thrown overboard some of the tackling of the ship. Some fear the pilot has lost his bearings and that the rudder has yielded direction to the hurricane. With what issue God only knows. But the mariners are busy with the soundings.

Meanwhile one little company maintains its hope. It may not have intervened with startling dramatic effect. To be quite truthful, it has been conscious of occasional faltering. Nevertheless it has never lost hope and in the darkest day has cheered the whole company as it has crooned its song:

"And though it linger till the night
And sound again till morn,
My heart shall ne'er mistrust Thy might
Nor count itself forlorn;
Do thus, oh ye of Israel's seed,
Ye of the Spirit born indeed,
Wait for your God's appearing."

More often in sublime confidence it has kept up the spirit of the whole people with its, "Wherefore, sirs, be of good cheer: for I believe God." In such times Christians themselves begin to realize that the source of their inspiration is in other than the order of this world. The debt of Great Britain to the witness and ministry of the Christian Church is simply incalculable. The steadiness and calm of the nation in time of difficulty, which so often is the surprise of the people of Europe, is not so much the exhibition of the fabled British sang-froid, as it is the outcome of the spiritual reserve of the "tenth" within the nation which finds in times of distress and fear its opportunity of expression.

"And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants."

Turning then to the activities characteristic of the decade, surpassing all this in immediate interest and in ultimate significance for the advance of the Church in Great Britain, is the development of the plans for Methodist Union. In the previous decade the principle of union was established. The work of this period has been to develop the plans for its timely consummation and to create the atmosphere most favorable for its happy realization. Quite remarkable has been the spirit of harmony in which the scheme for union has been perfected. Early opposition has become steadily less both among ministers and laymen. The conviction has deepened that the union movement is not a mere reflection in the Church of the present industrial and commercial trend toward amalgamation and unification, nor a mere expedient to remove overlapping, nor a grim necessity of lessened financial ability of the Churches, but that it arises from an impulse of the Holy Spirit which, whatever be one's personal predilection, one is bound to further or at any rate not to oppose. A crisis in the history of the movement was reached when in the Wesleyan Pastoral session, where opposition had been strongest, the vote to approach Parliament for the Enabling Act necessary for the legal transference of the connectional property, resulted in the registration of precisely the seventy-five per cent majority required, with neither a fraction more nor a fraction less. So singular an issue was felt to be more than a mere coincidence—a flash of the will that can.

Having duly obtained the requisite Act the three Conferences adopted a three years' plan of approach to union in accordance with which the Conferences of 1931 were to decide by a three to one vote whether the Act should be put into force. This vote was taken at this year's Conference and passed by overwhelming majorities. Arrangements are therefore being made for the consummation of union at the Conferences of 1932.

Rightly to appreciate the work of Methodism during a decade some account must be taken of the moral and social conditions of the people among whom the work has to be carried on. On this occasion it is the more necessary inasmuch as what is little short of a revolution has been steadily proceeding so that 1931 differs from 1921 almost as much as does 1921 from the Victorian era. Though not in the sense Blake had in mind when he set about building his Jerusalem, England, green and pleasant land, to-day wears a new aspect. For reasons one cannot enter upon now, the nation's earliest duty after the war was to house the overcrowded masses in suitable dwellings. With commendable zeal, which sometimes outran discretion and with some difference of policy, successive governments have set about the task. Around the large towns and many of the smaller ones rural land suddenly became urban. Green fields were turned into building sites, upon which, with help from the State, houses for the people were erected by the hundred and the thousand. Large populations numbering from five to over a hundred thousand persons are to-day settled on areas which ten years ago were pastures and orchard land. To avoid the high rates of the towns new industries have been founded in rural districts and a new township has grown up around the factory or works. Considerably over a million houses have thus been erected, chiefly for the artisan classes. Within the town slums have been cleared away and older houses thoroughly reconditioned. It is computed that altogether a quarter of the population of Great Britain has been involved in this great migration. The children of to-day are being reared in conditions more favorable to health of body and soundness of mind than ever before.

But the immediate gain to the religious life of the nation is less obvious. The general unsettlement of the time has tended to accelerate and intensify the revolt against religious observances and sanctions which had already begun. With the break-up of old associations and entrance upon entirely new outward conditions, the mind finds it easy to free itself from its allegiance to notions and customs and even convictions to which tradition, habit, and association had held it. The question comes, Now that he is free, must the professing Christian again embrace and endure the reproach of godliness or puritanism and the irksomeness of being different to other people? Is it really worth while? For three out of four of the inhabitants such questions will not arise. May not he also do in nova Roma as Roma nova does? Moreover as a tour of the neighborhood leads to the discovery that there is no place of worship on the estate, religious indifference seems justified, at any rate it is the characteristic attitude of the new population, and once asleep they are hard to awaken.

The spirit of unrest and revolt is even more widespread. The old bounds of the mind's habitation, the old forms of religion, the old

sanctions which it used to be profane to question are no more regarded as obligatory nor as convenient or even tenantable dwellings for mind or spirit. The religious observance of the Lord's day, the value of formal worship, the authority of the Scriptures, the supernatural sanctions of morality, the sanctity of family life, the wisdom of self-expression, the propriety of the specifically Christian virtues of reverence, obedience, humility, penitence are all challenged and indeed have been just put aside as a man puts off an old coat. There is no sense of wrongdoing in their neglect and abandonment. There used to be a conscience concerning these things even in the ungodly to which appeal could be made; to-day all is a question of ability or preference, and the fact that formerly they held sway is rather an argument against than for their present cogency.

One further manifestation of the great trek remains to be noticed, perhaps the most ominous of all. I refer to the alienation of a large party of the industrial classes from what we call organized Christianity, but actually from Christianity itself. Unfortunately the younger generation has too readily adopted the attitude of the continental industrialists to Christianity. Many of the older trade unionists were definitely religious men, active in their service of the Church, and particularly of Methodism. They were local preachers, class leaders, Sunday school teachers. Happily to some extent this is still the case. Nevertheless the feeling spreads that religion is outside the main purpose of industrial betterment. The Churches are considered to be associated with the capitalist class and intimate fellowship with them is regarded as at best of doubtful benefit. In short, whereas formerly a worker attained to self-respect and a high grade by joining the Church, to-day he feels that he is stepping out of his class, and the strong emphasis now placed on class-consciousness makes the passage for the individual more difficult still.

Moreover the workers have an ideal, and apart from Christians they are the only people that have. They have eliminated the future life, whether of woe or bliss, and are concerned only with the life that now is. In their ideal new Jerusalem the body is healthy, the mind without distraction, work is without effort and soon over. The discoveries of science are turned to practical account further to ease toil, to extend leisure, and to contribute to enjoyment, the accumulations and acquisitions of past ages are at the service of the living generation. The rewards of the common industry, whether of body or mind, are to be equally distributed, and so covetousness and envy will die of inanition and men will live as brothers. Without doubt the ideal has its attractiveness. But there is an uneasy suspicion that the one thing needful to insure lasting success is missing. Where is the dynamic? The method of hate, violence, and extermination, though bold and disseminated by scores, makes little appeal to the average kind and fair-minded Englishman and not much to the fiery Celt. Both have a deep conviction that the wrath of man worketh not the righteousness of any god but the devil. What is coveted in Christianity is its dynamic. The policy seems to be to separate the dynamic from the organization in which it functions and to harness it to the cause of industrial betterment, with which it seems to have so many affinities.

Now it is because Methodism has seized on this cardinal principle

and lives or dies by fidelity to it; because, though highly articulated it is not an organization but an organism moved by the dynamic of the love of God shed abroad in the heart; that it has been less disturbed than other communions to the intellectual and social difficulties of the time and has been able readily to adapt itself to the changed conditions of the time. The alleged decline in church attendance and in interest in spiritual things finds little support in the statistics of the decade. It is true that in some churches, particularly those in the heart of the town, attendance has suffered heavily from removals and from the growing number of "oncners," but in others more conveniently situated the number of worshipers has increased. It must also be remembered that large numbers are found in the scores of new churches which have been opened during the last few years. At any rate the total number of Church members in the Methodist Churches of Great Britain and Ireland has increased during the decade by over 70,000 and now numbers over 980,000. Throughout the whole period they have given earnest attention to the problem of Church accommodation in the new areas. Indeed no Church has done more. During the decade we have erected 675 new churches and schools. In other words, a new church, hall, or school has been dedicated every six days. Thus we have provided over 100,000 additional settings apart from school accommodations at a total cost of nearly £3,000,000.

To all aggressive endeavor open-air work is essential. But it is by no means confined to missions. Every Methodist Church in a populous neighborhood where a suitable pitch can be found has an uneasy sense of lack in loyalty to its King and to the community if it is not in some manner undertaking open-air work. Our Churches were feeling additional responsibility resting upon them because of the increasing activity of a secular propaganda which, in advancing its own revolutionary views, grossly misrepresents Christian teachings and practice. A recent census showed that London Methodist Churches had 120 pitches regularly occupied by their open-air bands. Changed times require new methods in presenting the gospel. Formal services with singing and prayer are less frequent than formerly. Platforms are dispensed with. The speaker begins to deliver his message right away. Testimony is appreciated, but reasoned presentation of the gospel in its relation to modern life is demanded. There are men who not only are able to defend the faith, but to push the battle to the gates of the enemy and to win over to truth and love the deluded as well as the sinful. Recently God has honored this work in the conversion of some valuable communists who now are fearlessly preaching the faith which till recently they sought to destroy. Still the best sheep dog is the converted wolf.

In many parts open-air work is now undertaken in concert with the Christian communions. It is not now uncommon to see parish priest and Methodist preacher and other free Church ministers working side by side in the common proclamation of the gospel of the Cross. This method has its evidential value as demonstrating that the Churches are not opposed or competing bodies, but are conscious of a real underlying unity in the prosecution of their commission to preach the gospel to every creature.

The endeavor to give a practical application to the preaching of the

gospel of the love of God (the Methodist theme) has had further striking illustration in connection with the Central Hall where, in the hot-bed of Communism, the missioner (Rev. R. J. Barker, who is a delegate to this Conference) has erected and opened a Community House where men work at their craft and live together as a kind of brothers of the common life. Though only recently started, the community already exercises a powerful influence on the thought of the inhabitants as to the relation of the Church to the social order.

In two of the modern developments sanctified ingenuity has sought to meet the need and awaken the interest of the dense population around an old chapel. Years ago old Lambuth chapel was handed over to the care of the London Mission. It had fallen on evil times and the church was almost without worshippers. The dense population around lived regardless of God and hardly knew who Jesus was. Try as they would, however, the missionaries seemed to spend their strength for naught. They could get little or no response. Then an entire break with the past was made. Under the leadership of Mr. Tiplady the old building was gutted, rehabilitated, made bright with colored walls, and fitted up as a picture house where on a Sunday in addition to the holding of Divine services moving pictures should be shown. The name mission was dropped and a new name given: The Ideal Church. It was a bold venture. But it achieved the longed-for result. The people began to come. They attended the service and waited for the pictures. At first they were "wild as the untaught Indian breed," but gradually order is coming out of chaos; and now they begin to take real interest in Church worship. The building and its resourceful minister are becoming known through the neighborhood and are regarded as the people's friend.

A very different but equally remarkable and successful essay has been made at old Walworth chapel. Appalled by the condition of the people, the young minister, not yet ordained, decided that the way to win the people for Christ was to care for the boys and girls. He gathered them into clubs, but fostered the idea that union with the Church, and service in it, is the highest glory of man. Discouraged by the unsuitability of the old chapel, and feeling that the young people were starved of beauty, he advocated pulling it down and erecting on the site a church in modern style which should really appeal to the eye. While everything should lead up to the church service and church membership, the work should begin with social intercourse for which ample club and class rooms were to be provided. The money was found and at a cost of £30,000 one of the most beautiful buildings in South London has been erected, ecclesiastical in form with everything to suggest awe, simplicity, the beauty of holiness, the religion of love, self-denial, and service. The church is planned in the form of a cross with nave, apsidal, chancel, and transepts. All is made to carry the eye to the chancel and the altar. From the young people the officers of the church are provided. They act as stewards, take up the collection, and present it to the minister at the table. Everything is done decently and in order. The service is liturgical, the young people taking up the responses with great heartiness. They are proud of the place, love it, and by the score and hundreds they are living redeemed lives.

Another noteworthy movement originating from war conditions is

the Regnal League, an association of young men having three circles of intimacy, associates, members of the outer and of the inner circle. The latter is equivalent to church membership in its definite acceptance of Jesus as Saviour and Lord and its pledge of service. Branches are springing up in all parts of the country. A minister is set apart to have the spiritual oversight and directorship of the movement. It has close association with the famous Toe H bands for brotherhood and mutual service. By the infiltration of real religious conviction and experience we are doing what we can to maintain the high idealism and altruism of this most remarkable and fruitful movement and they are tentative and suggestive rather than authoritative and declaratory. Meanwhile the greater number of churches continue to let their light shine. There is possibly less insistence upon correct thinking and more on good living. Greater attention is paid to the comeliness of public worship. While endeavoring to maintain friendliness and homeliness, the slovenly and casual is reprehended. Quite a ritual is springing up in connection with the offertory. The number of churches using the Wesley form of morning prayer tends to decrease, but there is a growing demand for a liturgy of our own. There is a gain in balance, comprehensiveness, and correctness of expression, but there is some loss in spontaneity and fervor. Sermons tend to be shorter (with some notable exceptions); they are less doctrinal and expository, more topical and ethical; and are addressed to the judgment rather than to the heart. There is a strange and almost unaccountable dread of emotion, as tending to unreality, which often shrinks even from making any direct application of the subject or appeal for present decision. For the most part congregations are not very large, but our people are loyal and cheerfully maintain, though with increasing self-sacrifice, the institutions of the Church. Foreign Missions evoke genuine interest, which is kept alive especially by the devotion of the women of the Church. Notwithstanding the long-continued commercial depression, the high level of giving is sustained. Indeed (if I may say it without offense) the generosity of Methodists is everywhere recognized.

Ingathering by means of the older methods of revival services is at present out of favor as relying too much on emotionalism. It is really strange that when enthusiasm in every other matter is strongly encouraged it should be despised and mistrusted in the very subject in which it finds its sublimest opportunity. Preference is shown for missions of instruction in which two or more ministers coöperate in a course of addresses on a given topic. No special effort, however, now avails to secure the attendance of the "outsider" in any appreciable number. The outsider is outside and the Churches' emissaries must go outside to find him. Team missions in which a band of from 30 to 100 missionaries unite in a ten days' campaign in a given town with frequent open-air services, processions of witnesses; dinner-hour services in the factories, midnight marches and meetings in addition to ordinary services have here and there led to a remarkable awakening. Places of amusement have, temporarily at least, lost more of their clientele, public houses have lost their patrons, and for a week at least conversation in the workshop has been turned from horse-racing to religion.

Even more successful has been the new movement of preaching

friars—"trekkers" as Rev. S. Chadwick of Cliff College calls them. In this enterprise a band of about a dozen of the students, dressed for the road like hikers, go forth for a mapped-out tour, taking with them on a hand cart their few necessaries including blankets. They visit towns and villages on their route, holding services in open air and chapel, visiting the sick, singing the gospel, gathering the children, but taking no collection and asking no kindness of any save the loan of the school-room for the night's lodging. By this agency out-of-the-way towns and villages hear the gospel and hundreds who have never darkened the door of the church are reached. Nearly everywhere grace wins some notable triumph.

Indeed from the universities a new movement is spreading which seems likely profoundly to influence the religious life of the well-to-do and the educated. Beginning with a house party at Oxford under the inspiration of Mr. Frank Buckman the movement spread to Cambridge or possibly sprang up there cotemporaneously. The students form themselves into a group somewhat after the fashion of the old Methodist bands in common quest of the New Testament experience of the living Christ. The guiding principle is absolute sincerity. The members used an engaging, or it may be thought dangerous, frankness. Through open confession many are able then for the first time to receive the grace of God and realize the life and joy it imparts. They are glad of the opportunity of telling what God has done for them. Others are drawn into the group and find the same experience. New groups are formed. Already groups are meeting in London and several towns of England.

Progress has been made during the decade in increasing the efficiency of Sunday schools by their equipment and teaching power. But the decline in numbers of scholars has not been arrested. Nevertheless the Methodist Churches have over 14,000 Sunday schools and just over 1,400,000 scholars who are cared for by some 204,000 officers and teachers. The decline in scholars is partly due to the diminution in the size of the families of the classes from which our scholars are chiefly drawn. But other causes are at work. Parents can no longer be relied upon to send their children to school. With the majority it is a matter of indifference whether they go or not. There is no lack in interest in those who are enrolled. Discipline improves. So does the singing. So happily does the interest of the scholar in collecting for missions.

I have left till last one great scheme which may finally prove to be the most fruitful of all the special activities of the decade. I refer to the effort properly to equip our theological colleges and to insure them continued efficiency in the century before us. A sum of £250,000 has been subscribed for the endowment of chairs and the thorough overhauling and modernizing the college buildings. Never in the history of Methodism was the professorial staff as brilliant and capable as it is to-day. And never, I think, has it received greater confidence than it now enjoys. There is also a revised evangelical zeal on the part of the students, bands of whom in every college are undertaking definite aggressive work in connection with down-town churches, bringing great benefit to the churches and happy reflex influence on their own experience and ideals.

Supplementary addresses followed.

Rev. H. F. CHAMBERS, O.B.E. (United Methodist Church), said :

The story of the United Methodist Church, during the 1922-31 decade, is one which discloses much heroic service, in three continents :

In *Asia*, work on four Chinese districts, Yunnan, Singpo, Yonchow, and North China ;

In *Africa*, (West) Sierra Leone, Upper and Lower Menda, (East) Duruma, Ribe, Golbant, and Meru ;

In *Europe*, throughout England, part of Wales, and the Channel Islands.

In common with all the other Churches, we have experienced the full blast of materialism, that has been felt in every part of our activity, while conditions have become "electric," owing to the industrial and economic difficulties, everywhere obtaining.

Our witness has been further impeded by the fact that a generation of our youth was slain upon the battlefields of the Great War, robbing the Churches not only of their strong young men, but of the children they would have fathered and given to our schools.

In our 1931 Conference we reported that in the home Churches we had 2,191 preaching places, 691 ministers, 4,580 lay preachers, 140,458 adult members, 5,494 junior members, 2,056 Sunday schools, 36,569 officers and teachers, 222,430 scholars, 42,052 of whom were Church members.

Compared with the figures presented to the 1922 Conference, *decreases* are shown of 80 preaching places, 18 ministers, 125 lay preachers, 33 Sunday schools, 1,032 officers and teachers, 40,163 scholars, and 331 junior members. *Increases* are shown of 1,511 adult members, and 23,368 members of the Church from the Sunday schools.

In view of the fact that, in certain districts, so great is the lack of children that day schools have had to be closed, it is helpful to note that, with regard to the whole position, our percentage of scholars attending is greater than it was ten years ago, and the number having joined the Church is much greater.

There has been distinct growth in the organizations to help young people and the extent of the adoption of such helps is noteworthy. Sixty per cent of the schools have adopted the Graded School system in one section or another during the period under review, and there is a ninety-two per cent increase in the Young People's Fellowships and youth organizations, the C. E. Society, and the Scouts and Guilds being outstanding in their respective sections.

Magnificent work has been done for the "down-town" Churches, and for causes in the new areas, where unprecedented situations, created by the industrial exigencies, demand action. Special attention has been given, in increasing measure, to evangelistic work, by gifted ministers and deaconesses.

The cost of this, borne by the Home Missions Committee, has reached the sum of £125,000 in grants, and £8,500 in loans to the Churches. A fund of £30,000 is being created for work in distinctly new areas, over one-third of which is in hand. £28,000 has been spent in training suitable

women as deaconesses, for whom a retiring fund has been inaugurated, and £1,200 recently added to it, the total now reaching £11,500.

A noteworthy feature has been the work in London, done by the London Church Extension Committee, which has advanced in capital investments £11,791, receiving £12,814 in repayments, and still having capital investments of £16,059. During the decade, it has made grants to needy Churches in its own area of £10,394, and its Building Loans at one per cent in 1922 were £20,425, but in 1931 reached £43,775.

In 1923 a scheme was launched to extinguish trust debts of £36,500 on its £300,000 worth of property. In October, 1928, when in the largest United Methodist meeting ever held, in the City Temple, it was disclosed that all trust debts had gone, and that £55,806 had been raised in this successful effort.

The Chapel and Loan Fund Committee has assisted in this work of helping the Churches, 323 of which have shared in loans of £46,430 (£17,490 repaid), and grants have been made of £38,230. Its growing usefulness to the Churches can be realized when it is pointed out, that besides the formation of 132 Trusts, it has recovered in Income Tax in 1931, and received and paid in dividends to the Churches, £12,221—an advance from £4,115 in 1922.

During this period much has been done to make the declining years of the ministers less arduous and anxious, and a fund of £80,000 has been raised and invested, solely for that purpose. Still greater attention has been paid to the beginnings of the ministry—an educated and cultured ministry among other things, being regarded as absolutely essential. After a four years' course of training, 150 students have passed from college or university into the ministry, and the awakened interest of our people has been shown by the increase of £7,688 in 1931, over the 1922 figures.

Our educational work in the Girls' School in Edgehill, and Boys' Schools in Shebbear and Harrogate, with a distinctly Christian atmosphere, has been developed by the purchase of New College, Harrogate, adding to the value of real estate by £24,000, and meaning at present an addition of fifty pupils. Students from these colleges are taking high places in the land.

Lay preachers have received more help in recent years, their studies directed and organized, Summer Schools, Circulating Libraries, and Conferences doing much for them intellectually and spiritually, while provision is being made for help in time of adversity or age, for those known as "lay pastors."

The Publishing House has done splendid work for the denomination and out of its profits has given close upon £10,000 to the fund for the assistance of aged ministers.

Our Foreign Mission work has been wonderfully directed and blessed, in spite of unparalleled difficulties. Its investments have increased from £31,700 to £67,300, and its ordinary income from the circuits has totaled £357,800. In addition £30,000 has been raised for new buildings.

In 1924 a statement of policy was adopted by Conference which embodied these features:

1. Development in missionary spirit, of the native Churches.

2. Effort to make them self-supporting, thereby releasing means for reaching untouched areas.
3. The creation of a mobile agency, evangelizing and itinerating over an ever-widening area, apportioned to us, in coöperation with other missionary agencies.

This meant the creation of schools, teacher-training classes, and the training of medical students, and of women for work amongst the women and girls. The staff was to be augmented by 6 ministers, 6 education-ists, 2 doctors, and 2 lady evangelists, and the income to be brought up to at least £40,000 annually. In spite of upheavals, this program has almost been realized, and though our educational work in China has suffered a setback, along with all other similar institutions, owing to local conditions, yet under great stress, much valuable work is being done in the education, along Christian lines, of the Chinese natives.

The figures indeed give but slight indication of the great work done by our people, in spite of the travailing troubles of China, and the anti-Christian native practices in Africa; but in these areas we have 692 preaching places, 47 ministers, 634 lay preachers, 15,495 members, with 21,700 on trial, 5,601 junior members, 93 schools, 250 teachers, and 4,811 scholars.

Through the above-mentioned difficulties, and an appalling number of deaths, we have lost during the ten years over 3,000 members, 3,000 scholars, and 170 preaching places, yet we have met that challenge by sending out 16 more ministers. Except in Africa, the drift appears to have stopped, and the juvenile decreases actually turned to increases.

Wonderful work has been done by the Women's Missionary Auxiliary, which has increased its membership from 16,700 to 21,000, and in the period under consideration has raised about £90,000, and contributed much in the way of knowledge, and in awakening interest in the Foreign Field.

Much more could be said of the steady work done for the union of the three sections of English Methodism, of the social work of the Churches, of the temperance activities and its anti-war doings—which are real forces in our land—indeed over all our activities, in the latter days especially, there has been the cloud with the silver lining, dropping its blessings, and the decade closes with buoyancy of hope, and with the greatest expectancy of any decade since 1797, in our Methodist history, and United Methodism goes into union, with a great assurance of the working of the Spirit of God, in our midst, and we say with Clough—

“Far out, through creek and inlet making
Comes, silent, flooding in, the main.”

Rev. S. PALMER (Primitive Methodist Church) said :

1. In the Primitive Methodist Church of Great Britain, the decade 1921-31 has witnessed a growth of the interest and influence of women in administrative work.

Previous to 1909 the public work of our women was mostly confined to teaching in the Sunday school, to the provision and serving of church teas, and the organizing of sewing meetings and bazaars. The forms of service named are necessary and valuable. The Methodist-tea-meeting has helped us to Sociality, the art of living together; and has helped to

make the Methodist Church one of the friendliest in the land. The sewing meeting expresses woman's practicality; while men are very efficient in framing resolutions, women can be usually relied upon to get things done. Saint Teresa has said that "To give our Lord perfect hospitality, Mary and Martha must combine." From the beginning our Methodist women have illustrated in their devotion to the Church the happy union of adoration and service. The last decade, however, has seen them taking part in greater numbers than before in the government of the Church. From the first it was possible for them to take their place in our church courts, but popular opinion was against their doing so to any great extent. Ecclesiastical government was considered to be a man's job. To-day, however, women form a growing proportion of the personnel of church courts, from the leaders' meeting to the Annual Conference. No important subcommittee is complete without them. A mere man is considered incapable of representing satisfactorily their particular standpoint. This is now generally admitted. Our women have often had to contend for a fair recognition of their claims; but having won their case, they are both joyful and satisfied. One of their ablest leaders has recently expressed herself on this point in the following terms: "We now have full recognition and representation in the Church's official life."

This insistence of our women to be given a share in the administration of the Church has a relation to the wider movement that claims for women the right to be on equal terms with men in every realm of human thought and activity.

The organization chiefly responsible in our Church for the growth of this administrative capacity is the Women's Missionary Federation. Born in 1909, it is still but a bright damsel of 22. Yet it can show a membership of nearly 34,000, which is almost a seventh of the total membership of the Church, that to-day stands at 222,978, an increase of 15,265 during the decade under review. This organization has within its membership many of the most intelligent and capable women of our Church, who, by their splendid leadership, are enriching the Church's life both at home and in the Mission field. *Such women are a combination of Mary, Martha, and Syntyche.* They adore and serve their Lord, and help to govern his Church. The remarkable growth of these women's fellowships in our Church during the last ten years is one of the most satisfactory and encouraging signs of the times. During a decade marked by pessimism, unprecedented economic depression, and a sustained and determined attack on long-accepted Christian standards by a band of intelligent and influential antagonists, these fellowships have helped the Church greatly to hold the ground for the Kingdom of God and his Christ, and also to make an encouraging advance.

2. Yet another feature of our Church's life during the decade now closing is the extent to which the well-established results of modern biblical knowledge have been accepted by our lay preachers and our Sunday school teachers. Of the former we have 13,000, and of the latter 52,000. In helping many of our lay preachers to make the new approach to the Bible, the local preachers' training classes have been invaluable, and attending this conference are two men who have rendered distinguished service in this direction, Prof. A. L. Humphries,

of Hartley College, Manchester, and Mr. J. Longstaff, J.P., of Newcastle upon Tyne, England. The Sunday school teachers have been helped in a similar way by an auxiliary of our Sunday School Department, known as the Summer and Extension Schools Movement. This movement is but ten years old, and synchronizes with the decade under review. On its staff are some of the most brilliant young men in our ministry. Thousands of our younger teachers have been helped in this way to a rediscovery of the Bible, and to a new and exalted sense of the teacher's vocation. The man who first organized this movement, and has brought it to a high standard of efficiency, is the Rev. T. R. Auty, B.D., who is also a delegate to this Conference.

But the one outstanding man to whom we are all debtors for a new understanding of the Bible, and for a new vision of God's revelation in history and in great personalities culminating in the Incarnation, Death, and Resurrection of Jesus Christ, his beloved Son, is Arthur Samuel Peake, who passed over to be with God, in August, 1929. He was present at the last Ecumenical Conference held in London, and would certainly have been present at this, had he been alive. His scholarship was exact and unusually comprehensive. His spiritual insight was as remarkable as his fine scholarship, and to his open and alert mind there were wedded a devout heart and a winsome personality. He was as much at home in a Methodist prayer meeting, pleading for souls, as in the classroom lecturing to his students on Old Testament Introduction or New Testament Exegesis. Practically every minister on our active list at the present time came under his influence. During the previous decade, 1911-21, we lost our Chrysostom, Dr. Guttery; and during the last decade we have lost our Origen, Dr. Peake. Both were sane and enthusiastic advocates of Methodist Union, and when the baton of leadership in our Church fell from the hand of Dr. Guttery, it was taken up and ably wielded by Dr. Peake. His memorial is in the great host of ministers, lay preachers, Sunday school teachers and others, who in our Church have discovered through his guidance a new beauty in the Bible, and a new and larger conception of God in Christ, that have resulted in a deepened Christian experience.

3. Yet another feature of the decade under review has been the growth of Men's Fellowships. Like all true growth, it has been noiseless but real. It is the class meeting modernized. In these fellowships springing up in all parts of the denomination, the employer, professional and business men, and the toilers are meeting together to consider the things that matter. Religion in relation to all aspects of human life is being frankly and earnestly considered. Thousands of men are so meeting, and many as a consequence are entering the Church. While the women's fellowships stress more particularly the devotional and philanthropic aspects of Christianity, the men's fellowships, though putting the devotional first, yet lay more emphasis upon the intellectual and economic implications of our religion. These meetings are less formal than the ordinary church services, and their dominant notes are homeliness, frankness, and friendliness. Personal contacts are being made between man and man, and between the minister and numbers of men in a way that makes for mutual confidence and understanding, and is reminiscent of the Master's contacts with Philip, Simon, Zacchæus, Nicodemus, and

others. It is Christian evangelism of the kind practiced so naturally and effectively by Jesus himself, and is therefore a real reversion to type. Less spectacular than mass evangelism, its enduring results are proportionately more enduring. We believe that the revival, for which so many years, is already here, though as yet what we see is but the tiny blade. The ear and the full corn will surely appear. Pentecost began when Andrew started to follow Jesus, and then brought his brother Simon Peter to share the joy of his new-found fellowship. When men meet together in the company of Jesus Christ, wonderful things happen. They are happening, and the next decade will furnish abundant proof of it. "Ye fearful saints, fresh courage take."

Rev. A. W. HARRISON, D.D. (Wesleyan Methodist Church), said:

What are ten years in the history of the Christian Church? A moment in the age-long struggle between the Kingdom of God and the Empire of darkness and wrong. Yet there are decades that count for more than centuries. Most of us will agree that the last generation has seen more rapid changes in human experience than any equal period in recorded history. Right across the middle of it, like a great chasm, lies the World War, making such revolutions that the pre-war world seems an altogether alien world to us. Not that the war created an entirely different universe, but it speeded up to an intolerable degree processes of change that were already operating before the war began. The task of adjusting ourselves to these changes is one of infinite difficulty. These who were young then or in the early prime of life when the war began have passed for the most part through four clearly marked phases since these darkest days. In my judgment these ten years have been the most dangerous decade that British Methodism has ever known.

1. When the tragedy was at its height and there seemed no possible ending to it, the philosophy of fatalism was in the ascendant. "Let us eat and drink, for to-morrow we die." You may say that this philosophy might be current among the fighting forces, but it never found its way into the Church. Do not be so sure of this. Remember that with us the fighting forces were the nation; every home was involved. Our men came back to us under these influences, and what they felt and thought was bound to have its reaction on our weakened and somewhat demoralized congregations.

2. The second phase was one of violent emotional disturbance, unrest dangerously near to revolution, with a deep sense of exasperation at the disappointments of peace. These were the days when there was much talk of reconstruction, with little to satisfy the dreams of idealists. If we could sum it up again in one expression, it would be in the aspiration of the younger generation, "Let us tear the whole rotten structure down and begin again." The English are not the most excitable of peoples, and there was a core of steadiness in the nation, and we must thank God for these faithful and generous souls who kept the flag flying in our own churches when there were so many more possibilities of catastrophe than even our leaders seemed able to discern.

3. The third phase was the period of depression. It was not that we had lost our faith in God, in immortality, and the saving power of Christ, but spiritual values seemed faded and our familiar watchwords sounded hollow. A popular song of an earlier date summed up the temper of this phase, "What's the good of anything? Why, nothing." Again, do not be ready to assume that this was merely the temper of the outsider and the Church was unaffected by it. There was many a faint heart within the fold and energy flagged under this cloud of despondency.

4. What is the present situation? In a New York shop last week I saw the announcement of a bargain sale with this motto: "The depression is over. The panic has begun." The prices did not suggest panic on the part of the seller, though they might be expected to create it on the part of the buyer; but then our English prices are not these of New York. Has a period of panic begun? It hardly seems necessary in business; it is certainly not true in religion. This is the period for us of new hope and expectation. The younger generation sees that it cannot live without religion. There are many signs of a change of attitude. My summary may sound pessimistic, but the best optimism is that which is born in gloom. A new definition of an optimist was given in school the other day. "What is an optimist?" said the teacher. And the answer was, "A man who looks after your eyes." I believe there is a good deal of truth in that definition. There is many an optimist of that kind in British Methodism to-day. His motto is, "I will lift up mine eyes unto the mountains, from whence cometh my help."

After necessary announcements for the convenience of the delegates, the Doxology was sung and the benediction was pronounced by Bishop WARREN A. CANDLER.

AFTERNOON SESSION

For the second session of the second day of the Ecumenical Conference, Mr. G. P. DYMOND, J.P., M.A. (United Methodist Church), was presented as the Presiding Officer.

A devotional service was conducted by Rev. ARTHUR MYERS (Wesleyan Methodist Church), and the Worship Service framed for this occasion was employed. Hymn No. 136, "The King of Love my Shepherd is," was sung. Rev. ARTHUR MYERS offered prayer.

Mr. DYMOND said:

We are overwhelmed by the good people of Atlanta. It is a great joy to be with you and to share the fellowship of these Conference services. It is a distinct pleasure to grasp your hands, because you have a handclasp in which you deposit your whole hearts. There is one familiar verse that keeps running through my mind,

"And if our fellowship below
 In Jesus be so sweet,
 What heights of rapture shall we know,
 When 'round His throne we meet?"

The Presiding Officer introduced Bishop JOHN M. MOORE (Methodist Episcopal Church, South), who delivered a review entitled, "A Decade of Methodism in the Western Section." He said:

The United States of America from the beginning have furnished a fruitful soil for the growth of Methodism and the multiplication of its varieties. To-day the Methodist constituency of this country will exceed twenty-five millions, while the communicants alone number more than ten millions. In addition to these are the Churches of the United Brethren, of the Nazarene, and smaller organizations with a membership of about 750,000 and a constituency of practically two millions, that are Methodist in doctrine and polity, while in Canada the Methodist element in the new United Church with its 650,000 communicants is very large and influential.

American Methodists have demonstrated their sense of freedom by the divisions and subdivisions, sections, bisections, and quarter-sections which have been made in the great Methodist body. The United States alone has nineteen Methodist branches and each is obsessed and dominated by a superiority complex. Of these nineteen Methodist bodies nine are white and ten are negro. However, of the 10,040,082 communicants 9,887,334 are in six churches and only 152,738 in the other thirteen. The total membership of the white churches is 8,346,858, and the total membership of the negro churches is 1,693,224. Three of the white churches have 8,260,590, while only 86,268 are in the other six, and three of the negro churches have 1,628,744, while the other seven have 66,480. There are 350,000 negroes in the Methodist Episcopal Church and some in the Methodist Protestant Church, giving over 2,000,000 negro Methodists. Of the six large divisions, only one is non-episcopal, the Methodist Protestant Church, with a membership of 194,379. Several of the small bodies are episcopal. So that of the 10,040,082 Methodist communicants more than 9,750,000 are under the episcopal form of government.

What gave rise to these various divisions? In the white denominations one division arose over the Episcopacy and the Presiding Eldership, but the chief differences arose over slavery, and over the doctrine of holiness. The Methodist Protestant Church was organized in 1830 in opposition to the episcopal form of government. In 1844 the Methodist Episcopal was divided largely over slavery. The majority of the smaller denominations were established to stress the doctrine of holiness or sanctification as a second work of grace. The African Methodist Church was organized in 1817 and the African Methodist Episcopal Zion Church in 1820 by negroes for negroes, and the Colored Methodist Church was formed in 1870 by the Methodist Episcopal Church, South, out of its negro membership at the request of these negro members. The smaller negro churches came by certain dissensions over doctrine and polity.

To give a review of the last decade of Methodism in the Western section it seems desirable and even necessary that some statistics should be presented. Unfortunately none are available for the thirteen small Churches—six white and seven negro—with their combined membership of 152,748. No attempt is made to present the statistical status and growth of the Methodist Church of Japan more than to say that it has 198 churches, one bishop, 209 ministers, 32,792 members, 564 Sunday schools, and a Sunday school enrollment of 45,268. This Church is evangelical, evangelistic, vigorous, and full of good works. It is a worthy member of the family of Methodism.

Of the six largest Methodist Churches in the United States the Methodist Episcopal Church is the strongest, with a membership of 5,241,728, which is equal to that of all the other Methodist bodies combined. Its increase during the decade was 660,987. Its Sunday school is 4,448,030, with an increase of 33,559 for the decade, while the Epworth Leagues show a membership of 599,106, a loss of 423,369. It has 28,653 church houses, valued at \$471,721,986, an increase of \$214,690,680 in ten years. It has 16,245 parsonages, valued at \$67,596,399, an increase of \$20,759,028. This great Church has 34 active bishops, of whom 21 serve in the United States, 8 in Asia, 3 in Europe, and one each in Africa and Latin America. The total ministerial support last year was \$33,219,908 as against \$24,988,325 ten years ago, an increase of \$8,231,585. It has a permanent Fund for Ministerial Pensions and Relief of \$23,077,502 as against \$14,179,235 of ten years ago, an increase of \$8,898,267, and its annual distribution to the claimants is now \$3,379,368 as against \$2,079,688 ten years ago.

This great Church owns and maintains great and numerous enterprises for the good of the human race. It maintains 47 universities and colleges, 8 theological schools, 24 secondary schools, and 15 schools for negroes. The universities and colleges have a property valuation of \$56,944,276 with a total endowment of \$79,131,974 and a student body of 45,459, while the 24 secondary schools have a valuation of \$6,716,640, an endowment of \$945,273, and a student body of 5,000. It maintains 77 hospitals valued at \$48,951,449, with a debt of \$10,542,068 and endowment of \$7,059,377, at an annual cost of \$12,583,000 and serves 282,000 patients. It has 44 Homes for the Aged, with 2,438 inmates, valued at \$8,095,000, with a debt of \$800,000, with an annual expense of \$1,250,000. It has 43 Homes for Children, with 3,600 inmates, valued at \$8,000,000, with endowment of \$4,230,000 and a debt of \$530,000, costing \$1,200,000 annually. It has 377 deaconesses, 45 Deaconess Homes, valued at \$2,780,896, with a debt of \$108,100, and endowment of \$1,203,896. It has a great Book Concern with three Publishing Agents and houses in seven cities. Its real estate is valued at \$4,754,756 as against \$2,842,068 ten years ago. Its sales amount to \$4,500,000 as against \$5,000,000 ten years ago. In ten years its dividends to retired ministers have amounted to \$2,275,000. It publishes twelve weekly *Advocates*, five foreign-language papers, and a great volume of Sunday school literature. Its Abingdon Press issues many new books every year and holds high rank among the Publishing Houses of this country.

The missionary operations of this Church are very extensive. They are carried on by four organizations; A Board of Foreign Missions,

a Woman's Foreign Missionary Society, a Woman's Home Missionary Society, and a Board of Home Missions and Church Extension. The Woman's Foreign Missionary Society has 18,182 organizations—an increase of 2,050—with 519,278 members, a decrease of 14,634, and annual receipts of \$2,396,073, an increase of \$395,442. The Woman's Home Missionary Society has 13,659 organizations, an increase of 2,902, with 425,389 members, an increase of 63,926, and annual receipts of \$2,922,110, an increase of \$517,090. The Board of Foreign Missions appropriates about \$2,500,000 annually and supports 812 missionaries, 3,254 national preachers, and 2,596 national workers who are not ordained. The Church membership in the foreign field is 675,116, with 218,765 baptized children under instruction for membership. On the roll are 517,870 persons in India, 83,421 in China, 19,454 in Japan, and 118,387 in Europe. In these fields they have 8,639 Sunday schools enrolling 406,272 pupils and an enrollment of 66,987 young people in the Epworth Leagues. The Board of Home Missions and Church Extension has annual receipts of about \$2,300,000, a Permanent Fund of \$7,421,968 of which \$5,843,327 is a Loan Fund for aiding in erecting churches and \$1,578,640 is a Home Mission Fund. It is not within the range of this address to indicate the varied and extensive service which this Board renders and has rendered since its organization in 1916 through its departments of church extension, city work, rural work, and evangelism, but it is very great and of superior merit.

The Methodist Episcopal Church, South, has a membership of 2,656,885, with an increase of 402,063. The preceding decade the increase was 383,170, and the one before that it was 400,624. However, the increase during the last three years has been only 31,000. It has 15 bishops, 7,500 itinerant preachers, and 16,500 churches valued at \$182,000,000. The Sunday school enrollment has made no material gain in ten years—12,233—being now 1,922,808, although in 1925 it reached 2,048,198. The Epworth League membership increased from 146,119 to 259,132 and the chapters from 4,162 to 9,388, and its organ from a circulation of 35,000 to 47,000. The Publishing House at Nashville, Tenn., with its three branches at Dallas, Tex., Richmond, Va., and San Francisco, Calif., is doing an annual business of \$2,000,000. The House owes nothing and has not borrowed from the banks during the decade. It has distributed to the superannuates \$720,000, the annual distribution for the last three years being \$100,000. In 1924 the House established the Cokesbury Press from which in 1930 forty new books were issued. The Cokesbury books are having wide circulation and go even to foreign countries.

The Board of Church Extension gives its service to the erection of churches and parsonages. It was organized in 1882. It has aided 3,400 churches in its history, an increase of 600 during the decade. Auxiliary to the General Board are the Conference Boards and these have aided 10,580 churches, an increase of 1,255 during the decade. These boards give aid through donations and loans. The Loan Fund of the General Board is now \$3,074,000, with an increase of \$1,138,176.

The Church has 13 orphanages with property valued at \$6,360,000, and caring for 2,500 children. It has 13 hospitals valued at \$16,000,000, but having an indebtedness of \$2,200,000. While three of these are

heavily involved three others are unincumbered: the Duke at Durham, N. C., which cost \$4,000,000, and has an endowment of \$6,000,000; the Wesley Memorial at Emory University, valued at \$1,725,000, and the Barnes at St. Louis, valued at \$3,250,000. The Barnes Hospital was the gift of Mr. Robert Barnes, the Wesley Memorial of Mr. Asa G. Candler, and the Duke of Mr. J. B. Duke.

The Board of Missions of the Methodist Episcopal Church, South, has charge of the missionary operations of the Church, home and foreign, and operates through a Department of Foreign Missions, a Department of Home Missions, and a Woman's section which has Departments of Foreign and Home Missions. It has missions in China, Japan, Korea, Brazil, Mexico, Africa, Belgium, Poland, and Czechoslovakia. The three fields in Europe have been established as Missions during the decade. The number of missionaries has increased from 432 to 466, the national preachers from 345 to 450, the Church members from 39,000 to 56,000; the Sunday school enrollment from 48,000 to 59,000; the Epworth League membership from 8,966 to 9,984, the pupils enrolled in schools from 19,838 to 35,000, the number of treatments in the 11 hospitals and dispensaries from 65,890 to 99,922, and the contributions from the fields from \$172,446 to \$291,178. The activities of the Department of Home Missions are numerous, embracing evangelism, city missions, co-operative homes, social service agencies among whites and negroes, schools for negroes, mountain people, and Indians, and work among miners and cotton mill operatives. About 170 deaconesses and 200 home mission workers are employed as against 160 deaconesses and 154 workers ten years ago, including native pastors among Mexicans, Cubans, Italians, and Indians. There has been a healthy and gratifying growth in all this work. The Church membership in these missions has grown from 2,900 to 9,200, the Sunday school enrollment from 3,268 to 8,692, the Epworth League membership from 625 to 2,277, the total contributions from \$20,000 to \$69,000. While the regular income of the Board in its two departments has increased from \$787,268 to \$1,186,451 and that of the Woman's section from \$973,426 to \$1,177,688, yet it must be admitted that the income in all departments and sections has suffered heavy decrease by reason of the economic conditions.

In 1918 the Superannuate Fund of the Church was about \$450,000. It is now \$6,250,000. In addition to this General Fund the Annual Conferences have \$1,300,000 in their several Endowment Funds. The Church now owns 180 homes for superannuates valued at \$700,000. In 1918 the average annual per capita allowance for superannuates was \$186 and for widows \$97; now it is \$410 for superannuates and \$247 for widows of preachers. The goal set for the General Superannuate Endowment Fund is \$10,000,000 and the effort will not cease until it is reached.

The Methodist Episcopal Church, South, holds the same outstanding position in the religious work of the Southern States which the Methodist Episcopal Church holds in the North. Its size and strength carries great responsibility for the intellectual, social, moral, and religious leadership in the Christian development of one-third of the people of this country.

The Methodist Protestant Church now has a membership of 194,379,

with decennial increase of 16,254; a Sunday school membership of 179,643, with an increase of 7,055; a Christian Endeavor membership of 29,512, with an increase of 10,800; a Woman's Foreign Missionary membership of 13,912, with an increase of 6,400, and an increase in annual contributions from \$45,118 to \$60,288; and a Woman's Home Missionary Society membership of 7,553, with an increase of 3,873, and an increase in contributions from \$9,000 to \$25,000. The contributions to the work of missions have dropped from \$175,000 to \$171,328. The two Publishing Houses have done well. The one at Pittsburgh has increased its income of \$66,900 in 1920 to \$103,260 in 1930, and the one at Baltimore from \$77,544 in 1920 to \$188,253 in 1930. This Church has four colleges and one theological seminary in the United States and one college and five schools in foreign lands. It maintains one orphanage with 100 boys and girls, and two homes for the aged. All the Annual Conferences have superannuate endowment funds. Recently the General Conference provided for a general endowment fund and \$800,000 has been raised. In 1928 all the missionary work of the Church was placed under one Board and the merger has proved quite satisfactory. Leadership training schools are now conducted annually in each Annual Conference.

It is a matter of regret that statistics have not been accessible that would give a proper presentation of the Negro Churches. The largest and oldest of these is the African Methodist Episcopal Church with a membership of 781,692, 7,000 churches valued at \$35,000,000, 11,000 preachers, 6,500 Sunday schools with enrollment of 300,000, and 10 colleges, the largest being Wilberforce University, valued at \$2,000,000. It is and has always been a thrifty, progressive organization. The next in age and size is the African Methodist Episcopal Zion Church, which has a membership of 506,280 with an increase of 87,542, a Sunday school enrollment of 267,141, twelve bishops, thirteen general officers, and 49 Annual Conferences with two in Africa. It has 2,466 churches and church property valued at \$22,610,514. It has one standard college and six secondary schools. During the ten years it has collected \$135,000 for Foreign Missions, \$65,782 for Home Missions, \$1,625,642 for general claims and benevolences, and \$9,732,700 for all purposes. The Colored Methodist Episcopal Church has nine bishops, a membership of 338,770 with an increase of about 38,000, 3,600 Sunday schools, 2,300 Epworth Leagues, 900 lay organizations, 1,800 Woman's Missionary Societies. It operates a Publishing House valued at \$75,000 and doing about \$45,000 of business annually. It has five colleges and four academies with assets of \$2,364,000 and a student body of 745 in college and 850 in the academies. It has one hospital. It expends about \$23,000 annually for missions.

The negro Methodist constituency of this country embraces about forty per cent of the negro population of the United States. This fact indicates the very great responsibility which rests upon our negro Methodist Churches.

These statistics from the records of the various Churches do not, and cannot, express all the facts, nor even the most important in their work. Their educational, missionary, benevolent, and evangelistic labors are indeed extraordinary. It is true that the type of evangelism that was

common in the Colonial days is no longer adequate. The last decade has been a period of transition, but there is every reason to believe that with the emphasis where John Wesley put it, Methodism will find ways of consummating the purpose of its existence, and will yet lead in bringing in a great revival of religion in this country.

The distinctive emphasis that has been developed during the decade has been in religious education. From an intellectual standpoint religious education has not found a very definite field and footing, but from a practical standpoint it has much to its credit. In the Methodist Episcopal Church and the Methodist Episcopal Church, South, the Boards of Education, Sunday Schools, and Epworth Leagues have been unified and a unitary movement is now on in the interest of education in religion and the things belonging to religion. The major emphasis placed now by this Board of Christian Education in the Methodist Episcopal Church, South, is upon training schools, lasting ten days, for the benefit of Sunday school workers. Last year 463 of these schools were held, and 26,000 credits were taken in standard courses. Such work must prove to be of inestimable value to the Sunday school. Young People's Assemblies are conducted in a similar way with substantial courses offered, and taken by the young people. The spirit of this work has gone out to the ministry. More than 2,000 ministers each summer spend ten days in the pastors' schools where they study and take credits in offered courses. The outcome of this educational movement for the preparation of teachers of the Bible and religion will unquestionably be most salutary. In addition to this, the Theological Seminaries have departments of religious education which prepare their graduates for leadership in this important and rapidly spreading field.

The decade has brought new demands upon the colleges of the Church. The Associations of Universities and Colleges have established standards in equipment, endowments, income, preparation, and size of faculties, which must be met, if the Church schools are to have educational standing. The result is that many small schools have been forced to close and others in their efforts to meet the requirements have gone beyond their incomes and contracted distressing debts, which eventually may prove disastrous. For instance, in the Methodist Episcopal Church, South, its institutions have decreased from 89 to 65, but the value of the plants has increased from \$21,731,940 to \$67,111,300, its endowments from \$9,306,887 to \$43,621,950, and its student body from 22,000 to 29,282. This increase is largely due to large gifts to the large schools. A similar condition exists in all Methodism. The immediate and pressing problem of Methodism which the decade has developed is the adequate equipment and endowment of its colleges and theological schools for meeting the competition of State colleges and the institutions which large private gifts have produced. That these Church schools are essential to American educational, moral, religious, and even political life, Methodism steadfastly believes, but if these institutions are to be only duplicates of State institutions, then it is questionable if their continuance is necessary, or even desirable. These Church schools can hope to live only by giving to the students in ideas, ideals, and principles that which has not come and will not come otherwise. The entire field and purpose of education by the Church and its college demand in this

day a new study, and the future course of education through the Church institution should be newly defined, conscientiously established, and faithfully maintained.

The missionary operations of the Methodist Churches of the United States are still extensive and effectual, but it must be admitted that they have suffered seriously from the world-wide economic condition. The receipts on regular incomes have decreased distressingly. Retrenchment has been utterly unavoidable. Very few new missionaries could be sent out, and some already out had to be called in. The missionary spirit has not abated, and with the return of normal economic conditions there will be reestablished such missionary activities as the period may require. However, it should be said here that reconstruction of the Church's missionary purpose and program will probably be necessary for the new day. A decade has wrought great changes in the world's life and relationships. The nations and races once denominated heathen have come into a new consciousness and a new intelligence. Missionary statesmanship must develop a strategy and modes of expression that will be in keeping with and adequate to the new situation. In this period of limitations the new movements may well be developed and defined for the opening era soon to be entered.

The last decade has been an outstanding building era. In no other era have so many churches been built, and many of them very expensive. Schools and hospitals have erected many new and commanding structures. In the time of unusual prosperity while money was abundant everywhere these splendid edifices were built. Many Churches that had adequate houses of worship were forced to erect educational buildings to meet the demands of religious education. Unfortunately the credit of Methodism was too good and now heavy indebtedness strains many congregations, and many schools and hospitals are all but in jeopardy. In many places disaster is barely kept away. Not only so, but the interest demands from the indebtedness are reducing the contributions to the regular claims of missions, education, and other benevolent causes. This condition is very disturbing. There is no other way out except the way of sacrifice, undaunted effort, and unwavering loyalty. Methodism must not fail its creditors, its friends, nor itself. The hope is that as soon as the clouds shall lift, Methodism will move on.

During the decade Protestantism in the United States has been agitated by a Fundamentalist-Modernist discussion. Happily it has largely passed. Methodism fortunately was not affected to any great extent. The Arminianism of Methodism is so pronounced and so universal and modern Fundamentalism is so Calvinistic and so deterministic in its philosophy that there was not enough division in beliefs in the Methodist Church to give rise to a conflict. There was considerable discussion of evolution, but the most of it was of an ancient era. Methodism's emphasis from the beginning has been too much upon life for such discussions to have much interest or create much concern. The spirit of John Wesley is too strong in his sons and daughters for acrimonious differences in doctrines to find place in his Church.

The decade has been marked by the development of a deepening passion for peace. War and the thought of war have become more and more

obnoxious. It is the prayer and purpose of American Methodists that war shall be no more.

The General Conference of the Methodist Episcopal Church, South, in 1930 consummated arrangements by which autonomous Churches could be set up in Korea, Mexico, and Brazil. In Korea and Mexico the missions were being conducted by the Methodist Episcopal Church and the Methodist Episcopal Church, South. Union was very desirable, but it could be effected only by the creation of a national Church, as was done in Japan in 1907. So in the fall of 1930 the three independent Methodist Churches were set up with the good will of the Mother Churches. It can be well said that the three new Methodisms begin their careers with fine spirit and high hope. They have adopted a modified form of episcopal government with general superintendents and such other agencies as their conditions seem to require. The Mother Churches will continue such assistance to them as they may deem wise and their resources may justify.

While conditions were such, created largely by divisions in Methodism in the United States, that the Independent Church in Korea, Mexico, and Brazil became necessities, yet it must be admitted that the creation of small independent Protestant Churches all over the world, largely on the basis of national consciousness, is to be regretted rather than applauded. This gives occasion to say that Protestantism is suffering badly by reason of its multiplied divisions. This is deplorably true in this country. Weakness and not strength comes with new divisions. The Christianity that wins must show unity in life and thought. Above nationalism with its divisiveness it should be possible to maintain a religious oneness. The day is fast coming when the world will call loudly for forces that can give and maintain oneness, and the Church should be the first to answer. It may be the last. Protestantism is beginning to be sensitive over its divisions and its divisiveness. This accounts for the World Conference on Faith and Order in Lausanne in 1927. The outstanding result of that meeting was this awakened consciousness of the distressing divisions in Christendom. Shall these be reduced or increased? Lausanne began with a discussion of creeds, faith, and orders, and made poor headway. Life together is the highway to thinking together; life apart inevitably results in thinking apart. Protestantism and Methodism need to learn this way of life.

The outstanding issue of American Methodists during the decade as it has been in Great Britain has been the union of their forces. We rejoice in what has taken place in Great Britain. The Canadians have achieved success in their union movement. They first got together all the Methodists of the Dominion into a Methodist Church of Canada, and then they went on with the Presbyterians and the Congregationalists into the United Church of Canada. Of all this, my long-time friend, Dr. T. Albert Moore, will tell you. Negotiations looking to the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, began in 1910. The matter went to a joint commission in 1916, and a plan was agreed upon by a joint commission, July 25, 1923. The two General Conferences gave the necessary majority in 1924. In 1925 the Annual Conferences of the Methodist Episcopal Church gave an almost unanimous indorsement, while those of the Methodist

Episcopal Church, South, gave a vote of 4,528 for and 4,108 against—a majority, but not the required three-fourths majority. So the movement failed. But the cause is not dead; it only sleeps. The causes that brought about the divisions—19 divisions—have too nearly faded out to sustain these separations very much longer. The Christian appeal will from now on make more difficult the continuation of these separations. It may be happily said that for 25 years and more these two major Churches have used a common order of worship and a common hymnal and will continue to do so. Fraternity and coöperation have become the spirit and rule in the activity of these two great sister Methodisms and these should lead to an eventual oneness in thought and action.

It is gratifying to report that the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church are now in the process of unification. The two General Conferences next spring will pass upon the details of this union, and there is every reason to believe, as well as hope, that it will soon be consummated.

Some suggestions for union between the Methodist Protestant Church and the two Methodist Episcopal Churches have been made, and these suggestions are now leading rapidly, we trust, to definite action. A few years ago the United Brethren and these two Churches made some approaches to each other. Such is the spirit of union so clearly manifest in our American Methodism.

All of these movements and suggestions lead one to recognize the fact that, however deep the differences and sharp the dissensions that gave rise to the divisions, the lines are all fading out. The spirit of mutual regard, brotherly love, and friendly coöperation now prevails among all these Methodist bodies. The day of finer fellowship and firmer bonds is already at hand. With a common ancestry, a common faith, a common purpose, and a common country why should not our differences be dissolved, and our unity issue in such unions as shall mobilize Methodism for the glory of God and the furtherance of his kingdom!

Methodism in the United States rejoices in the life and labor of each member of its family. Together they make a great body and a mighty force. Over 10,000,000 Church members and a constituency of 25,000,000! An itinerant ministry of over 45,000 led by 75 bishops, preaching to more than 70,000 congregations! One hundred and fifty universities and colleges with plants valued at \$130,000,000 and endowment of almost \$150,000,000, and having a total student body of 75,000! Sixty orphanages, worth \$15,000,000, caring for 6,500 homeless children! Ninety hospitals, that cost \$65,000,000, serving every year 325,000 patients! Sixteen publishing houses doing an annual business of more than \$8,000,000! That is American Methodism and its combined task. It has strength, robustness, energy, and movement. Its mission is human service with divine end, and in the language of its founders "to reform the continent and to spread Scriptural holiness over these lands." "Like a mighty army moves this Church of God."

This stalwart Methodism in the virile West dips its flag, with its nineteen stars, in sacred salutation to the Union banner of Mother Wesleyanism. "Grace and peace be unto you. The Lord make his face to shine upon thee, and be gracious unto thee."

"We are not divided, all one body we,
One in hope and doctrine, one in liberty!"

Supplementary addresses followed.

President H. J. BURGSTAHLER, Ph.D. (Methodist Episcopal Church), said:

What has happened to Methodism during the last decade? Is it stronger or weaker? What seem to be its tendencies?

Statistics are needed to help answer these questions. The only reliable available statistics are of the decade from 1916 to 1926, as found in the Census of Religious Bodies of the Department of Commerce, Bureau of the Census. I will use figures for the last two decades whenever available. This will help in revealing tendencies.

SUMMARY OF STATISTICS FOR THE METHODIST BODIES

(Including per cent of increase or decrease)

	1906	1916	Per Cent	1926	Per Cent
Total number of churches	64,255	65,686	+2.2	60,644	-7.6
Number of members	5,749,838	7,166,451	+24.6	8,070,619	+12.6
Number of Sunday school scholars	4,472,930	6,473,500	+44.7	6,567,654	+1.4
Value of church edifices	\$229,450,996	\$317,916,402	+38.5	\$654,736,975	+105.0
Expenditures during year. (No figure)		70,887,406		152,151,978	+114.0

Observation I

The churches of Methodism have decreased.

The number of churches of Methodism increased 1,431, or 2.2 per cent, from 1906 to 1916, and decreased 5,042, or 7.6 per cent, from 1916 to 1926.

What is the import of this decrease? Doubtless it is,

1. A tendency to reduce overhead by merging of churches.
2. A movement from the country church to the city church.
3. A tendency to develop community or union churches.

May this indicate a tendency to correlate our work with other churches of other denominations more intimately?

Observation II

There has been a decline in membership increase.

The increase in membership from 1906 to 1916 by Methodist bodies was 1,416,613, or 24.6 per cent. The increase from 1916 to 1926 was 904,168, or 12.6 per cent. There was a decrease of practically 50 per cent in the increase over the preceding decade.

The increase by the Churches of continental United States, for all denominations, was 8,990,409, or 27.2 per cent, from 1906 to 1916, and 12,649,492, or 30.1 per cent, from 1916 to 1926.

The increase for the Protestant Churches from 1906 to 1916 was 5,917,297, or 29.1 per cent, and from 1916 to 1926, 9,766,304, or 37.2 per cent.

A table of four Protestant Churches shows a membership increase over the preceding two decades.

36 PROCEEDINGS OF SIXTH ECUMENICAL CONFERENCE

	1906	1916	Per Cent	1926	Per Cent
Methodist Episcopal.	2,986,154	3,717,785	+24.5	4,080,777	+9.7 plus
Methodist Episcopal, So.	1,638,480	2,114,479	+29.0	2,487,694	+1.7
Methodist Protestant.	178,544	186,908	+4.6 plus	192,171	+2.8
African Methodist Episco- pal	184,542	257,169	+39.3 plus	456,813	+77.0

The total membership increase for all Churches in America is very small.

The Christian Century, issue of May 13, 1931, has an article entitled "Is the Church Going Down or Up?" It says: "These fifty millions (of Church members), shepherded by 226,000 ministers and priests, have succeeded during the past year in increasing their numbers by 59,000 net. The net increase is a trifle over one-tenth of one per cent."

The Church membership increase has waned during the last decade. Why? We have still millions to win. The population has been constantly increasing.

Is the vitality of Methodism declining or are we finding it difficult to readjust ourselves in a changing world? The old shibboleths no longer challenge as they once did. Public evangelism has been largely abandoned. Has personal evangelism gone with it? Is the Church bewildered as well? Have we lost our grip on God or are we merely readjusting ourselves with the world to help reconstruct this civilization into a new and dynamic civilization?

Observation III

There has been a decline in Sunday school increase in Methodism.

Even greater than the decline in membership increase is the decline in Sunday school increase. For the period from 1906 to 1916 the increase was 2,000,570, or 44.7 per cent. For the period from 1916 to 1926 the increase was 94,154, or 1.4 per cent. Many Churches are now showing material decreases.

In a day of increasing emphasis on education it is rather disquieting to find our Sunday schools actually decreasing in enrollment. Why is this? Is it because we are losing our interest in youth? Is it because the Church membership is no longer willing to sacrifice itself in voluntary service as it once was? Or is it possibly because the voluntary teaching staff in our church schools is not adequately trained to hold the pupils?

Certainly there can be nothing more fundamental than Christian education. To my mind the most important responsibility resting upon the Church to-day is to help develop a constructive Christian philosophy of life in the lives of our youth. They come to our colleges woefully void of any philosophy of life. They come without habits of prayer or of worship. They come without knowledge of the Bible or even of Christian literature. There are some communities that are doing a constructive, coöperative piece of Christian education in week-day schools.

Observation IV

The value of Church edifices, and Church expenditures, increase.

In striking contrast to the decrease of increase in the numbers of churches, of membership, and of Sunday school enrollment, is the con-

stant increase in the value of Church edifices, as also the constant increase in expenditures.

The value of Church edifices in our Methodist bodies increased 38.5 per cent from 1906 to 1916, and 105 per cent from 1916 to 1926. The increase in Church expenditures in our Methodist bodies from 1916 to 1926 was 114 per cent.

What do these figures mean? Doubtless they mean,

1. That the people of the churches believe enough in the Church to put their money into them.

2. It expresses also a conviction that our people wish their churches to be attractive and physically effective.

All of this is to the good.

3. May it also indicate some other things not quite so complimentary?

a. May it indicate that people are giving that which comes easiest to the Church—namely, their money rather than themselves?

b. May it indicate that our people are interested in certain exterior beauty and comfort at the expense of the development of a radiant, dynamic, spiritual personality that wins folks to Christ?

4. Are we becoming formalists, without the spirit of vicarious sacrifice?

5. Are we putting the material side of our worship ahead of the spiritual?

6. May it be that the ministers have spent so much time in leading their people to build beautiful churches and to raise large budgets that they have not had time to lead them to a quest for souls?

7. In view of the ever-declining contributions for missions, may it indicate that the Church has lost its passion for the saving of the world?

8. Is there not definite reason for a careful survey of the motives that underlie the increase in material things in our churches?

General Observations

The last decade has tended to emphasize the impersonal in religion in such movements as those of religious humanism and naturalism—in industry, in large business enterprises, which have submerged the individual.

Jesus' question, "How much more is man worth than a sheep?" must be answered in favor of the man.

Human personality, created in the image of God and for the purpose of helping God build a Kingdom of Love among men, in my estimation, must be a central theme of the Christian Church. A personal God, revealing himself through a sacrificing Son, Jesus the Christ, must provide the spiritual dynamic of our lives.

Such emphasis will bring about social reconstruction. It will transform humanity. It will build a brotherhood of men. It will taboo war as a solution of world problems. The world is depressed financially and spiritually. The Church of to-day has the greatest opportunity of its existence to pull the world out of its slough of despondency. This can be done only through a heroic spirit of vicarious sacrifice. We must forget self. We must remember others. We must call this world to prayer, to self-abnegation, to repentance of sin, to the acceptance of the

Will of God. This alone will bring the Church to its position of spiritual leadership in the world.

Rev. CHARLES H. WESLEY, Ph.D. (African Methodist Episcopal Church), said:

Under the dominance of the idea of group relationship along racial lines, the Negro population in the west has been led to build up a distinct and separate religious life. The emotional responses to this idea have led to the development of a group religious attachment and a racial consciousness in organization and administration which have produced separate Negro Methodist Churches. Maintaining the same doctrines and polity as the parent Churches, the Negro Methodist Churches have developed in membership, in the ownership of property, in spiritual power, and in connectional life. Under its own racial leadership in the pulpit and the conferences, the Negro population has endeavored to find a solution to the problems of religion and life.

Out of the conditions of American life in the eighteenth century there developed the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. In the nineteenth century, the Colored Methodist Episcopal Church became the third member of this group of large independent Negro organizations. Other important groups were the African Union Methodist Protestant Church, the Colored Methodist Protestant Church, the Union Methodist Episcopal Church, and the Independent African Methodist Episcopal Church. These have appeared within comparatively recent periods. Nine Negro Methodist organizations lay claim to a group corporate existence of the connectional type.

This group of churches during the last decade has been advancing in the number of edifices and in Church membership, and the circles of their influences and contacts have been constantly widening. In 1926, about halfway the passing of the decade, we may obtain a picture of the extensive organization of some of these Churches. The African Methodist Church, the largest of the group, reported 6,708 Churches with 545,314 members; the African Methodist Episcopal Zion Church, the next largest of the group, reported 2,466 Churches with 456,813 members; the Colored Methodist Episcopal Church, the third largest, reported 2,518 Churches with 202,713 members. In these three largest independent Negro Churches there were 11,692 Churches and 1,104,840 members. Other independent Negro Methodist bodies are smaller. The Union American Methodist Episcopal Church had 73 churches with 10,169 members. The African Union Protestant Church had 43 Churches with 4,086 members, the Reformed Methodist Union Episcopal Church had 25 Churches with 2,265 members, and the smallest of the group, the Independent African Methodist Episcopal Church, had 29 Churches with only 1,003 members. The total membership of the Independent Negro Methodist organizations was 1,121,896.

At the same period the Negro Methodist Churches, affiliated with white denominations, were the Methodist Episcopal Church, the Methodist Protestant Church, and the Wesleyan Methodist Church of America. The Methodist Episcopal Church had 3,743 Negro Churches and

323,347 Negro members. The Methodist Protestant Church had 46 Negro Churches and 2,529 Negro members, the Wesleyan Methodist Church had 26 Negro Churches and 1,215 Negro members. The Negro Churches affiliated with white denominations had 3,815 Churches and 327,091 members. It is quite evident that the independent Negro Methodist bodies are numerically stronger than the affiliated Negro Methodist bodies. The total number of Negro Methodists approaches two millions to-day. Negro Methodism, as represented by the independent organizations and the affiliated ones, is permanently established and the tendencies seem to point to an enlarging province for the Negro Church as represented in Methodism.

There are three developments in Negro Methodist Church life which characterize the events of the decade. First, there has been greater coöperation among these churches than at any previous period. Second, there have been improvements both in the ministry as well as the service which the church has rendered. Third, the Church is now taking the normal place which it should expect to occupy in Negro life.

The Negro Churches have learned to work together. It has become more evident during the past decade as a result of the difficult times through which we have passed that there must be more coöperation between the separate units of the Negro Church. The nearest approach to success in coöperative effort among Negro Churches as connectional organizations has been the action in 1928 of the General Conferences of the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church in their agreement to form the United Methodist Episcopal Church as a single corporate unit embracing the membership of both Churches.

The plan for the union of these Churches calls for the elimination of the words "African" and "Zion" and the substitution of the word "United." They would also agree to have thirty Episcopal Districts made up of the eighteen districts in the African Methodist Episcopal Church and the twelve districts in the African Methodist Episcopal Zion Church. They agreed that the details of organization should be left to working committees and that a united General Conference of both Churches should be held in 1932. When this action was taken the hope was large that success would attend these efforts, for it has been over three-quarters of a century that these two Churches have been talking about unification without accomplishing it. At the present time opposition has developed in both Churches, which seems to be in the majority.

Another development of this period relates to the Negro ministry. It has been one of the most influential factors in Negro life in America. When the handicaps are considered, it is remarkable how much has been accomplished. Some have been almost wholly unlettered; but, like the fishermen of old, they have become flaming evangelists for our Lord. They have had native ability, persuasive eloquence, a statesmanlike leadership, and an unswerving and unfaltering faith in God. The years since the World War, and especially the past decade, have brought clearly before us a New Day with new demands. A loud voice, ability to talk and please congregations may still remain the requisite to a successful ministry, but we have not outgrown the need of the sense of deep consecration, the consciousness that one is being used by God

for the special purpose of bearing the message of salvation, the conviction that one must not only please the people but cry aloud, spare not, and tell the people of their sins. To these we are adding to-day the need of preparation in both the university of books and the university of experience. The successful Negro minister still has the mystical and prophetic elements in his preaching which made the preaching of the first and second centuries so productive of good, and he now adds preparation in the schools, in spite of inadequately equipped schools.

Sensational preaching, with facial and bodily contortions, and magnetic personalities trafficking in religion have taken advantage of the deep wells of religious emotion in Negro life and have permitted fanaticism and superstition to overshadow spirituality. However, the Negro minister to-day still believes in enthusiasm. The spirituality of preaching, he believes, is an absolute necessity to effectiveness, and the Negro minister of to-day is enthusiastic, impressive, and effective before his congregation without the resort to the dramatic effects of days past.

The Negro Church continues to hold its normal place in Negro life. In past decades it was the major influence in Negro development. There is the tendency to-day for the Church among Negroes to take the place which the Church occupies in the life of other peoples. The Negro Church, as an organization, was the center of all Negro life. It was in the past the most paramount of all activities and institutions. It was the meeting place for all gatherings, the auditorium for recitals and lectures. Business, professional, and social organizations used the Church to advertise their wares. The onward march of the Negro population is rapidly changing this situation. The erection of modern schools, the rise of modern buildings with auditoriums, and the development of the business and professional life of Negro communities give rise not only to new avenues of approach in Negro life but also have served to limit some of the activities of the Negro Church. Other organizations compete with it for leadership which has intensified the need for greater efficiency in the management and control of the Negro Church.

We exist for the building up of the things of the spirit. Our Churches continue to be the sources of the faith, the hope, and the courage of the peoples of color as subject peoples. In the midst of color prejudice and one of the greatest industrial and social boycotts and religious exclusive policies which the world has known, the Negro Methodist Churches in America, Africa, and the islands of the seas give hope and encouragement, patience and a sense of happiness, and an emphasis upon those values which show a materialistic Western world that love, mercy, truth, faith, joy, and forbearance are just as real as houses and lands, dollars and cents.

The independent Negro Methodist Churches, and the African Methodist Episcopal Church in particular, have furnished the first evidences of the ability and possibilities of Negro leadership for a Negro people. Native bishops for native peoples are now regarded as the best leadership in the expansion of the Methodist missionary cause. The Negro Methodist Churches have the advantage of laying the basis for this situation. In all the walks of life, we still pioneer the path. In art, literature, music, education, and the professions, as well as in reli-

gion, we point out the way and blaze the trail for our suppressed and underprivileged people.

The Negro Methodist Churches remain in this decade as in past ones as challenges to Christianity to make practical its theory of Fatherhood and Brotherhood, and to give reality to the dream of the coming kingdom. To this task, we of the Negro Methodist Churches rededicate ourselves here and we call on men and women of high idealism, who are not content with conditions as they are, who not only talk about Christ but who follow him—we call upon you to join with us in hastening the day when men on the earth as well as in heaven shall brothers be “for a’ that and a’ that.”

Rev. T. ALBERT MOORE, D.D. (United Church of Canada), said :

The Methodism of Canada, from the very beginning, was preëminently evangelistic. Always loyal to the tenets of Methodist theology, and the principles of government practiced and promulgated by John Wesley and those who followed him in the leadership of Methodism, there was developed a Church most efficient under Canadian conditions and very acceptable to Canadian people.

The first Methodist congregation was organized in 1772. As new settlements were established other congregations came into existence. In those early days the Methodisms of Great Britain, Ireland, and the United States sent their ministers to the scattered settlers in the lonely frontiers of Canadian Provinces with the saving and comforting messages of Christ's gospel. In consequence congregations were organized connected with the various branches of Methodism which sent their ministers, Wesleyan, Episcopal, Primitive, New Connection, Bible Christian, and others. Their oneness of evangelistic purpose brought Methodist ministers and people into a Christian fellowship which ripened into a mutual confidence resulting, through the years, in constant unions of these branches of the Church.

The first Methodist union was in 1820. Others followed in 1833, 1837, 1847, 1854, 1874, until in 1884 all the Methodisms in Canada were united into the Methodist Church.

The four decades following that union was a period of unusual development in Canada. Hundreds of thousands of people from other lands, attracted by the fertility of the prairies, the richness of the mines, the wealth of the forests and other natural resources, migrated to the Dominion. Naturally the Methodist Church prospered. Between 1884 and 1925 her membership increased from less than 200,000 to more than 425,000. In those years the Church organized congregations in many new settlements on her far-flung frontiers; established a number of new colleges in various strategic educational centers; developed her foreign mission in Japan and established in West China a new mission of exceeding importance; brought into existence in places where they were most needed such humane institutions as hospitals, orphanages, homes for wayward girls, and other social welfare institutions, as well as giving her strength and influence unceasingly, and in most efficient ways, to the

promotion of many activities in behalf of the betterment of citizenship and the welfare of the people.

The ever-increasing population constantly multiplied Methodism's responsibilities. The stream of immigration became a tidal wave. It will be apparent that the Christian people were confronted with responsibilities which were staggering in their greatness. The churches in the closing years of the nineteenth, and the first decade of the twentieth centuries, were awakened to the impossibility of overtaking their task to maintain religion in her proper place without some change in the methods of work. It was most evident that it would be impossible to perpetuate the establishment of the different denominations in each new community, and at the same time carry the gospel message to each new center of population as it developed. To meet the situation many plans for coöperation were devised and some most unique methods of federation were invented. While these were most successful, they produced a condition of mind which demanded serious consideration. Coöperation and federation always create convictions among the people concerned which these methods cannot satisfy. Their natural finality is organic union.

In 1925, after almost a quarter century of negotiation, the Methodist Church entered into organic union with the Presbyterian Church in Canada and the Congregational Churches of Canada. That union has been a most happy experience. The statement of doctrine, as a working theology, has the commendation of theologians in all the Churches, while the polity and administration preserve the principles of the itinerancy in the appointment of her ministers, and that democracy in government of both local congregations and her general work which has always characterized the Methodist Church.

The preamble to the Act of Parliament, incorporating the United Church, after naming the Churches that were negotiating union, declares, "that, believing the promotion of Christian unity to be in accordance with the Divine Will, they recognize the obligation to seek and promote union with other Churches adhering to the same fundamental principles of the Christian faith and that, having the right to unite with one another without loss of their identity upon terms which they find to be consistent with their principles, they have adopted a Basis of Union, and have agreed to unite and form one body or denomination of Christians, to be known as The United Church of Canada."

The consummation of that union of Churches was a notable event in the religious life of Canada. Our method of coöperation and federation had resulted in the unifying of over three thousand congregations. Besides, there were hundreds of formerly dependent charges which had achieved self-support through reorganization and additions to their membership. All these became congregations of the United Church on the consummation of union. Since that consummation about 800 congregations in almost 400 communities have been united, greatly increasing their strength and success in Christian work. Besides the United Church has organized more than 300 new pastoral charges, with probably 1,200 preaching places and nearly 500 new Sunday schools. For the most part these new congregations have been brought into existence in new settlements on the prairies, in the mining camps, the pulp-wood

towns, and among our fisherfolk, which had been previously without any gospel ministry by any Church. The Churches, as separate organizations, could never have overtaken their task of preaching the gospel in that effective way, to these people newly settled in approximately 1,200 communities.

Previous to the consummation of Church union coöperation had been widely carried on in education and other Church work. Wherever the negotiating churches were operating two or more Theological Seminaries for the training of students for the ministry their staffs of professors were utilized in coöperation. The students in these Seminaries used the same textbooks, heard the same lectures, and were tested by the same examinations. Also, the Sunday school and youth periodicals of the three denominations were jointly prepared, published, and circulated in all their schools and young people's organizations, while many activities in social service work were jointly carried on in the most cordial and intimate coöperation.

After the formation of the United Church the demand for Community Churches ceased. The desire for local unity in organization, of simplicity of faith in worship, with the thirst for a satisfying fellowship found complete satisfaction in the United Church. The inauguration of the United Church demanded the reorganization of the General Boards of Missions, Education, Pensions, etc., of the uniting Churches. Twenty-six administrative Boards were made over into six, and with care and consideration for the men and interests involved, their staffs have been reduced by fully twenty officers and many thousands of dollars in expense. Our fifteen Theological Colleges have been united in eight, each strategically located in connection with our provincial universities. Givings to the general work of the Church have increased approximately twenty per cent over the givings of the same people in the three churches prior to the union. One significant fact is that in one Ontario district there has been a saving of men and money, amounting to eighty annual grants totaling \$50,000 from the Home Mission Boards. And the work has been better done.

The challenge of this new organization called the Church back to the first principles and practices of Christianity, and demanded a spirit of great renunciation if they would fulfill the definite purpose in union. The martyr-like sacrifices made by many ministers have fulfilled that anticipation. Loyal to their convictions, they relinquished competence and comfort, and counted not their lives dear unto them if they might have Christ. The breaking of life-long associations and entering new fellowships was far from a pleasing experience. To-day, six years after the consummation of Church Union, we realize that these sacrifices by ministers and people have been justified. The 600,522 members at the time of Church union have become 662,253; the 369,562 families have become 417,615, while there is an increase of 56,000 pupils in our Sunday schools and of 64,000 in the membership of our Young People's Societies. Our congregational property values have increased by \$14,000,000 while the debts upon that property have increased only \$1,700,000.

Our organization consists of a General Council, 11 Conferences, 115 Presbyteries, over 3,000 pastoral charges, fully 8,000 congregations, and nearly 6,000 Sunday schools. Our General Boards are Education, Evan-

gelm and Social Service, Foreign Missions, Home Missions, Pensions, and Religious Education. We have also a very active Woman's Missionary Society and a prosperous Publishing House. Our field comprises the Dominion of Canada, the Dominion of Newfoundland, the Islands of Bermuda, with foreign missions in West China, Honan, Korea, Japan, India, Africa, and Trinidad.

We are definite, positive, constructive in our advocacy of temperance. The United Church firmly believes in and preaches total abstinence and prohibition. We are strongly opposed to government control as a method of dealing with the liquor traffic. That method is not, and cannot, be successful. Our Church has repeatedly denounced that method, and as often has declared that only prohibition, strictly enforced and accompanied by a faithful scientific education, can successfully deal with the liquor problem. The United Church has also issued strong statements against war, and is in favor of international friendship, peace, disarmament, and a warless world. She is deeply interested and seeks to give sane leadership in regard to unemployment and other problems of industry, to marriage and divorce, and every other movement wherein the moral well-being of the people is concerned.

The United Church is girding itself in its main business of making Jesus Christ supreme in all the relationships of life. It is ready to dedicate its resources of life and possessions to building up the kingdom. It constantly reminds itself that the gospel of Jesus is central to all Christian living and the Cross of Christ is the essence of true Christian discipleship. The Methodism of Canada, during the last decade, retaining its identity within the United Church of Canada, with humbleness of spirit, and in gratitude to God, is conscious of an incomparable growth of spiritual fervor within herself, and development of Christ's kingdom within her constituency.

Rev. IVAN LEE HOLT, Ph.D., D.D. (Methodist Episcopal Church, South), presented to the Conference the merits of the Book of Worship provided for the use of the delegates and urged a stricter attention to its employment.

After necessary announcements for the convenience of the delegates, the Doxology was sung and the benediction was pronounced by Bishop JOHN W. HAMILTON (Methodist Episcopal Church).

EVENING SESSION

TOPIC: AROUND THE WORLD WITH METHODISM

ADDRESS OF WELCOME AND RESPONSES

BISHOP FREDERICK D. LEETE (Methodist Episcopal Church) was presented as the Presiding Officer for this session.

Words of appreciation were voiced by Bishop W. F.

McDOWELL (Methodist Episcopal Church) for the effective service rendered to this Conference by the members of its Executive Committee and Program Committee, and especially by their respective Chairmen, Bishop W. N. AINSWORTH (Methodist Episcopal Church, South) and Bishop FREDERICK D. LEETE.

A devotional service was conducted by Prof. W. A. SMART (Methodist Episcopal Church, South). Hymn No. 4, "The God of Abraham praise," was sung. Professor SMART was heard in an appropriate devotional address, based upon St. John 12: 21, "Sir, we would see Jesus."

Professor SMART led in prayer. Hymn No. 88, "God is love, His mercy brightens," was sung.

The Presiding Officer announced that, because of the crowds in attendance upon the Conference sessions, all future evening meetings would be convened in the City Auditorium.

Bishop W. N. AINSWORTH (Methodist Episcopal Church, South) was introduced and delivered an Address of Welcome. He said:

It is my great privilege to speak a word of welcome to the Sixth Ecumenical Methodist Conference. More than ten million American Methodists extend a genuine and generous welcome to these sons of Wesley gathered from the ends of the earth.

The city of Atlanta welcomes you. Where this city now stands the Indian pursued his unhindered chase but little more than a hundred years ago. Not a house in the present city has stood as long as seventy years. The city of to-day, with 300,000 population, stands as the exponent of all that is best in Southern life and development. Moreover, it is a Methodist stronghold. More than fifty Methodist churches in the city and suburbs have upon their rolls approximately fifty thousand members—more than there are in New York—constituting it as solid a block of Methodism as can be found upon the globe. Atlanta Methodism salutes you.

The State of Georgia bids you welcome. This commonwealth, settled by English emigrants, was one of the original thirteen colonies that fringed the Atlantic Coast. John Wesley was and is and will forever be her most widely known and distinguished citizen. Upon her soil—at the city of Savannah—John Wesley lived and labored from 1736 to 1738. Here, said he, "Methodism had its second rise." When he left he wrote in his journal, "I took my leave of America, though, if it please God, not forever." He never returned in person, but he did return in a religious movement of such momentum that his spiritual children now make up 400,000 of the 3,500,000 people within the State. No monument of bronze or marble has been raised to commemorate his name, but the people assemble in two thousand churches to rejoice in his spiritual experience, while colleges, hospitals, and houses of mercy that

bear his name testify to the veneration in which he is held by the people of the one American State that was blessed by his apostolic labors. It is fitting that Ecumenical Methodism should gather amid these scenes. Georgia Methodism receives you in affectionate embrace.

American Methodism welcomes you. Having its rise in the British Isles, Methodism has attained its mightiest triumphs in this Western world. If Wesley never returned, he sent to us Coke and Asbury, who drew in bold outline the scale of a continental conquest. The itinerant ministry, sharers with him in the Aldersgate experience of a cleansed and burning heart, ranged restlessly over all the areas of wilderness and mountain and plain, until Methodism spread over the whole vast continent. The followers of John Wesley in America to-day are more than ten million strong, with at least one-fourth of the population in the immediate constituency of Methodist influence. History accords to Methodism a primary place in making and molding the great Republic of the West. This great body of American Methodists welcomes the Methodists of the world and in a peculiar sense the Methodist Episcopal Church, South, in whose territory you are met, is honored in being your servant for Christ's sake.

Dear fathers and brethren, we are assembled in an eventful hour. The nations of the world are enveloped in the after-shadows of a great war. The hearts of many are failing them for unbelief. What living word has Methodism now to speak?

The world staggers under a great burden of antagonisms—national and racial. The unaccomplished mission of Christianity is to reconstruct the world on the basis of brotherhood. The Church of Jesus Christ must rebuild a world that has been largely conducted on the hellish policy of each nation for itself and the devil take the hindmost. But mankind is one. We are so bound up in a bundle of life that the woe of each is the woe of all and the welfare of each is the welfare of all. We must be one or we will soon be none. The great task ahead is to put the brotherhood of Christ in all national and racial relationships. Universal Methodism must lead the way.

The world staggers under a great burden of industrial disorder. The Cain spirit is still ruling large areas of our industrial life. I could not say with Proudhon that "private property is theft," but a Christian social order demands that both capitalists and laborers look not at their own things but also at the things of others. Capital cannot ignore labor in days of sickness and famine and old age and in the bleak winters of our economic discontent. Christianity means coöperation and an indissoluble partnership between capital and labor in the years both of fullness and famine. The Church must speak.

The world staggers under the weight of war. Four-fifths of the various national budgets is expended for past wars or in preparation for future wars. Desolation's raven wing is now outstretched over the stagnant industry of the world, because war strode over it the other day like a devouring beast. Sorrow sits in tears by millions of erstwhile happy hearthstones because war cut down the flower of the world's youth. It is high time for the Church to rise in spiritual majesty and say, "Never again." This whole hellish business must be done. The

preparation for war must stop. A world that has always organized for war must now be organized for peace. And the Church must speak!

The world staggers under a great burden of drink. It has destroyed and still destroys more of the human race than war, pestilence, or famine. If science knows anything, it knows that alcohol is a deadly poison to the human system. There is no good liquor. Its advocates use the wrong adjective. It is all bad, and under any form of manufacture and sale. Civilized society must put the traffic in and use of liquor, morphine, and cocaine in the same category. American Methodism has no apology to make for its espousal of prohibition. Methodism envisions not only a saloonless nation but a liquorless world. The Church must speak.

The world staggers under a weight of sin. Mohammedanism cannot help it. Buddhism cannot lift it. Confucianism cannot cure it. We know who can. We have seen Him do it. Jesus Christ is without a rival. The sin of the world is taken away by Jesus Christ. It is high time for a fresh outbreak of the redeeming passion of our founder and our forefathers, until in all our world-parish shall be witnessed a renaissance of Methodism, the evangel of God, proclaiming the great and acceptable year of the Lord and the salvation of our God.

Hymn No. 631, "Jesus shall reign where'er the sun," was sung.

Prayer was offered by Rev. JAMES ENDICOTT, D.D. (United Church of Canada).

Responding to the Address of Welcome, Rev. JOHN E. NEILL, B.A. (Methodist Church in Ireland), speaking for the Methodists of Ireland, said:

As the first to respond to Bishop Ainsworth's welcome to the delegates of the Eastern Section of this Conference, may I say how genuinely we appreciate his words of cordial welcome; not only by him but by all who have greeted us we have been made to feel at home. May I say too how deeply we are in accord with him in his weighty words on the present world situation. Eastern Methodism joins with Western in its recognition of the world's deep need of Jesus Christ in facing the problems of to-day.

I represent tonight and bring you greetings from one of the smaller countries of the world, and from one of the smallest sections of the Methodist Church—Ireland and Irish Methodism. Both are small in size, but not in influence. Of Ireland, I have heard it said that she has given religion to Scotland, culture to Europe, and a great deal of trouble to England. I am not concerned to prove the former, and, if I am to be truthful, I cannot deny the last. I understand too that Ireland has not been without its influence upon America. That observant visitor to your shores, Andre Siegfried, in his interesting book "America Come of Age," says of the Irish that "they swarmed the cities where they supplied their spirit of unrest, injecting the element of devilry and charm so typical of the Celt. Without their love of amusement, mischief, and disorder, the American atmosphere would have been too heavy to

breathe!" However true this may be of her contribution to some parts of your social and political life, the contribution of Irish Methodism is of a more serious trend; and lest you should in any way be apprehensive regarding the present delegates from Ireland, I want to assure you that we have no intention of injecting either mischief or disorder into this great Conference. The men of the delegation are well over fifty years of age and their days of devilry are past. One of the representatives, however, is a lady and we depend upon her to supply the charm.

I have said that our Church in Ireland is a small one—its membership is only about 30,000, with adherents nearly 58,000. When I heard Bishop Moore this afternoon talking about millions of dollars and millions of members I began to suffer from the inferiority complex. I almost came to the decision to say nothing about Ireland. I was, however, recalled from my fit of depression when I remembered that Ireland had not a little to do in starting those millions. There is one thing not to be forgotten about our little Church and that is the fact that all along Irish Methodism has done a big export trade in men and women of character. I am sure your Churches in America will be the first to acknowledge that the Emerald Isle has sent them a large contingent of men and women who have been a welcome addition to their life. Barbara Heck and Philip Embury were pathfinders to a long line of followers who have left our Church to enrich yours. It has been said that in the earliest days of Methodist missionary enterprise "Ireland was Dr. Coke's chief recruiting ground." The history of the beginning of our work in the West Indies and on the North American Continent reveals the rare devotion of not a few who had their spiritual birth in Ireland.

If, therefore, I cannot strew the platform with the falling flowers of many figures as some have done to-day, I can remind you of fragrant lives cradled in the simplicities of country Methodism in Ireland, and afterwards transplanted to blossom in other lands.

I am glad to be able to say that the missionary spirit—both home and foreign—burns brightly with us to-day. During the past decade we have had a re-birth of open-air preaching in the markets and fairs of our land where without let or hindrance we can preach the gospel to our fellow countrymen. They will frequently stop their buying and selling to listen to a message spoken with sympathy and understanding and without controversy. To them "we preach Christ and him crucified," and reverently they pause and stand to listen. Almost every day of the week from Monday to Friday finds two, three, or four of our ministers in one or more of the fairs telling of a Father's love and a Saviour's power to redeem. John Wesley was often greeted with bitter opposition and even in later days others had to suffer the same, but to-day we are given a respectful and attentive hearing.

Along with this has been a marked development in colportage work. Under the vigorous leadership of one who at one time belonged to the Roman Catholic faith, from eight to ten colporteurs are to be found day by day in different parts of the country sowing seeds of truth by the sale of Scripture portions and helpful books and by wayside conversations with all who stay to talk with them or who may invite them into their homes. No monthly committee of our open-air and colportage work ever meets without some story that warms the heart and gives us hope.

Our Forward Movement in the great city of Belfast makes steady progress. In common with other Churches we are endeavoring to meet the needs of its growing population. The American Memorial Hall erected by the side of Donegal Square Church—the Mother Church of Belfast Methodism—is a beautiful and valuable adjunct to our work. We are most grateful for the interest the Methodism of America has taken in it.

Our City Missions in Belfast and Dublin take their place in efficiency and service and in widespread results beside those in the great cities of England.

The devotion of our Church to the work in lands afar grows year by year. When I myself went to India in 1905 we had only a few missionaries on the foreign field. To-day we have over sixty men and women serving in connection with the Wesleyan Missionary Society. Amongst our young people there is a deepening conviction of the world's need for Jesus Christ in all the richness of his living presence. Such organizations as the Young Laymen's League and the Girls' League and the Christian Endeavor Society are bringing new life and clearer vision to many of our Churches. The devotion of the Women's Department of the Church to the call of women's need in other lands is an inspiration to all who know it.

My time is gone. In closing I will say only this: If in these critical and perplexing days we can keep the spiritual life of our people in Ireland as fresh and fertile as the clouds and rain wafted in from the great Atlantic, keep green our fields, then, small as we are, we need not fear to stand among those of you who in wider spaces and with greater populations plan and achieve greater things than we are permitted either to dream or do.

Responding to the Address of Welcome, Rev. MARTIN FUNK, D.D. (Methodist Episcopal Church), said:

I can hardly express my appreciation of your kindness inviting us for this Sixth Ecumenical Conference and for the heartiest welcome you offered us. It is a deep-felt privilege to see and to feel the warm brotherhood of world-wide Methodism. I hope the people whose hands I shook these days, may fold their hands from time to time in prayer for Southeast Europe and for the neglected nations there.

Personally allow me to add: I am especially glad to be in a country under the eighteenth amendment. O America: "Hold thou fast which thou hast."

I bring to you the heartiest greetings from fifty Methodist ministers, and from 5,000 Methodists in Austria, Hungary, Jugoslavia, and Bulgaria. I am German, but for twenty-three years I did work for my Methodist Church and for my Lord in the section of Europe which is called "the volcano of Europe." But we have more than one volcano in Europe. I love Hungary, but it was the same with Hungary as with my wife. I did not love her twenty-five years ago because I did not know her, but the better I know her the more I love her.

The most promising work of our M. E. Church in Southeast Europe is, at this time, in Hungary. We are so glad to belong to an area in

which all Conferences had an increase in membership this year. We belong to an area which has for twenty years had the same bishop and we want to have him as long as he can be a bishop of the Church. Our very much beloved Bishop John L. Nuelsen is a Christian, a man, a brother, and a leader.

The Hungarians, living two thousand years ago in the northern part of China, have been in Europe for one thousand years. They entered Europe as heathen, and were converted to the Roman Catholic Church. Always fighters for liberty, they were becoming Protestants already in the days of the Reformation. But Roman Catholicism understands and uses weapons of all kinds, even expropriation of property, prison, galleys, fire, and sword to bring people back into "the pale of the only saving Church." All this was used against the Hungarian Protestants. The Protestant population sank from 85 per cent down to 25 per cent. Hungary has paid its tribute for Protestantism and for religious liberty and is still to-day the stronghold of Protestantism in Southeast Europe. In fighting 150 long years against the Turks and against Mohammedanism, Hungary made many sacrifices in the interest of Christianity and Western culture. I hope the world will never forget it.

A former Wesleyan minister, Rev. Robert Moeller, started Methodist work in Hungary in 1897. Work was organized and successfully led by Rev. F. H. Otto Melle, a member of this Conference. The dreadful World War and the unjust peace treaty took away from Hungary two-thirds of its territory and two-thirds of its population. All our Methodist work was in the territory given to Jugoslavia. I remained alone as Methodist minister in Hungary in 1919 with one Church of 100 members in our capital, Budapest. By the way, Budapest was called by your former President, Theodore Roosevelt, the second finest city in the world. I am quite sure my friends from oversea agree with me when I declare, we found in these days for our Conference the first finest city of the world—Atlanta, Ga.

God blessed the small work in Hungary in a wonderful way. Five months ago, when I left Hungary, there were 13 ministers and about 1,300 Methodists. Hungary's Methodism has homes for young people, for the orphans, and for our deaconesses. All this could be done, because my coworkers were ready to bring sacrifices in the interest of the kingdom and their countrymen. All this was reached in spite of the opposition and hostility of the old State Churches, which even called the police and the constable to destroy Methodism. Our children were beaten by priests and teachers, because they came to a Methodist Sunday school.

In 1919 we had to face Bolshevism. We were not capitalists, our Board of foreign Missions had seen to that; therefore the communist could not take money away from us. But one day I had to see the laborer council. The Chairman asked me about my preaching, and when he heard that I preached on God, heaven, eternity, and so on, he declared: "We cannot allow you to console the people; we need them in revolution. Therefore you must be hanged, and as soon as we have all the power in our hands we shall do it." A second by-standing comrade advised me friendly to quit my position, otherwise it would be dangerous for my family and my life. My family was starving. O those days of sorrow and pain. But "God was with us, the best of all." I went on

preaching on Sundays, and on week days I made my living as teacher in two public schools. I believe those days of difficulties became the birthday of a new movement in our Church life in Hungary. I got invitations to preach and to organize Churches in various parts of the country.

And now: The government is ready to recognize us as a Church. The old Protestant Churches greet us and say they would be glad to see the well-organized world-wide Methodist Church in their circle.

Professor Czako, a former priest of the Roman Catholic Church, writes in his book, "The Future of Protestantism in Southeast Europe": "The Methodists have still the fire on their altars. They have the right leadership and that will be the future Church of Southeast Europe."

May God bless the Church which saved England from revolution, which was a great blessing for America, in which my grandmothers and my parents were converted and in which I found my Saviour, that she may be in God's hands the instrument to bring about new life and spread holiness in the Balkans, into Hungary, for a better future.

Mother Churches of Methodism! We are looking upon you! Lead us in a new movement to save souls for Christ!

Responding to the Address of Welcome, Bishop W. J. WALLS (African Methodist Episcopal Zion Church) said:

I have never lived in any place but the South except for the last year and eight months, and my work now is in this section. It is fitting therefore that, on behalf of one-sixth of world Methodism, I should come here and accept this magnificent welcome so eloquently extended to the members of this Conference, and to recognize the outstretched arms of Georgia, ancient refuge of the oppressed and scene of the first missionary labors and zeal of the great Wesleys.

We are the touchstone of the greatest adventure in race relations in all history. Led by Will W. Alexander, that noted Southern Methodist and prophet of brotherhood, you are demonstrating the American proposition of two races diverse in color and historical background, but with common hopes living side by side, one in all things essential and holding their racial integrity and identity distinct and interdependent.

First, we come to counsel for world-mindedness. Our word for this is Christ-mindedness. Civilization to-day is observed to be one of idiotic contrasts. We have more production and wealth than ever before and more bandits and beggars, more preaching with learning and more religious education, and yet more atheism and agnosticism and mechanism; we have more Disarmament Leagues and more speeches and sermons on brotherhood and peace, and more stupendous preparation for war. Success is our liability. We have conquered the world—politically, economically, and scientifically; nay, in every way except spiritually.

Nothing will help us to-day so much as the cultivation of a leadership that inspires confidence. A true leader must be able to secure and hold the trust as much of other peoples and groups as he does that of his own. A man has not begun to know how to live, not to say lead, until he is able to look beneath the skin of his neighbor and see the man, beyond the bounds of nationality and creed and find his duty there.

The welcome to-night turns our attention to the place of the Church in

world affairs. While we meet, the people around the world are listening for what we will say to our war-torn world, ridden with capitalism's selfishness, filled with discontented jobless, and with mothers weeping over their slowly starving children. Africa and India, bearing the burden of imperialism and European exploitation and paying with their blood and tears the price of progress and freedom, are listening for what we will say. What have we to say of Japan's forcible dealings with China? What of international extraterritoriality in China? What of China's war lords and internal oppressions that divide brothers into camps of hatred and competition? What of Russia's great social experiment whose captains have deleted God from their program? What have we to say to the people of the Philippines, Cuba, and Haiti living under the shrewd imperialistic designs of some Americans? What word of hope will you offer that docile, patriotic, law-abiding poor but aspiring Negro in America, weakened by segregation and discouraged by mobs and ropes and flames? Will you help the leaders of this segregated Church save their people from resentments of hatred and red radicalism and from the siren of atheists and agnostics who whisper through their benevolence to the rising generation that our fathers trusted God in vain?

Mr. Ramsey Muir, British Imperialist, says, "No nation can be indifferent to the fate of liberty anywhere on earth," and Gandhi suggests very opportunely that, "the situation in India hurts not only India and England, but the whole world."

Jesus is very clear in pointing the way to ultimate solutions, and the Church must be as definite in stating her position as her Lord.

I am glad to accept this welcome, because we have heard the boasted hint that Protestantism is not so benign to people of color as a certain powerful Church. I deny that in this presence; but the potency of the facts to the contrary and my limited time prevent me from comment. I do not wish to meet the trouble that the sister wished upon the devil. Her minister was saying to her, "I hope the time will come when the power of the devil will be curtailed," and she said, "Yes, Lord, cut it off, short up to the neck." So I must conclude lest I be cut off.

Who has not heard of Barbara Heck, who caused the first Methodist sermon to be preached on the American continent and raised the funds to build the first meetinghouse for the new organization? One of the members of that first audience of Philip Embury in 1776, which was only five in number, was Betty, a colored servant in the home of the Hecks. She and another slave girl gave the last penny of their savings in this first Methodist rally to build, and I know not any reason why, as Barbara Heck is a household work in Methodism, the name of Betty Heck should not be also.

Time fails me to speak of black Harry, the eloquent, who was Asbury's companion, and of John Stewart, American Methodism's first missionary. These black people, those who remained and those who set up separate housekeeping, have been raised up in Methodism to Christian culture and have won the badge of self-government in the enterprise of world redemption. They have led Protestantism into areas of uplift and social missionary enterprise that she would never have known. And so we have done much for each other for which we are all grateful. In New York City, in the last statistics, Protestantism led Catholicism and it is

so in the great cities of the North. And the reason for this is the Negro migration.

The spirit of Wesley, friend of all groups of the human family, comes moving up from where he tramped the streets of London giving relief to the poor, or established a dispensary in the North of England, or began the teaching of little children, and by his sermons and tracts began the labor movement in Britain, and with all his intelligence and force of character threw himself into the fight to stop the slave traffic which he called the sum of all villainies, and said it was a "violation of the law of God and of the inalienable rights of man, that the image of God should be held in slavery."

And so I cease not to warn my people to have a care never to lose that love and patience born of the faith of our fathers; for after all, in the long run, it is not the treatment of the man that affects him, but it is the temper with which he bears it.

My face is toward the sunrise. I behold a celebration, not of an Ecumenical Methodist Anniversary, but the celebration of the death of gigantic iniquity who went down before the beam of God's providence and of the emancipation of righteousness and of the reign of peace and good will. The cross, the conqueror's banner, is carried by the symbolic four up the highway of time. Asia, mother of man and religions, marches at the front holding the head of the cross. Europe, father of states and institutions, carries the left arm. America, with a grip of steel and science, having completed the circuit of the gospel over the windy plains and hostile mountains, sending it back to Asia to meet the brethren, carries the right arm. And now Africa, companion of Simeon and the world's burden bearer bowed and black under his load, stricken and seared by mortal scars but looking at the stars, and the world's ear of listening hope, bears the heavy end of the cross. Then all nations spring to their feet, shouting Victory! And the song that I heard is, "He that suffers shall also rejoice with Him."

Responding to the Address of Welcome, Rev. JACOB WALTON (Primitive Methodist Church) said:

We appreciate the cordiality of your welcome. We have come to you as friends. You have greeted us as friends. We have come as kinsmen and you have received us with open arms.

We grip the hand of welcome extended to us in the eloquent address of Bishop Ainsworth and heartily agree with him that there is no need to make any apology for the espousal of prohibition by America. This indeed is a noble stand and we wish America complete success. We could wish that another great and insidious evil—that of gambling—could be attacked, for it is even more subtle and damaging in its moral effects on the community.

At this welcome meeting it is not unfitting to say one thing about America. It is by tradition the land of welcome. It is the land with a friendly face. It is part of the glory of America that its ports and doors have been opened for the incoming of many peoples, believing, as America does, that such things as freedom, religious equality, a broad and equitable

toleration, provide a permanent foundation on which to build up national greatness.

In regard to English Methodism there is no need to give any figures, for these have been supplied in an earlier paper. The ground has already been covered. Only a very brief word can be spoken in the few minutes at our disposal.

In English Methodism there is a fine blend. We have the sense of Churchmanship of the Wesleyan Methodist leaders. This is a most valuable asset. We have the flexibility and flair for evangelism of the Primitive Methodists. We have the splendid breath of fine common sense of the United Methodists. With such a blend, Methodist Union is bound to be a great success.

English Methodism is entering into union with great enthusiasm. It is realized that kinsmen should come together. We are all the children of John Wesley. We have affinities of tradition and outlook and ideals. We have the same polity. We stand for the same things. Moreover we realize that the enlarged fellowship will bring enrichment of experience. It will be an education for each of the uniting Churches, and will enable Methodism to approximate more closely to the characteristics of true catholicity.

Reunion harmonizes with the genius of Methodism. It has never been like the Russian Church—static. It has shown a wonderful capacity for godly opportunism.

Methodism has acquired the capacity from John Wesley himself. He broke away from the hidebound Calvinism and the sectarian spirit of his day. In his memorable sermon on "The Catholic Spirit" he says: "Let all the smaller points stand aside. If thou lovest God and all mankind, I ask no more—give me thine hand."

English Methodism, by accepting union, has accepted all the implications of Wesley's leadership. John Wesley stood for the open mind, elasticity in method, and aggression. Methodism has a mandate from Wesley that it shall move at all times, and this mandate has been accepted by the Mother Church of Methodism as well as by the daughter Churches—the Primitive Methodist and the United Methodist.

The Primitive Methodist has always been characterized by a fine comradeship between laymen and ministers. No line of cleavage has ever existed between them. The greatest layman of this Church was the late Dr. Arthur S. Peake, who was a scholar amongst scholars, a scholar who loved the prayer meeting. He was as much at home in a prayer meeting as the most conservative of his brethren, and yet in the theological outlook he was in full sympathy with the Modernist. Through his hands, as a teacher of Biblical theology, fully 95 per cent of the ministry passed. He saved the Church from a war on literalism in the interpretations of the Bible. To him, Jesus Christ was God.

In conclusion it can be said that Methodism stands for the impact of consecrated personality on the paganism of the world. It is the market place and not the cloister, the home and not the retreat, that is the sphere to which Methodism is called.

Responding to the Address of Welcome, Rev. LUIS ALONSO (Methodist Episcopal Church, South) said:

It is a very high privilege for me to respond to your kind message of welcome, in the name of the Methodist Episcopal Church, South, in Cuba.

I wish to express, in the name of the Church in Cuba, the love, loyalty, and fellowship to the Ecumenical Methodism. I bring a cordial salutation from our Church in Cuba, to this great Sixth Ecumenical Conference.

Cuba belongs to the Latin American countries. It is a small island in the middle of the Caribbean Sea, with a population of four millions, and is only ninety miles from the United States. Our language is the Spanish, our race is the white, the prevailing religion is the Roman Catholic.

Cuba is the strategical point in the topography of the American continent. It is the boundary between the old Latin civilization and the Anglo-Saxon civilization.

I note that I am the only Latin delegate who has the privilege and opportunity of speaking to-night representing our race and continent.

We see the beginning of a new day for this country in Latin America. This country manifests in the commercial, intellectual, and moral orders a wonderful resurrection.

Latin America is the laboratory of the world, and the land of promise for human hopes.

Latin America needs more and more the gospel of our Lord Jesus Christ through the Methodist movement, to carry on its mission in the present civilization.

Our Latin America needs to learn that the real freedom is the freedom from sin; the freedom that Jesus had in mind when he said, "And ye shall know the truth, and the truth shall make you free."

We need to learn that there is no real democracy without morality and true fraternity.

Suspicion of races, ambitions of nations, economic rivalries—all these produce a very critical condition in America to-day.

Methodism must show to-day, as never before, its power to transform the life of men and the salvation of the nations.

Methodism is to-day on trial in this critical hour of the world, and especially in Latin America.

Pure Christianity is the only and the best form of the true internationalism.

The shadow of the cross of Christ must be projected on these countries, so that their growth and progress may come to be useful to the countries of the world. Cuba needs Methodism. We have in Cuba a young and vigorous Church. It is the largest evangelical Church in the Island. We have an Annual Conference, about six thousand members, an official organ, and property valued at more than half a million dollars. We confront hedonics in ethics, pragmatism in the moral order, agnosticism in philosophy, sensualism in psychology, vulgar materialism in practical life. A small proportion realize the feeling of the real spiritual experience. Methodism satisfies the Latin soul in the mystical element of its character.

All races, all nations, all people find in Methodism the highest manifestation of the spiritual experience.

Methodism is the hope to-day in this tragical crisis of our Christian civilization.

I express again to the Sixth Ecumenical Conference the cordial greeting of the Methodist Church of Cuba.

Responding to the Address of Welcome, Rev. F. H. OTTO MELLE, D.D. (Methodist Episcopal Church), said:

Around the world with Methodism! What a wonderful picture our eyes have seen! Even Wesley himself when he wrote his famous word, "The world is my parish," could not imagine in what magnificent way this prophecy would be fulfilled. Millions and millions of people called Methodists around the world have sent their delegates to Atlanta, are praying for this great Conference, and are waiting to hear what the Lord is doing here.

We are deeply moved by the reception you gave us in the beautiful South. The hearty welcome has strangely warmed our hearts. And it is my privilege to express the thanks of my fellow delegates and to bring you the most cordial greetings of the Methodists in Germany.

German Methodists when coming to Georgia—and this is my first visit here—do remember with joy the relation of John Wesley to the Germans. These relations are to a wide extent connected with this State. It was on his way to Georgia that he met the Moravians whose religious life impressed him so much that he immediately began to study German; it was in Georgia where he translated into English the first German songs that were used later in the revival. His diary shows that the little society he met in Savannah on Sunday evenings for fellowship and prayer was composed mostly of German names; and coming back to England he met Peter Boehler from Frankfurt who was on his journey to this country and—in the hand of God's providence—became the Philip of the coming evangelist.

Yesterday a delegate asked me: "Well, are there Methodists in Germany?" Yes, thank God, there are! Methodism in Germany is connected—historically and spiritually—with the Eastern Section as well as with the Western. A German from Wurttemberg was led to Christ in a Wesleyan Church in London; this was the beginning of Wesleyan Methodism in Germany. A few years later D. William Vast, a young German scholar, had the same experience in a Methodist meeting in America; this was the beginning of the German work of the Methodist Episcopal Church. In 1896 both branches of Methodism in Germany united—one of these fruitful unions that will be followed by many others. The union was an inestimable blessing, a straight way to greater success. To-day we have in Germany 300 preachers, 50,000 members, almost the same number of children in the Sunday schools, a splendid deaconess work with 4 hospitals, Bishop Nuelsen's homes for the underfed children, and a Theological Seminary with 50 students from 10 different nations of Europe. From Germany the work sprang over to Switzerland, Austria, Hungary, Jugoslavia, the Balkans, and Russia.

Let me give—within my five minutes—two or three characteristics of German Methodism.

First, it has—God help that it may remain so—an evangelistic, aggressive, forward-marching spirit. We had a wonderful revival in the years after the war. Times of misery and need and sorrow sometimes become a blessing for the spiritual life. New chapters have been added to the acts of the apostles. The Churches were crowded like Wesley Memorial last night. At present we have two tents used for evangelization and the superintendent of the tent-mission, Rev. M. Funk, is a member of this Conference.

Second, Methodism in Germany is fighting in the front lines in the war against alcoholism. The example you gave when you wrote prohibition in the Constitution of the United States was the signal for a forward movement in Germany. I myself consider prohibition as one of the most daring undertakings in social and cultural reform of our century. The leading men and women of this reform, though misunderstood and attacked by their enemies, will stand among the heroes of history.

What did the German people do? It was the most outstanding fact of temperance work on the continent of Europe, when—a few years ago—led by Methodists, an interdenominational deputation, made up by representatives of all denominations in Germany and all temperance-organizations, handed over to the Reichstag in Berlin a petition for local option signed by 2,565,000 signatures.

And third, Methodism in Germany realizes that she has a great special task in the present crisis of Germany which has become a world crisis. I shall not speak about politics at this time, though I believe that politics are not to be avoided by Christians but transformed. Yet it must be mentioned that the sense of responsibility is growing in our brethren with respect to the needs of the time. We Methodists in Germany stand in the midst of a nation whose foundations of life have been shaken to the uttermost. Four and a half million of unemployed people in a constituency of sixty millions! Seven millions are predicted for the coming winter! All sources exhausted! Taxes, daily increased by emergency-decrees, becoming unbearable! Dissatisfaction is a soil for the seed which radical parties sow. What will be next? Revolution? New wars? Bolshevism? Nobody knows if not—at the right time, and before it is too late—a solution comes. But the question is asked again and again: Has Methodism anything to say to these big problems? Will the Free Churches, with their world-wide international relations, be able to show a way of salvation?

The situation in Central Europe is a challenge to the Christians, a challenge to the Churches, a challenge to Methodism at large. This is the reason why your brethren in Germany are especially interested in this Ecumenical gathering of Methodism, and their wish is that some new light may flow out from Atlanta, a light of hope for those who are in despair, and not only this but a new stream of power, like in the days of Pentecost, to bring forth a new spiritual revival as fruitful and glorious as that out of which Methodism was born.

The Presiding Officer introduced to the Conference Rev. PRESTON L. PEACH, Malaya (Methodist Episcopal Church),

Rev. R. L. ARCHER, Sumatra (Methodist Episcopal Church), Rev. E. M. RUGG, India (Methodist Episcopal Church), and Rev. J. R. WENGATZ, Africa (Methodist Episcopal Church). Bishop MOTOZO AKAZAWA (Japan Methodist Church) was formally presented to the Conference.

Secretary A. J. WEEKS read a cablegram of greetings to the Conference from the Methodists of Korea, and on motion, the Secretaries were instructed to forward an agreeable response.

Rev. FRANK MASON NORTH, D.D. (Methodist Episcopal Church), was presented by the Presiding Officer to read the hymn of which he is the author, and Hymn No. 423, "Where cross the crowded ways of life," was sung.

The benediction was pronounced by Bishop HERBERT WELCH (Methodist Episcopal Church).

THIRD DAY

SUNDAY, OCTOBER 18

MEETING FOR MEN—WESLEY MEMORIAL METHODIST CHURCH

BISHOP W. N. AINSWORTH (Methodist Episcopal Church, South) was the Presiding Officer for this meeting.

Hymn No. 309, "Amazing grace! how sweet the sound," was sung, and the Presiding Officer led in the responsive reading of the First Psalm.

GYPSY SMITH, M.B.E. (Wesleyan Methodist Church), offered prayer and was heard in an effective solo entitled "The Name of Jesus."

The Presiding Officer presented Rev. C. ENSOR WALTERS (Wesleyan Methodist Church), who addressed the meeting upon the subject, "Cheerfulness and Courage." He said:

I speak this afternoon in praise of cheerfulness, the gospel of a glad heart, of "smiling through" life's difficulties.

I speak of cheerfulness in spite of the wave of pessimism, gloom, and despair which is passing over civilization. This wave of pessimism is influencing all departments of human life and thought. It is influencing literature, art, the drama, politics, and religion. In literature the greatest masters of fiction in recent years have had a pessimistic outlook. I need hardly remind you of the works of Thomas Hardy or Arnold Bennett and of present-day writers such as H. G. Wells and Galsworthy. In art there is the same characteristic. As to the drama, with noble exceptions, it is tinged with a sordid realism or a stupid frivolity. This sordid note is even permeating the "movies." There is an urgent need for America and Great Britain to join hands in seeking to discourage both the stage and the movies from these evil tendencies.

In politics you have the same note of pessimism. The glorious idealism, the prophecy of the golden age, the speaking of a good time coming, so characteristic of politicians of former years, has gone. Politicians are filled with gloom and despair. Everything has gone wrong. Even in the Churches there is this note of pessimism. The Church is lacking in the note of triumphant optimism.

In spite of all this, I desire to set forth the gospel of cheerfulness. Let me be perfectly clear as to what I mean. Cheerfulness is not mirth. Addison, that great master of English, describes mirth as a spasm, a lightning flash. Cheerfulness is as abiding as the sun. It is the light of God's countenance, bringing sunshine to the face of humanity.

What a blessing a cheerful person is! That great writer, Robert Louis Stevenson, said, "I would rather find a cheerful person than a five-pound note." Further wrote Stevenson, "When a happy person enters a room, it is as if another candle has been lighted." When Stevenson lay dying, he prayed God that every morning he might awaken with a sunlit heart and a sunlit face. In very truth the Oriental was right when he declared, "A cheerful heart doeth good like medicine." Your own great Abraham Lincoln said, "Had I not laughed I should have died of a broken heart or a frenzied brain." Even rugged Thomas Carlyle declared, "A man who cannot laugh is fit only for treason and stratagems."

What a contrast to this glorious optimism is the gloom of the pessimist! It is a fact that in the world the Methodist has often been regarded as a disciple of gloom. May I emphasize that there is no connection between piety and gloom. The Bible is the book of happiness because it reveals the way of happiness. Jesus Christ brought happiness to a humanity that was overshadowed by despair. I remember reading in an ancient book written by a Father of the Church in which was the statement, "Jesus Christ was never known to smile." I do not believe this to be true. At the birth of Jesus, all heaven rang with music. I know that he was the Man of sorrows, acquainted with grief, but he was also the Friend of little children, the Lover of the flowers and the birds and the blue sky, and in all his ministry brought happiness and peace to the broken-hearted and sorrowful. When the shadows of the cross were over him he declared, "Be of good cheer, for I have overcome the world." On the day of Pentecost the disciples were filled with such joy that the world thought that they were filled with new wine. Paul and Silas, with backs bleeding from the rod, sang praises to God in the dungeon at midnight. Jesus Christ taught the world to sing, and his triumphant music rings down through the ages.

Jesus Christ revealed the secret of happiness by showing that it was not the result of material possessions, but a state of the heart. Your great orator, Chauncey Depew, declared that during his life he had met millionaires and multimillionaires: "The happiest man I ever knew was a fifteen-dollar-a-week man, Jack-of-all-trades; a Methodist, an exhorter called Happy Joe of Peekskill who always sang at his work and whose favorite couplet was:

'If you would be healthy, wealthy, and wise,
Look at yourself with your neighbor's eyes.'

Further, Jesus by setting a little child "in the midst" revealed that the heart of a child is a true demonstration of what Christianity means. The child is not affected by environment; is not cynical; has a simple faith and trust. The fact that the disciples of Jesus have to become "as little children" demonstrates the way of the cheerful heart and the smiling face.

Finally, supremely Jesus reveals the way of cheerfulness by teaching selflessness. The selfish man or woman is miserable. To live for self is to banish sunshine from the life. The happiest woman I have ever known was my mother. Five of her sons are preachers of the gospel. She had fifteen children. I never remember her living for herself. She had no time to be miserable. I recall the fact, it was on an October day; my mother stood outside a railway station in London. She saw crossing the

road a little child who was in danger of being run over by the horses attached to a brewer's dray. My mother, without hesitation, rushed from the side of the road and pushed the little child into safety. She, herself, was trampled underfoot. When my father and I identified her in death, my father noticed that she was smiling. My mother literally went smiling through the gates into the heavenly city. May I emphasize that it is by the unselfish life that true happiness comes to humanity.

I therefore, in these days of gloom and despair, bid you look toward Jesus. His gospel is the world's only hope. Jesus still "wipes away all tears from every eye."

The absence of Bishop EDWIN H. HUGHES (Methodist Episcopal Church), due to illness, was announced and the meeting expressed its desire that the Presiding Officer should send to Bishop Hughes its message of sympathy.

Bishop ARTHUR J. MOORE (Methodist Episcopal Church, South) was presented and addressed the meeting upon the subject, "The Holy Spirit." He said:

The Church of God needs to ask itself what is its paramount duty and supreme business as it faces the moral and intellectual difficulties of the present hour.

I believe the conversion of the world is the supreme business of the Church. Our first task is the salvation of all men from all sin and their transformation into the nature and graces of Christ. The Church of to-day needs a new Pentecost, a revival of spirituality at its best. As we have lessened our interest in and desire for the Holy Spirit we have declined in power. One of the hopeful signs that we are on our way to a new awakening is the contrite, importunate seeking of so many after the baptism of the Holy Spirit.

It is hardly necessary for me to enter into any defense of preaching as a method of making Christ known to men. This is assumed. Man's dependence on preaching is clearly stated by St. Paul in his letter to the Romans. It is so important I quote the whole of it: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

The value of this passage is its revelation of the importance of preaching, and the light it throws on the immediate obligation of those whom God has called to proclaim his message. No change in human thought or earthly conditions has changed the essential facts of human nature. The obligation to preach abides and the need is as urgent as ever before. No situation has arisen, or can arise in human life, individual, social, or national, which is outside the Divine interest, or not within the compass of the truth as revealed in Christ.

This discussion brings us naturally to the question, "What is to be the subject of our preachings?" We are agreed that it is not a theory. Theology is important and has its place, but we have not been called to

preach a theology. It is not a moral code that we are to expound. Laws and principles of conduct are as necessary as well-ordered thought is for the mind. Careful instruction as to duty and the conduct of life can never be absent from Christian preaching. Philosophy, science, literature, and art are all excellent and serve their purpose. But that which comes home to the human heart and satisfies all the varied needs of men is the message of a living Person. We are to preach Christ, not only as a Teacher, not only as a Pattern, not only as Ideal, but as Saviour. It is this which gives us a complete and sufficient message for the spiritual requirements of all men.

Every minister of Jesus Christ must be an evangelist. However gifted and resourceful he may be in organizing movements and manipulating congregations, none of this will suffice for leading men to Jesus Christ. If a minister doubt this, I fear the passion of the Christian ministry will never come upon him. To believe it sincerely is to be aroused from lethargy, gripped by an overmastering conviction, filled by the Holy Spirit from which alone springs equipment for an effective and fruitful ministry. A Spirit-filled prophet will arouse a slumbering Church and produce a revolution in many complacent congregations.

Evangelism suggests to us not only the content of our message, but the spirit in which the message is to be delivered. The central conception of the word is that of a message from some one to some one. The evangelist is the herald of good news. He comes bearing the proclamation of God in which grace, pardon, and deliverance are offered. The evangelist will at times denounce sin, discuss judgment in the sense of punishment, but his message cannot end there. He has more to tell. He is sent to sinning men, men under the sentence of death, to tell them of God's provision for their forgiveness, cleansing, and deliverance. He comes with joy and gladness. He brings the news of a loving Heavenly Father and a Divine Redeemer. He knows nothing of hopeless cases from the standpoint of his gospel. His message is as broad as the love of God and as deep as men's deepest spiritual need. His message is nowhere more perfectly summarized than in those familiar and sublime words, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Let us analyze conditions as they are to-day and inquire what kind of evangelism is applicable to our present-day needs. It is always easy to generalize about the failure of Churches and preachers. It is not so easy to bring in a bill of particulars with evidence sufficient to sustain it. We are all agreed, however, that the Christianity of our day is in sore need of a recovery of a vital passion for the redemption of the lost. Many churches are both prosperous and complacent. We are in grave danger of a ministry so accustomed to comforts and warm firesides that soon it will dodge the dark nights, steep hills, and yawning chasms which lie between the sheepfold and the lost sheep.

That we stand in Christ's stead to plead with men to be reconciled to God is not always the first article in the creed of the modern preacher. Some would commit this ministry of rescue entirely to vocational evangelists, rescue workers, and missionaries on the foreign field. Others seem determined to make of us agents of social service. We ought to be, and are, genuinely interested in all the social implications of Christ's

teaching, but the fact remains that men have sinned and need to be saved. The world's greatest need is not better housing conditions, pure air, and fresh sunshine, but a Divine Saviour who can so completely transform the individual that he will no longer be the same man living the same old life, but a new man living a new life in a new world. Old things must pass away and all things become new. A spiritual transaction so radical and thorough must take place that those who receive it become new creatures in Christ Jesus.

Christian ministers must be men in whose hearts the message of Christ burns like fire. They must be men who are gripped by a divine urge which gives no rest night or day. The great soul winners of all ages have been such men. Of one it was written, "He always preached like a man who had just escaped a sacked and burning city; his ears still stung by the cries of the dying and the roar of the flames; his heart full of gratitude at the thought of his own escape." I am convinced that a perpetual sense of surprise at one's own salvation and call to preach lies at the very basis of an effective ministry. Too few of our sermons are directed at the main business of preaching. Randolph Bourne said: "Most sermons to-day are little more than pious exhortations to good conduct." Sylvester Horne, a modern-day prophet, said: "We have some faith left in education, but almost none in what our fathers called conversion."

Here is a warning we cannot dismiss. It is so easy to rely on oratorical displays, on enticing words of men's wisdom, on correct theology, on scholarly accuracy, literary finish, or charm of style. All these gifts are valuable, but none of them can probe the sore of sin or offer a divine remedy for the sins of men. Such preaching allows men to forget their responsibility to God and the awful and eternal consequences of sin.

Long-range evangelism will never save the world. Conviction of sin never takes place except by the Divine Spirit under the preaching of the gospel of Christ. Hence the importance of the "evangelistic note." A decay of the sense of sin usually follows when that note is absent from the pulpit. We are not called to be social reformers or ecclesiastical engineers. A burdened and perplexed world, standing face to face with the grim realities of life, conscious of its rebellion against the law of God, groping helplessly each day nearer to the experience of death, is asking for the message of a Divine Redeemer.

That soldier lad standing in a muddy trench in Flanders Field, about to go over the top to face screaming shrapnel, was voicing humanity's need when he said, "It's all right to entertain me, but I want someone to tell me how to die." Men still want the old message of salvation by faith in a personal Saviour made vital by a minister who manifests in his life something of the earnestness of Jesus.

When will we learn that magnificent ritual, high-class musical selections, or learned discourses on secular subjects will not long attract the multitudes, or redeem them should they come? The world has a right to expect that our preaching will breathe with something of the spirit of the compassionate, unwearied, yearning Christ. When solicitude for the lost goes out of a minister's life he ceases to be a true minister.

We are hearing entirely too much of the "blessings of moderation" and the "dangers of fanaticism." St. Paul could hardly control his feelings as he approached his message. He spoke with a joy that only

the apprehension of a great truth brings. We need to study these truths afresh for our own hearts until we tell the story with an inexpressible rapture of heart. We must recover the glow, the radiance of early Christianity. We must live at white heat. Preaching must become a romance of daring enthusiasm. If when we come to our pulpits we can only remember that we are facing men and women who are spiritually lonely and need divine companionship, those who are in sorrow and need comfort, those who are wavering in the long fight against sin and need new courage, when we will refuse to be drawn aside to less important matters—then we will tell the story of Jesus with a genuine passion.

I have no hope of either personal or national redemption save through the gospel of Jesus Christ. The world will never be saved with systems of philosophy, rituals of worship, or political and economic theories. The road of yesterday is strewn with the failure of these things. We need a gospel not of the survival of the fit but of the revival of the unfit. The minister who is to help redeem the world must face these conditions with an unwavering faith in the power of Jesus Christ to save to the uttermost. This is no time for shallow specifics, or false remedies that know nothing of an uplifted cross, a dying Lamb, and a fountain filled with blood.

We are suffering from a decay of faith in the great doctrines of the Bible which relate to spiritual life and death. We are hearing too little about sin, the necessity for atonement, or justification and sanctification by faith in Christ's redeeming love, the eternal profit of goodness, and the everlasting punishment of those who will not have Christ. It is time for us to recognize that soft sayings about virtue, the evolution of the race, the inherent goodness of mankind, and the like never convert anybody. We must have more of the fellowship of Christ's suffering for the lost, and less uncertainty of sound and soul in our pulpits. God has spoken; he means what he says; and the destiny of our souls as well as the souls of those to whom we preach depends upon our faithfulness to the message of Christ which we are called to deliver.

These are plain words. I have spoken with a freedom which perhaps I have no right to assume. I have ventured to appeal with what some may think an unbecoming and presumptuous urgency. If so, it is because I am so deeply concerned that the Church of our day shall be an effective instrument in God's hand for the salvation of the world.

There is in the Salvation Army headquarters in London a tablet put up in the humble rooms where General William Booth used to meet poor, wretched sinners, and love and pray them into the Kingdom of God. Long years after General Booth had gone to his reward an old man came one day and stood long before that tablet, and then went in deep emotion to the one in charge and asked: "Can a man say his prayers here?" On being told that he could, he fell on his knees beneath that tablet erected in memory of the great soul winner and cried aloud: "O God, do it again; do it again." As we celebrate the anniversary of Pentecost shall we not prostrate ourselves at Jesus' feet and cry, "O Lord, do it again!"

Prayer was offered by Bishop ARTHUR J. MOORE.

Hymn No. 383, "Onward, Christian soldiers," was sung, and the benediction was pronounced by Rev. W. H. LAX (Wesleyan Methodist Church).

MEETING FOR WOMEN—ST. MARK METHODIST CHURCH

REV. S. H. C. BURGIN, D.D., Atlanta, pastor of St. Mark Methodist Episcopal Church, South, conducted an appropriate service of worship, by which this meeting was begun.

Hymn No. 78, "Holy, holy, holy," was sung and prayer was offered by Rev. S. H. C. BURGIN.

The choir of the church was heard in the rendition of an anthem, "Sing Hallelujahs."

Rev. S. H. C. BURGIN delivered an address of welcome to delegates and visitors attending this meeting.

Mrs. J. W. PERRY, President of the Woman's Missionary Council of the Methodist Episcopal Church, South, was presented to introduce Mrs. JENNIE M. CALLFAS, M.D., of Omaha, Nebr. (Methodist Episcopal Church), as the President for this meeting.

The Presiding Officer presented Mrs. J. H. McCoy, L.H.D., Montevallo, Ala. (Methodist Episcopal Church, South), who addressed the meeting upon the subject, "Some Trends in the Missionary Work of Organized Southern Methodist Women." She said:

My topic for this afternoon has been chosen with the thought of what might be of interest to women of the Sister Churches of World Methodism, rather than to that company of now approximately 200,000 women of the Methodist Episcopal Church, South, who, for the fifty years of organized effort, have labored together to bring in the Kingdom of Heaven on earth. I wish to speak on "Some Trends in the Missionary Work of Organized Women in the Southern Methodist Church."

It is said of a Chinese student in America who was asked, when returning to the homeland, to tell what he had found in America that he wished to take back with him, that he replied: "Not your inventions, not your form of government, not your type of civilization, but China would leap at once to her place as the first great world state, if I could take back your power to organize."

It is this power of working together that has enabled the women of the Southern Church to develop an annual income in fifty years from \$4,000 to one million dollars; from one missionary and one field of service to hundreds of missionaries in eight foreign fields with about the same number of deaconesses and missionaries at work in the neglected areas of the South and Southwest in the homeland.

The outstanding characteristic of the organization of Southern Methodist women in the past has been its simplicity and its effectiveness.

With a compact and unified central directing group, in the early days operating as Women's Boards of Home and Foreign Missions, then united as the Woman's Missionary Council of the Board of Missions, then

through the Woman's Department of the Board of Missions, and to-day as a strong educational force administering through the Board of Missions, the work of Southern Methodist women has always had as a goal the reaching directly through the local auxiliary to the last woman in the remotest rural church with a program and a message. The speed and effectiveness with which this has been done has stimulated the leadership of the Church to appreciation of the value of a unified program. It has frequently been stated by hard-pressed pastors, observing the methodical, simple, and effective operation of the women's organized work, that one mind, and that mind usually the President of the Woman's Council, directed, so that "the women always get what they go after."

The movement toward missions that has resulted in this highly organized, highly unified, work of the women's societies, was born in the hearts and minds of a few elect ladies, noble women of high social standing and of fine culture.

It is said of Selina Shirley, Countess of Huntington, the friend of Wesley, that in reading 1 Corinthians 1: 26, where the apostle writes "Not many wise, not many mighty, not many noble, are called," she thanked God for the letter "M," so that the passage did not read "not any. . . ." This incident might, too, have been ascribed to those elect ladies who pioneered in missionary organization in the Southern Methodist Church, for they were women of influence, of education, of high birth, and in at least one case, of independent fortune. May I pause to name a few of these pioneers? Mrs. D. H. McGavock, who gave her wedding diamonds to the missionary cause, Mrs. Juliana B. Hayes, Mrs. Butler, brilliant writer and humble Christian, Mrs. Wightman, wife of a Methodist bishop, Maria Layng Gibson, whose piety, gentle Irish humor, and profound hold on God still inspire the lives of the girls of Scarritt College, Mrs. John D. Hammond, the wife of a college president and herself a gifted writer, Miss Mary Helm, daughter of a distinguished governor, whose soul like a bright flame burned through the frail encasement of a feeble body, Mrs. J. B. Cobb, Mrs. R. W. MacDonell, and Mrs. Luke Johnson, most brilliant in organization, and whose mind was a two-edged sword cleaving sophistry in argument in twain. As the peer of them all, the great-hearted, great-spirited Belle H. Bennett, whose masterly mind and self-sacrificing and humble devotion to her Lord, led, for more than a quarter of a century with an undivided loyalty, the womanhood of the Church to constantly enlarging visions of service.

At the heart of the work of our women for missions has always been the same deep inspiration that was manifest in the work of other similar groups around the world—an undying, unflinching devotion to a Person, whose regnant leadership over life was admitted, and joyously followed. These women believed in the *authority* of Christ, and therefore, *all women who could not go, must send his gospel to all the world*. By this sign, His Cross, they would conquer.

They early set for themselves certain goals. The first, *The Right to Organize*, cost a hard and prolonged struggle, but gave to them a process of educational value, in an appreciation of the great importance of organization as an instrument of service. With this victory came *The Right to Own Property* and *To Administer Their Own Funds*.

But in 1910 came a new day, when their efficiency in administration,

in fund-raising, seemed to be threatened by the endangering of the very genius of their work. The General Conference of 1910 recognized women as authorized to sit on the Board of Missions, but ordered them to transfer all titles and property rights to that Board, their own holding bodies living merely as pale ghosts of the past, to be invoked at annual meetings for the completion of transactions of bygone days.

Here then was occasion for a new battle, waged for eight years, The Battle for Church Suffrage, or Laity Rights, won in 1918, when the General Conference, meeting in this same Convention City of Atlanta, accorded consent to their petition, and admitted women to membership in the Church on the same basis with men. Thus the close of the last decade saw the Woman's organized work emerge victorious in all of the minor battles waged, Battles for the Right to Organize, to Own, to Administer, and to enjoy and exercise the full privileges of Laity Rights. The General Conference of 1922 for the first time in its history saw women delegates voting on questions of Church polity.

It may be said then, that, with the exception of one battle, all the immediate goals have been won. The skirmishing in this struggle thus far has all gone with the women. The battle for the Right of Admission to the Office of the Clergy is now being waged. This contest is especially interesting to missionary women, because of the often great need for women in foreign lands to exercise the office of the clergy and because of the need for the emerging Christian manhood of other lands to appreciate the consistency of a Faith that knows no double standard of morals or privilege.

The women of Southern Methodism at the beginning of the current decade are girding themselves anew for great spiritual adventures.

The battles of previous decades have been almost completely won. With vision cleared, they turn again to the great Captain of their Salvation for marching orders. These orders have pealed forth with undiminished concern for the evangelization of the whole world, when "every lip shall speak his praise." They find themselves making larger demands upon their faith and upon their own sacrificial giving of life and material wealth. The new battles mean the winning of victories in which they know they must fight against principalities and against the powers of darkness in high places. They now go forth to wage four tremendous contests:

1. For Social Justice in the realm of Industry and Race Relationships.
2. For Law Observance—they without the law must perish without the law.
3. For Temperance—that the sons of God may not be besotted by that which biteth like a serpent.
4. For World Peace—that the Prince of Peace may come into his own.

In order to set up machinery for the accomplishment of these ends, the Woman's Missionary Council has organized bureaus of (1) Coöperation with Women in Other Lands, (2) Christian Social Relations.

Three Commissions have also been called into existence in the last two years: On Industry Relations, On Rural Development, On Unoccupied Mission Areas.

These Bureaus and Commissions are at work. They show the strength of a far-reaching Love and of the dynamic power of an all-conquering

Faith. If, with the ability experience in organized effort has given them, the missionary women of to-day will lay hold on the unlimited Power of God; on the assurance of his presence even unto the end of the present order; if, as did those who went before, they count not even their lives dear, except they win Christ, the next fifty years of missionary achievement, as compared with the past, will be as the dazzling glory of the noon-day sun to the misty gloom of the distant stars.

"O woman, great is thy faith," said the best friend woman ever had; "O Master, tell me thy secret," "Let me bear the strain of toil, the stress of care," "O Cross, that liftest up thy head, I dare not ask to fly from Thee," cry the hearts of the devoted. Along the same way their fathers trod our women move; new trends of missionary effort develop, a world-wide sisterhood draws near; the end of social and racial hatreds, the end of international murder, are the goals for which they struggle, the new battles they fight.

Paraphrasing a certain poem the women of Southern Methodism, achieving victories in their new battles, will go forth shouting their hymn of devotion,

"Till we forget Christ Crucified,
'Till we forget how Lambuth died,
And how the martyr children cried,
We'll follow marching orders."

The Presiding Officer presented Rev. WILLIAM YOUNGER (Primitive Methodist Church), who addressed the meeting upon the subject, "Women and World Affairs." He said:

One of the distinctive features of the modern world is that of the rise and progress of women. Its significance is increased when we remember that it is manifest over the whole range of human activities, and she enters into nothing that she does not ennoble. What is remarkable is that her emancipation is proceeding rapidly in the countries and among the people whose historic religious beliefs have held her in the grip of male domination and tyranny. The lands of Hinduism and Mohammedanism have entered upon a process of ferment and toleration and education which will produce unmeasured beneficent results.

We who are members of the Methodist Ecumenical Conference rejoice in this new tendency and movement for the international recognition of the right of women to share the freedom, privileges, fellowships, and activities from which they have been excluded for ages, the full benefits of which will be reaped by coming generations. Let me remind you of certain considerations which have special importance for my subject. Think, first of all, of the intuitive aspect of the personality of woman. Her power of perceiving situations, of sensing the changes, of quick discernment, and of subtle and suggestive diagnosis within the power of her acquired knowledge and experience never cease to surprise me. A normal woman will see in five minutes what it will take her husband a day to discern. Enormous numbers of men make mistakes in judgment which they would avoid if they would value the mind and judgment of faithful wives. It is this priceless secret of piercing insight and decisions and of feeling the inwardness of reality which Christ can use and inspire.

John in his Gospel made reference to this truth: "And he shall show you things to come." It is the apprehension of the next step among things, of contemporary struggles and changes, of apprehending of what is winging its way to us, and of seeing it from God's point of view where women can render great service.

Another feature of noble womanhood is her capacity for suffering. She bears uncomplainingly and patiently the implications of her nature and her tasks. If it be true that they who love most suffer most, then the Christian women of the world have a special sense of the needs, the struggles, and the travail of the world. I agree with Benjamin Kidd in his book, "The Science of Power," that it is the emotion of the ideal which woman can so wonderfully feel and know which enables her to be an indispensable secret of human progress.

Allied to these features of life is woman's power of complete self-giving. When she loves, she loves with all her strength. She keeps nothing back. You remember how Hutchinson, in one of his books, introduces one of his women characters telling another woman to beware, because for women there is no return ticket. She does not turn back from her duty and those whom she truly loves. This power is evident in the mother. When her child is ill she will do her work by day, and lovingly nurse her child by night. Regard for her health will never trouble her. Only death could take her away from her child and her task. And this feature of unconquerable loyalty to duty in every sphere unto which a noble woman enters fits her to be a center of inspiration to those whose tasks require a friend and companion in the unceasing and unrelenting progress of the world. Her value is here seen at its best. For love is the supreme achievement and the key to the secret of human destiny.

Besides, her passion for beauty grows with the passing of the years. To minister to her hunger, the silks of Eastern Asia, the pearls of the ocean, the furs of the frozen North, and the fragrance of the lands of the spices are sought. She is the theme of the artist and the musician. Verily, "she bringeth her food from afar." This passion for beauty is often expressed in pagan ways; but once it is dominated and transfigured by Him who wrought the creed "in loveliness of perfect deeds, more strong than all poetic thought," then will be witnessed the gradual disappearance of versatile ugliness, brutality, and cruelty, and all that shadows and saddens human existence.

There are four spheres in which saintly women will prove increasingly necessary. The first of these is the home. It is the supreme sphere of wife and mother. It is here where she blossoms, and where her nature comes into most perfect expression. What a field of study here opens up. Woman is the custodian of each generation. She provides the physical and psychological framework within which the new childhood of the world must find expression. What perils and possibilities are here revealed! She can literally make or mar the human race. She also is the great silent force which molds the early days of youth. Men everywhere will place the laurels of their career at the feet of their mother. She is also the key to male inspiration. In our earliest days we are shaped by the restraints and the impetus provided by Mother. And after marriage men pass to the equally important fellowship to which

it introduces us. Then begins the most perfect human love on earth, that of husband and wife. When she is noble usually the man moves upward to the stars. But he who marries a worldly, pleasure-loving, and spendthrift wife is permanently paralyzed. She will poison the atmosphere of mind and heart through which he looks out upon and into life.

There is a tendency in many quarters to belittle this sphere of woman. Marriage is being regarded as a purely legal contract which can be ended upon the slightest pretext, without any serious loss to character and status. I would say no word of foolish criticism about the cinema as long as its function is educational and entertaining. But the average film has been conceived by those who treat marriage lightly. And too often the film, in its marriage setting, is the foe of a true home and the stimulant of domestic immorality.

It is important to observe that Jesus gave a serious portion of his time to a home ministry. This aspect of his work will come with increasing prominence as marriage assumes its rightful place in human relationships. And after his resurrection some of the loveliest stories gather around houses. Take one of these: On the road to Emmaus he overtook two disciples, and opened to them the scriptures. But while he endeavored by means of a large canvas to place before them a view of history as a process of revelation which culminated in himself as its goal and key, they did not recognize who he was. But when he got into the house at the end of the journey, he broke the bread, and instantly they knew him. They discovered him in the way he used his fingers in breaking the loaf. One of his last acts was the preparation of a breakfast on the shore of the lake in the grey light of the morning.

Now the peril of the age is that the young wives of to-day are in danger of minimizing the grandeur and significance of their domestic ministry. No more sacred task can be undertaken than that of saving the world through a transfigured and Christ-possessed home.

The second sphere where women can be of incalculable influence is the Church. They revolutionize the passion and outlook of the Church. Civilization itself would disappear if women all over the world ignored the Church as a sacred center of fellowship and the great field of human service. The young wife of the new suburbs of Great Britain is more concerned about Sunday motoring than Sunday worship. Her love of movement, of the merely pleasurable, of the joyless pursuit of joy, is a great menace to the world as a whole. Do not misunderstand me. Women, when they are Christians, are the hope of the world. They take life seriously and think deeply and wisely. But vast numbers of new womanhood have no place for the Church. I recall with great pleasure the profound statement of G. K. Chesterton that he who has his roots somewhere will feed upon the universe. If a tree is taken out of the soil, it will die near to the sources of its power, but if it is inserted in its living sources again soon after its separation from them, it will feed upon the sunlight which travels through space for a distance of ninety-six million miles. And they who, in the fellowship of the Church, derive their spiritual life from Christ will feed upon a universe of truth and power.

In this generation we are witnessing the neglect of the Sabbath as a day of worship, and the neglect of the Church as a means of cultivating

the life of the soul, and a medium of redemption activities. This twofold tendency is a manifestation of the decline of personal religion.

The suburbs of the new population of Great Britain, and, I believe, of America too, largely ignore the Sabbath and the Church. Young wives, whose parents owe everything to the influence of the Church, spend their Sundays in automobiles, and return home at night, physically exhausted and spiritually bankrupt.

The third sphere where women can do a splendid work is in the realm of knowledge. They can make a valuable contribution to the field of research and especially by bringing to it a blend of technical equipment and of mystical insight. Galsworthy divides the human into two classes: the man of fact and the man of feeling. The former has what A. C. Benson described as the catalogued mind. Numberless hooks are put upon the shelves of memory, but they are transfigured and unified in a spiritual personality, which relates to truth, to eternal standards and values. Women by the emotion of the ideal, to which I have already referred, can keep before the world the conviction that knowledge is meaningless until it derives its inspiration from spiritual sources, and until it is seen as a part of the spiritual goal of man's quest.

The fourth sphere of women's work is in public life. Here the records only go back a few generations, as far as the recognition of the full rights of women are concerned. But her work and triumphs already known warrant the confidence that she will make an immense contribution to the future progress of the world. She is needed more than ever in the movements of social progress. She must preserve the ideals and the obligations of motherhood. She is necessary for the work of world sobriety and the destruction of the practice of gambling. Gambling and drinking act and react upon one another, and each springs from special motives. Drinking is the misuse of the sensation of taste. Gambling is the misuse of the ideal of possession. When a person drinks he knows he will spend money. When he gambles he expects to get money. It is the acquisitive motive in gambling which makes it so dangerous and ruinous.

Women are necessary in the cause of world peace. America has won her right to be regarded as one of the great nations of the earth by her destruction of slavery, and by the destruction of liquor as a practice legally recognized in her midst. This twofold triumph has elevated the moral standards of nations.

I want the women of the United States to induce their great country to become the leader of world peace. I will add only another word. If the women of Britain and America could bring the statesmanship of both nations to a permanent partnership in the cause of increasing disarmament of the nations, and courageously labor together to make operative the collective conscience of the world in the League of Nations, then humanity would make new ventures in social progress, and in the application of the principles of the Kingdom of God revealed in the life and teachings of Jesus.

The Doxology was sung and a closing prayer was offered by the Presiding Officer.

MEETING FOR YOUNG PEOPLE—FIRST METHODIST CHURCH

IN the absence of Mr. W. H. GOODWIN, the President, Hon. JOSEPHUS DANIELS (Methodist Episcopal Church, South) presided.

The first address was delivered by Rev. RICHARD PYKE, of Plymouth, England (United Methodist Church). He said:

Those of you who have had any experience in public speaking will understand some of the difficulties with which I have to contend this afternoon. One of the greatest of these arises from the fact that this is the one and only occasion I shall have to say what I want to say.

If I were in my own English City of Plymouth—a town with a name which your country has gracefully appropriated and adorned—I should comfort myself, as I often do, by reflecting that, though I may fail to-day, I can make another attempt to-morrow; but here it is, now or never. The balance is, to some extent, restored, however, in that if I fail and cover myself with confusion, I shall soon escape from within the orbit of your judgments. But I know that our common Methodism is a passport to your good will.

It seems a natural thing to begin by asking, what is it that has brought us together, from the ends of the earth? We are happy to have the privilege of seeing your wonderful country and your beautiful city, and especially are we happy to see *you*. But it was not for any one of these reasons, nor for all of them put together, that we have borne, with as much resignation as possible, the exactions of the Atlantic, and sundry other inconveniences.

First of all, we have come together because we are Methodists. The prospect of seeing Methodism in a land which it has done so much to redeem and uplift, and where it has flourished, as though America were its native soil, has greatly thrilled us. We all know something of your history, and we are eager to know more.

But as Methodists we have not come that we might merely rejoice together in the miracles of the past. Nor have we come merely to take stock of our achievements. I should like to say in this connection, however, that I have never found myself at home with those people who profess to have no respect for the magnitude of a Church. To cherish such a feeling, it seems to me, is to have no proper appreciation, either of history or of our task. I cannot sympathize with those people who glory in small Churches, and small denominations, just because they are small. It is quite wide of the mark to refer to the little company in the upper room, upon whom the Holy Ghost descended. It was to such a company of people, indeed, that our Lord addressed words which compelled them to make nothing less than the world their parish. "Go ye into all the world, and preach the gospel to every creature." To boast of mere size is a worldly thing; and it is vulgar; but devoutly to remember that we are part of a mighty army is exhilarating. It supplies the material for thanksgiving and hope.

The reason why we have come together, then, is that we may renew

the bonds of affection, appreciate our common heritage, and take counsel together, so that we may with greater courage, wisdom, and joy go back to our several tasks in far-severed countries.

I rejoice in the fact that the Methodist Church is a great Church, because big Churches grow big men—though not as many as we might wish. They engender large ideas; they make mighty enterprises possible.

But there is a profounder reason for gratitude than that. Paul has told us that God hath "made of one blood all nations of men." That great saying has dynamite enough in it to shatter all our pride and exclusiveness. Any emphasis we may have laid on caste and color, on intellect and antecedents, is felt to be intolerable in the company of the great Apostle to the Gentiles.

And it is well to remind ourselves, in this connection, that what the psychologists are now telling us, the Bible has always told us. "It is not good for man to be alone." Fellowship is not only congenial; it quickens heart and mind; it is creative. We can never come into the full use and possession of all our powers until we ungrudgingly share our life with others. If the human race is one family, then, while any section of that family is neglected or despised by us, we ourselves suffer loss. I do not think it is possible for any of us to realize, or even imagine what the Church is like, as it is in the mind and heart of Christ. It will never be realized until all the nations and races have brought their treasures and laid them at his feet.

Ours is a large Church—but not large enough. It will never be large enough, until in love and unity all the Churches form one truly catholic Church, beautiful in Holiness. You will agree with me that such beauty is sadly tarnished in any Church, which, though it may call itself "Catholic," refuses to acknowledge the credentials and holy standing of every other Church.

Next September, if you will come to London, please God, you shall see a great concourse of joyous people, who will fittingly consummate the union of English Methodism, and "rejoice with joy unspeakable," because they have lived to see the day.

It is a time of great difficulty. But whenever I say that, I do not forget that grave men, wise men, godly men, have been saying that as long as I can remember. The way in which the sanctions of Christianity were scrapped during the War; the terrible temptations that swept young men off their feet; the cruel practices and shady ethics, over which War throws a mantle; these and other conditions might well have crippled the Church; and would have, were she not divinely nourished and upheld.

One of the features to be observed is that it has become the fashion, among a set of people, to discuss religion as though it were a pathetic delusion, and then dismiss it. But religion is like Shelley's cloud:

"I silently laugh at my own cenotaph;
I arise and unbuild it again."

Nobody can leave religion alone for long—even people who profess to have no religion at all. We have the most interesting spectacle of men who are eminent in one department of thought and inquiry, leaving their own special domain to give theologians a lesson. Professor Keith, for example, may be eminent in anatomy; but you do not become an

expert in the soul, by knowing the number of bones in the vertebral column, or the amount of gray matter in the average brain. The one thing that is significant in all this, is that people cannot ignore religion. Of course they cannot. But if the young people in this congregation will allow me to give them a piece of advice in passing, it is, that they should not spend too much time in making an inventory of the difficulties of our day. Analysis, however clever, is the parent of pessimism; and often enough, the cleverer it is, the more complete is its failure to take account of all the facts. We are apt to discover what we look for. We can find almost anything we like in the bewildering and tangled issues of current life. Much of our hopelessness to-day is to be traced to the facile theories of men who write books which are clever and penetrating, but who base their theories on partial knowledge. This is how one of your own brilliant writers, Dr. Sockman, has expressed it: "For a decade and more . . . the trend has been to make our literature all surgery and no tonic; our Churches the dissecting rooms of dead superstitions rather than clinics of the soul." Mere analysis is like a person who is always feeling his pulse; he suspects his heart at first, and ends with having good reason for doing so.

You cannot, in short, be an authority on religion, if you are not religious. "Spiritual things are spiritually discerned." A botanist, without a sense of beauty, never really sees a flower. The supreme raptures of the soul must be experienced to be understood.

"What we have felt and seen,
With confidence we tell."

If you have never fallen in love, it is certain you don't know what a blessed tyranny it is. You simply cannot understand the extravagances and mad moods of the lover.

If you have not stood in wonder and adoration at a sunrise, it is in vain that anyone tries to create a thrill in your soul by talking about "the dawn with russet mantle clad" lighting up the crest of eastern pines.

There is an illustration of this, which has been used a good deal in my country lately. A teacher of physics one day splashed into the sea, and a part of the sea splashed into the teacher's mouth. "Why," she said, "it's salt!" She had been teaching that for years, but she only that day discovered it for herself. And so, as Dr. Ryder Smith says, in his latest book, "Revelation and discovery are just the Godward and manward sides of the same process."

Well, now, granted that we have this experience, what tasks lie ahead for young Methodists? That is a far-reaching question, and I shall content myself with trying to put before you, in merest outline, two or three of these as I see them. Remember then, that however wonderful the past may have been, the future may be even more wonderful. And I sometimes think that the next twenty-five years will bring a challenge of almost unprecedented fierceness. The way in which we deal with the issues, already taking shape, may very well determine the course of history, and the happiness of the world for centuries.

We have in England a great network of social evils which threatens our vitality, and can only be vanquished by the powerful auxiliary of

religious conviction and religious ideals. In your country you may know little of what we call "slums"; but that is a great deal to expect, for bad housing conditions seem to be as much the product of wealth as it is of poverty. Slums arise without deliberate intention on anyone's part; but too often they are the result of carelessness or greed on the one part, and improvidence and misfortune on the other. Whatever the cause, the thing itself is as hateful as it is desolating. "It is not the will of our Father in heaven that one of these little ones should perish."

Or take, too, as an integral part of our social misery, and too often the cause of it, the drink traffic. When I get back, people will be sure to ask me about prohibition; and if I am as wise as some of my countrymen, I shall be ready to give a final verdict on the strength of a fortnight's scamper through a small part of your vast territory. If *you* here and now ask me what I think about prohibition, I will say in reply that we in England have no grounds for reading any other nation a lecture on the drink; but there are thousands of us who feel that hardly any price would be too great to pay, if only we could secure for our children of the next twenty years, that they should grow up without taste or knowledge of the drink.

Allied to these evils is another about which we are greatly distressed—gambling. I cannot suppose that you have no reason to be concerned at the way in which this evil has laid its grip upon the people. It feeds the passion for wealth and ease. And as soon as wealth, and doing nothing, become the supreme objective of a nation, that nation has begun to disintegrate.

But how do these evils particularly concern us? What can we do? Is it not obvious that we can do nothing, or, at least, very little? If we say that, we repeat the devil's own slogan. The whole story of Christ's life and death is the perpetual rebuke to such a time and faithless capitulation. We must not submit, but rather project upon the world the mighty affirmations of Christianity. Say to the world concerning the slum, that every little life is precious; that motherhood is sacred; that it is the birthright of all to hear the song of the bird, gather the wild flowers as they grow, and breathe the pure air of heaven. Say to those who would introduce drink, as the friend of liberty and the creator of good cheer, that it devitalizes; that it robs manhood of pure blood and clear brain; that it stands condemned as the agent and source of inefficiency, of brutality, and of disease.

Say to the gambler, that he has lost his moral perspective, and that to desire power from others, either as money, or in any other form, without any recognized equivalent, is to vote definitely for the parasitic. For, believe me, these evils, which seem at times to be political, economic, and social, are in their nature great moral issues; and moral issues require the driving power of the spiritual to prevail. Here then is a part of our program.

Another task to which we must give ourselves, is to settle once and for all the question of war. How can we deal with that? In more ways than I can even indicate this afternoon; but as young Methodists, it is particularly appropriate that you should be reminded that any cause which exploits falsehood, cruelty, and hatred, is a bad cause, and war especially brings this terrible trinity of evils into requisition. When

people say that there always has been war, and there always will be, tell them, in the words of our great poet, that "they are fools and slight." For, first of all, the last war was the first of its kind. There had never been a war like that, with Zeppelins, torpedoes, tanks, poison gas, and trenches which were the filthy abodes and too often the dreadful graves of brave men, who never saw the enemy. And the next war, if there is to be a "next war," will be infinitely more horrible; for you may be sure of this, that if statesmanship cannot prevent war, convention will not safeguard it from those unspeakable horrors which we are told science has devised for the destruction of whole cities in a moment. And moreover, to have no better creed than that a world which grows neither wiser nor better, is to submit to fate, and to deny God. Against this, all you say and do must be a protest. The Christian people of the world can make another world war impossible. If they can, they ought. That is your task—and ours.

Now, finally, there is a third task, that of standing fast in the faith. What is that faith? It is the right of every penitent soul to go direct to Christ the Saviour, to kneel at his feet, and accept pardon at his hands. It is the exaltation of Christ as the Great High Priest, who, by the offering of himself, has made atonement for the sins of the whole world. It is the claim that every man should be able to read the Word of God, and to invoke the aid of the Holy Spirit, so that its pages may be interpreted to his mind and heart. It is the right of every man to use his own judgment, as a part of life's stewardship and dignity, and not be asked to subject it to an obtrusive priest or an "infallible" pope. It is to claim the priesthood of all believers, and to deny all other priesthood whatsoever. This then is the age in which we live: This is the Church of which we are a part, and these are the tasks to which our energies must be dedicated.

The second address was delivered by Bishop ADNA W. LEONARD, of Buffalo, N. Y. (Methodist Episcopal Church), who took the place of Mr. STANLEY HIGH. He said:

Just before leaving my home for this Conference I received a wire from the Chairman of the Committee asking me to speak in the place of Mr. Stanley High, who has found it impossible to be present. I have long since learned that the Christian man should hold himself ready to serve in any and every possible way. I therefore offer no apology for my presence on this program. Permit me, however, to express my sympathy for you and the disappointment you must feel in that Mr. High is not the speaker as announced.

The subject that I have chosen and to which I shall address myself is "Inquiring Youth," and I base the discussion upon a part of the twentieth verse of the nineteenth chapter of the Gospel of St. Matthew. "The young man saith unto him, All these things have I kept from my youth up: what lack I yet?" with particular reference to the question of the young man, "What lack I yet?"

There was nothing unusual in the young man asking a question of Jesus. Religious leaders in Oriental countries then, as now, expect to

have people ask questions of them and they are supposed to be willing to answer questions at any time. The real significance of this question lies in its character and in the moral earnestness of the questioner. Conscious that he lacked something, this young man had the courage to ask Jesus to point out to him the weak place in his character. It was this that required a genuine courage. While we admit that there was a kind of courage in even going to Christ with this question, yet the fact that he was willing to have pointed out to him the weak place in his character calls forth our admiration. He did not go to Jesus to set a trap for him, nor to entangle him in any theological questions. He knew that something was impeding his moral progress and he was earnestly desirous of having Jesus tell him what that thing was. The sad fact remains that while he had the courage to ask the Master to point out the weak place in his character, he did not have the moral courage to correct the fault.

Courage is greatly to be admired wherever found. No one nation has a corner on courage. It is characteristic of all nations. The people of some nations are more daring and have more initiative than others, but courage in some form or other is characteristic of man. It does not belong to one class of people. It is to be found among the rich and the poor, the educated and the uneducated. It is not limited to either sex. Where will you find a more courageous soul than that of Edith Cavell who paid with her own life the supreme sacrifice? The World War revealed in unmistakable terms that men in every age are undaunted by physical danger. The battle cry, "They shall not pass," which was raised by the French soldiers at Verdun, is written in letters of living light across the pages of history. Those French soldiers faced the mightiest military machine ever constructed by the inventive genius of man. First one hundred thousand of them went down to death, then another hundred thousand, and a third hundred thousand, and their cry was, "They shall not pass." A fourth hundred thousand fell, and still another hundred thousand took their places, but as they fell they were heard repeating the words, "They shall not pass"—and they did not pass. Let us bear in mind that however terrible warfare may be, it cannot be as unspeakably barbarous as not to call forth exhibitions of marvelous courage.

But while we admire physical courage, the young people in this great audience this afternoon are to be congratulated in that they are entering upon an era wherein moral courage will be lifted to the highest pinnacle of fame. While physical courage will always be admired, the moral heroes are destined to be longest remembered.

In his very interesting book, "Labrador Looks at the Orient," Dr. W. T. Grenfell tells of meeting at Peshawar an English lady whose husband, an unusually clever doctor and head of a hospital there, had been stabbed to death by the fanatical father of an ex-patient. Shortly thereafter another Englishman was plundered and brutally murdered by bandits coming from beyond the Himalayas, who also carried away his daughter into the mountain fastnesses as a hostage for their pardon for that and previous crimes. Mrs. Starr, the wife of the murdered doctor, volunteered to go along and search for the girl in that forbidden territory among those robbers, as it would mean certain death for any man to have attempted the journey. Accompanied only by her Pathan servant

and a tiny escort, with no Europeans, she penetrated into the very heart of Tirah and rescued the girl unharmed. That was moral courage.

Or, take another illustration of moral courage that is nearer to us in point of time. Within the past few weeks that splendid Christian statesman, Mr. Ramsay MacDonald, has given to the world an exhibition of moral courage that will cause him to be remembered down the years. As he faced what was regarded as one of Great Britain's greatest crises he held duty to the nation-at-large to be of supreme importance. Party loyalty, while not to be undervalued, was, nevertheless, of secondary importance when the welfare of action would cause him to be read out of his party and that it might result in the loss of his premiership, he marched straight forward not hesitating and not flinching in the performance of a duty which to him was of superlative importance. Moral courage is coming to be reevaluated and there are young people here who will live to see the day when it will be esteemed of greater value than mere physical courage. This is evidenced by the world mind that is being created against war. I take second place to no one in my appreciation of the sacrifices that were made by the flower of youth among all the Nations of the Allies in the last war in their contest for a warless world. That ideal will yet be realized—not upon the principle of brute force, but by the nations of the world disarming, save for policing purposes, thereby establishing more definitely the brotherhood of man throughout the world.

From the standpoint of complying with customary and generally accepted standards of spiritual value this young man measured up very well, but when it came to the point of a moral decision that would change the future course of his life, he hedged. Jesus' reply to the young man's question was, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." This, of course, is an individual case, and Jesus always dealt with individuals differently. The admonition to sell all and give to the poor is intended primarily for this particular case. In the very nature of things it could not specifically apply to all cases. Jesus said, "Go and sell that thou hast, and give to the poor" and "come follow me." Here is the principle of renunciation and association. In other words, Jesus told the young man what the thing was that was interfering with his moral progress, and he made it very plain that he must get rid of the impeding thing. Jesus was not teaching that all riches are evil in themselves. The questions involved here are, how were your riches secured; how do you use your wealth; and, what estimate do you place upon your possessions? In the case of the young man the possessions of great riches was his impediment, and Jesus told him that if he desired to reach spiritual perfection he would have to get rid of the thing that was making it impossible for him to achieve that end. It may not be a question of riches with you, but it is some question. It is something that stands in the way of your full and complete surrender to Jesus Christ. You can never come to your moral and spiritual best until you master the impeding thing.

It is a serious thing to be conscious of some ailment and not to be able to discover what the trouble is. On one occasion I was a guest in one of the greatest hotels in America. I chanced to be sitting in the foyer

of the hotel next to a gentleman who gave every appearance of being a man smitten with some serious malady. After a few moments of conversation this gentleman said to me, "I have been trying to find out what is the matter with me. I have gone to the best physicians back in my home city and they could not discover what the trouble is, so they told me to come here, where I have been for three weeks. The doctors have put me under every kind of test. They admit that something's wrong. I'm losing flesh, have no appetite, cannot sleep naturally. I'm sick." Then, I shall not forget how he turned to me with an expression that was suggestive of despair and said, "It's an awful thing to be sick and not to know what the trouble is." No one ever brought his life, however, to Jesus Christ and faced him with any such question as this that the Master of Life did not put his finger on the weak place and reveal to the inquirer the real trouble.

While it is serious and sometimes tragic to realize that something is wrong with you and yet not know what the trouble is, it is even more serious to go day after day and month after month, even year after year, knowing what the trouble is but making no effort to correct the fault.

Some years ago I was a sufferer from what our grandparents would have called old-fashioned hives. The doctors to-day call it urticaria. It can make a person about as miserable as I think Job must have been when afflicted with his malady. I went to physician after physician and took many blood tests until it was discovered that there were two foods that were like poison to my system. The doctor did not have to urge me to omit those two foods from my diet. I would have been a most unwise man, knowing that they were harmful, to continue their use, whatever momentary pleasure they might give. You could not persuade me to take either one of the foods to-day. I'd rather go without them the rest of my life than to experience what I suffered when I was eating them not knowing that they were doing me harm. The principle involved here applies to our moral and spiritual development. Why is it that men will continue doing the things they know are ruinous to them morally and spiritually? Yet that is precisely what vast numbers of people are guilty of doing to-day. They know that this sin or that evil practice is unmanning the man and unfitting them for the best in life. Nevertheless, for the sake of the mere momentary gratification they continue in their evil ways. No man can come to his spiritual best who does not seek by the grace of God to master the evil that would otherwise drag him down. Jesus makes this very plain in his conversation with the rich young man.

Time will not permit the further elaboration of this phase of my subject and I come to the close of my address with this statement: When Jesus reveals to us that which is impeding our spiritual progress he also provides a way of escape. Howsoever far from God we have wandered he who has the moral courage to place his life alongside the life of Jesus Christ, he who will visualize the presence of the Christ and try to ascertain wherein his weakness lies, will find Christ ever present and ready not only to reveal the weakness but to show him the way out.

In my early manhood I faced a crisis which seems to me to gather up all that I have been trying to say to you this afternoon. I was born of Christian parents. My father was a minister of the gospel, one of the

noblest men God ever made. My mother was one of the rarest characters that can be imagined. She was an invalid for many years prior to her death. As a young man in college I found myself fascinated by the philosophic and scientific thought of that day. I had come under the influence of two teachers whom I greatly admired, but they nearly made shipwreck of my childhood faith. It was at the knee of an invalid mother that I found Christ. It was in answer to her prayer that I came to myself. After going through the process of kneeling at an altar, at which altar I kneeled for three nights in succession, I came to know Christ as my pardoning Lord—and not at an altar, but at my mother's knee.

It is not possible to recount all the details of that wonderful experience, but I do know that in that moment Christ became very real to me and I have never doubted his presence as my Lord and Saviour since that day. I therefore challenge everyone in this presence with a holy dare. Make your life tell by becoming the masters of yourselves through faith in the Master, Christ. Let him control the bases of your lives. In that fellowship there will be revealed to you from time to time those things that mar and blur and destroy; but the presence of the eternal, living Christ will enable you to overcome every sin.

FOURTH DAY

MONDAY, OCTOBER 19

TOPIC:

PERSONAL RELIGION

MORNING SESSION

PROF. H. AUGUSTINE SMITH (Methodist Episcopal Church), Musical Director of the Conference, announced Hymn No. 415, "Faith of our fathers, living still," which was sung.

Prayer was offered by Rev. JOHN L. HILLMAN, D.D. (Methodist Episcopal Church).

Rev. H. ARNAUD SCOTT (Wesleyan Methodist Church) was presented as the Presiding Officer for this session and introduced Bishop W. F. McDOWELL (Methodist Episcopal Church) for the presentation of a matter of high privilege. Bishop McDOWELL read a statement appropriate to the death of Thomas A. Edison, saying:

The Sixth Ecumenical Conference of Methodism, in session in Atlanta, Ga., shares the sorrow of the whole world caused by the death of Mr. Thomas A. Edison. His achievements have blessed all lands and made human life everywhere richer and happier. But we here to-day especially remember that his beloved and devoted wife, who now sits in the shadow of a supreme sorrow and in the radiant whiteness of a long and perfect life of love, is herself a member of our household of faith, a lifelong and devoted communicant of the Methodist Episcopal Church, as her father was before her. Mr. Lewis Miller shared with Bishop Vincent as one of the two founders of the Chautauqua movement. And she has carried on with her brothers and sisters his big interest and service in all good things. It is, therefore, peculiarly our sad, proud privilege to mourn with her and her children, to bear them now in our prayers and sympathy, and to assure them of our great pride in Mr. Edison's extraordinary life and labors for mankind. We pause in our program for prayer that the God of all comfort may to-day and always bless them with His full and everlasting consolation as they go on their lonely way.

We direct the officers of the Conference to wire a proper expression to Mrs. Edison at once.

On motion, the Secretaries of the Conference were instructed to send the telegram called for by this statement. The text of

the telegram follows, signed by Bishop McDowell at the request of the Secretaries :

Mrs. THOMAS A. EDISON,
Llewellyn Park, West Orange, N. J.

The Sixth Ecumenical Conference of Methodism in session in Atlanta, Ga., shares the sorrow of the whole world caused by the death of Mr. Edison. His achievements have blessed all lands and made human life everywhere richer and happier. But we to-day especially remember you, his beloved and devoted wife, who now sits in the shadow of a supreme sorrow and in the radiant whiteness of a long and perfect life of love. We remember that you are a member of our household of faith, a life-long and faithful communicant of the Methodist Episcopal Church as your father was before you. It is, therefore, peculiarly our sad, proud privilege to mourn with you and yours, to bear you now in our prayers and sympathy, and to assure you of our great pride in your husband's extraordinary life and labors for mankind. We pause in our program to pray that the God of all comfort may to-day and always bless you all with His full and everlasting consolation as you go on into the lonely days.

WILLIAM FRASER McDOWELL.

On motion of Bishop W. N. AINSWORTH (Methodist Episcopal Church, South), the Conference voted to appoint a committee to prepare suitable resolutions on the death of Mr. Edison for presentation and adoption at the next session. The following committee members, representing educational institutions, were nominated and their nomination duly confirmed by election of the Conference: President Harvey W. Cox (Methodist Episcopal Church, South), President E. D. Soper (Methodist Episcopal Church), Dr. Burton D. Myers (Methodist Episcopal Church), Chancellor L. C. Clark (Methodist Episcopal Church), President H. L. Feeman (Methodist Protestant Church), President C. C. Seleckman (Methodist Episcopal Church, South), Chancellor C. W. Flint (Methodist Episcopal Church), President Matthew S. Davage (Methodist Episcopal Church).

Rev. F. A. DEMARIS (Methodist Episcopal Church), Chairman of the Committee on the Journal, reported for that Committee that they had examined the minutes of the Conference Sessions for the first and second days and had found the same correct. This report was accepted, and the Journal thus approved.

Necessary announcements were made for the convenience of the delegates, and Rev. IVAN LEE HOLT, D.D. (Methodist Episcopal Church, South), stressed the importance of the dis-

cussion periods provided by the afternoon Group Sessions and urged the largest use of their privileges.

Secretary A. J. WEEKS announced the organization of the Business Committee of the Conference as follows: Chairman, Bishop W. N. AINSWORTH (Methodist Episcopal Church, South); Secretary, President J. C. BROOMFIELD, D.D. (Methodist Protestant Church).

Secretary A. J. WEEKS read a cablegram of greetings from Bishop E. S. JOHNSON, Cape Town, Africa (Methodist Episcopal Church), the text of which was by vote of the Conference incorporated in the Journal:

Sorry information my appointment by Western Section to represent Africa arrived too late. May you have great profitable session. Africa salutes you, asking sympathetic prayers.

Secretary H. B. WORKMAN (Wesleyan Methodist Church) called the attention of the Conference to the "celebration to-day of the Sesquicentennial of the Battle of Yorktown" and suggested the introduction to the Conference of Rev. J. FORD REED (President of the United Methodist Church).

The Presiding Officer introduced President REED, who spoke significantly upon the lessons to be had from the Yorktown celebration.

The Presiding Officer was also heard upon the subject of the Yorktown event, after which, at his suggestion, a period for silent prayer was observed. He then led the Conference in prayer to the end that the present Peace Negotiations attending upon the relations between China and Japan might be successful and that the League of Nations shall be given power at this critical juncture to properly negotiate peace.

It was announced that Bishop W. F. McMURRY (Methodist Episcopal Church, South) is to be the President for to-day of Group No. III, instead of Bishop HOYT M. DOBBS (Methodist Episcopal Church, South), who is unable to attend.

The Presiding Officer introduced Rev. NOEL F. HUTCHCROFT (Wesleyan Methodist Church) to conduct the Devotional Service.

Hymn No. 207, "The Church's one foundation," was sung.

Rev. NOEL F. HUTCHCROFT presented a Devotional Meditation in song, rendering "O for a closer walk with God," after which he led in prayer.

Hymn No. 350, "O Jesus, I have promised," was sung.

Bishop EDWIN D. MOUZON (Methodist Episcopal Church, South) was introduced and addressed the Conference upon "The Basis of Confidence in Christian Thinking." He said:

Something like a generation ago a distinguished American writer characterized his own times in the following words: "The age stand in doubt. Its coat-of-arms is an interrogation point rampant, above three bishops dormant, and its motto is 'Query?'"

To-day, outside the sphere of definite theistic thinking, the age does not stand in doubt; it sits in dark despair. This utter absence of confidence can be seen everywhere in the pages of such men as Joseph Wood Krutch and Bertrand Russell. And despite the beauty of its English, Walter Lippmann's "A Preface to Morals" offers not one ray of hope to men who have lost their way. With him the conclusion of the whole matter finds expression in these words: "The modern man, surveying the flux of events and the giddiness of his own soul, comes to think that Aristophanes must have been thinking of him when he declared that 'Whirl is King, having driven out Zeus.'"

An age of doubt is not necessarily an age of danger. Doubt is a state of unstable equilibrium; it may end one way or the other, in despair or in full assurance of faith. Doubt is a time of twilight; it may be followed either by darkness or dawn. But despair is ruinous. It is suicidal to all endeavor, whether intellectual, spiritual, or purely materialistic. If, as a result of our scientific investigations and as a conclusion from our philosophical studies, large numbers of men have reached such conclusions as are set forth by Mr. Walter Lippmann, then it is, indeed, time to inquire if their point of departure and entire method of procedure have not been wrong.

It is well, therefore, for us who live in a different spiritual climate, to speak out the things that are in us and to tell to others just where lies the rock foundation of our Christian confidence. Let us speak boldly, then, and in Christ's name, remembering always that—

"One accent of the Holy Ghost,
This heedless world has never lost."

And first we find a basis of confidence in the fact that we are able to think at all.

Let it not be forgotten that there is such a thing as thought. As a matter of fact, we do think. What we call "thought" is not simply some reaction among chemical elements. If a man denies that there is such a thing as conscious, voluntary thought, then in the name of dead matter, let him rave on, and let the rest of us go about our business disturbed only as we are by the noises that we hear in the streets. In this connection one recalls a story of the late Professor Bowne. After the publication of his "Metaphysics," it is said that Professor Bowne received from a well-known physicist a protest against his emphasis on the reality of mind. The physicist insisted that the only fundamental reality was physical and that the mind was always a result of the brain's activity

and never a cause of anything. To this, Professor Bowne replied that according to the writer's own theory, the letter of protest was the result of certain physical forces issuing in nervous excitations that made scratches on paper, and that the writer's mind had nothing effectual to do with its composition. This, wrote Professor Bowne, was a very plausible explanation of the letter. It is said that Bowne's letter nettled the physicist, but that he confessed to a friend that he did not see how to answer it.

In fact, there is no answer. And here is something fundamental that we must not overlook or suffer to be discounted. There is such a thing as thought. Thought apart from self-conscious, self-directing personality cannot be conceived of. Thought is an activity of personality. Personality is the most obvious and outstanding fact in the universe. And a man could not even deny what is here affirmed if he were not personal. Here we take our stand. Any other position is not only unreasonable; it is absurd.

But definitely Christian thinking centers in and around Jesus Christ.

The Christian religion is firmly rooted in history. A religion detached from history, whatever else it may be, is not the religion of Jesus Christ. The *dictum* of Lessing that "Contingent historical truths can never become the proof of necessary rational truths" is no longer entitled to serious consideration. The notion of "Necessary rational truths" is now an exploded notion; and no one has any interest in a position that discounts and denies the value of human history.

The significance of the Bible is found in the fact that it claims to give an account of the deeds of God in the history of man. And we affirm that the supreme fact in human history is the fact of Jesus Christ. We do not argue in defense of this claim; we simply announce it as a fact; and the man who denies it will have to take the consequence. The important matter is that we ourselves should be willing to take all the consequences of this tremendous fact.

Beginning with such books as "Ecce Homo" and Farrar's "Life of Christ," from time to time, numbers of volumes have come from the press telling us about the times in which Jesus lived and the country where he was born and where he labored. Much of this has been of genuine value. It has enabled us to see his relation to past history and to the age and country into which he came. We are now able to reconstruct the circumstances of his life. We thus find Jesus to be rooted in history as the Rocky Mountains are rooted in this Western continent.

But if we are to study Jesus in his relation to history, we must study all facts. The man with scientific mind will not begin with the denial of events that announce themselves as facts. He will sit down before all facts like a little child. For only he who becomes as a little child can enter into the kingdom of the truth. What I mean to say is this: To insist that what is called "the synoptic Christ" is the Christ of history is to beg the question. To begin with a denial of the supernatural by insisting on a doctrine of divine immanence that would place Christ and other men wholly in the same category is to prove false to the facts of history and to give our Christianity away.

For the proper historical approach to Christ is through St. Paul and St. John. But for the viewpoint contained in the writings of these

Apostles, the Synoptic Gospels would never have been written. And the point of view of the synoptics is not different from that of Paul and John. Here and only here is found a sure foundation for thinking along genuinely Christian lines. Here all witnesses unite in one harmonious testimony. Paul announces himself as "Paul, servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the holy Scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord." Matthew records Jesus as having said: "All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest." And John writes: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

"And so the Word hath breath, and wrought
 With human hands the creed of creeds
 In loveliness of perfect deeds,
 More strong than all poetic thought.

Which he may read that binds the sheaf,
 Or builds the house, or digs the grave,
 And those wild eyes that watch the wave
 In roarings round the coral reef."

The basis of confidence in Christian thinking is found also in the facts of Christian experience.

We should weigh well the words of Prof. Arthur S. Peake: "The Bible is preëminently a book of experimental religion. What experience has created we may expect experience to verify. If the proof from experience has its limitations, so also has the argument from history. Left alone neither can bear the weight of the Christian case. Locked into an arch where each supports the other, we can securely trust our faith to them."

There can be no question with reference to the place given Jesus in the Christian experience of the first disciples. In his sermon on the Day of Pentecost we hear Peter saying: "Let all the house of Israel know assuredly that God hath made him both Lord and Christ, this Jesus whom we crucified." In the house of Cornelius we find him proclaiming, "The word which God sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (He is Lord of all)," as the very heart of the gospel message. And St. Paul declares that "No man can say that Jesus is Lord, but in the Holy Spirit." Throughout the New Testament Christ is offered to men as the object of their faith and as their one hope of salvation. And to these New Testament Christians, he is the Living Christ. He is far more than a memory; he is a Living Companion. But I need say no more at this point. The Christ

of the New Testament, it will be generally admitted, is the Christ of experience.

And this has remained true through all the Christian centuries. Coming down to the halfway station between the days of Jesus and our own times, we find St. Bernard of Clairvaux singing joyfully:

“Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.”

And passing at once to our own age, we find David Livingstone humming in the wilds of Africa, St. Bernard's hymn, and writing in his journal: “That hymn of St. Bernard's on the name of Christ pleases me so; it rings in my ears as I wander across the wild, wild wilderness.” And we Methodists have brought to the world our own clear and ringing testimony:

“What we have felt and seen,
With confidence we tell:
And publish to the sons of men
The signs infallible.”

It is in the experience of men that Christianity is kept alive in the world. Music would perish were all men deaf; art would die should all men lose their sight; religion would vanish from the earth but for the Christian experience which verifies the facts and certifies to the truth of Christianity. It was just here that R. J. Campbell found solid footing after years of floundering in quicksands. He proclaims his faith in these words: “I cling to the Jesus of history as being one with the Christ of faith. . . . I feel that I know Jesus as Jesus. . . . Jesus Christ is central for my spiritual life; I worship him, I trust my soul to him.”

In this connection let me say that it came to many of us with a feeling of pained surprise when recently a distinguished American minister preached a sermon on “The Peril of Worshiping Jesus.” For if it had not been for the worship of Jesus there would not now have been such a thing as Christianity in the world; and if the worship of Jesus should disappear from our private devotions and our public services, the Christian religion would soon vanish from the face of the earth. But we have no such fear. For Christ is “the same yesterday, to-day, and forever”; and to the humble and contrite heart he will continue in the future as in the past to make himself known as both Saviour and Lord.

Here then in the Christ of history, who is also the Christ of experience, we find ground for confidence in Christian thinking.

And we need to say another thing. We Protestant Christians have not fully appreciated the significance of the historic continuity of the Christian Church throughout the ages. Christian thinking *does* find assurance and reassurance in the existence of the Church of Christ down through the centuries.

We have been too much detached the one from the other. We have thought of ourselves as living in separate groups. But the Christian

Church stands as a great institution witnessing to the truth of our religion from the days of the apostles down to the days in which we now live. There has been moral corruption; there have been heresies; there have been schisms. But there is, nevertheless, an abiding and consistent testimony to the facts and truths of our faith running from this moment back to the time of Christ. The traditions of the Church are by no means to be despised. And there are few things we need as we do a new sense of solidarity between ourselves and as connected with the Church of the Ages.

In various ways has the Church sent her testimony down the centuries:

1. She has borne witness in the lives of her saints. We confess with shame that she has sometimes been disgraced by the lives of her members private and official. But the vision has never utterly faded. In places remote and humble, as well as in stations of authority, the torch of truth has always found holy souls to keep it alight and aloft. Always a "remnant" has remained. Such souls have been the salt of the earth and the light of the world.

2. And by her holy sacraments the Church has preached the gospel even when her tongue stammered or spoke falsely touching the truth of the Christian message. In holy baptism the fact of union in the one body of Christ was proclaimed; while in the Sacrament of the Lord's Supper, the Church continued to "show forth his death" as the one hope of human salvation. The value of these sacraments as a continual witness to the power and reality of our religion cannot be overemphasized.

3. In her historic creeds the Church has borne witness to the essential things of Christian experience. One is lacking in a feeling for historic values and is blind to the spiritual significance of the symbols of our religion, whether of the first centuries or of the great creative period that gave birth to Protestantism, who speaks disparagingly of the creeds of Christendom. These, as a matter of course, speak the language of the day in which they were written. But they were drawn up in order to give the best expression possible to the things whereby men lived. To insist that they are final would be to shut the Holy Spirit out of the Church of to-day; but to deny that they are serviceable were to declare that God forsook his people in a time of need. They are chiefly valuable in this, that they give utterance in dignified form to the things which believing souls had found to be real in their own experience of Christ. We should keep them for what they are and not for what they are not. They are symbols; and what is symbolized is far greater than they. They are poetry; and as James Denney said, the important thing is not to *sign* them, but to *be able to sing them*.

4. And through her great hymns also does the Church bear consistent testimony down through the years intervening between the Church of the twentieth and the Church of the first century. Here her voice has always been harmonious. Here she has never spoken but in one language. Here with fervor she has sung the praises of Him who lived and died, and behold He is alive forevermore. Of the great hymns that come echoing down the centuries, the greatest of all is the *Te Deum*, and this perfectly illustrates what I have been trying to say in these closing paragraphs:

"The goodly fellowship of the Prophets praise Thee.
 The noble army of martyrs praise Thee.
 The holy Church throughout the world doth acknowledge Thee.
 The Father of an infinite Majesty;
 Thine adorable, true and only Son;
 Also the Holy Ghost the Comforter.
 Thou art the King of Glory, O Christ.
 Thou art the everlasting Son of the Father."

And let this further word be spoken. The non-Christian world will have faith in our message, and the men of our day, wandering in doubt and stumbling in the darkness of despair, will have confidence in our thinking when we do less thinking apart and more thinking together. Let the representatives of the Methodism of the world here assembled once more speak John Wesley's message to all Christians everywhere, "Is thine heart right, as my heart is with thy heart? . . . If it be, give me thine hand." And for this let us pray, that those that believe on Christ may all be one as Christ and the Father are one, that they also may be one in the Father and in the Son; for then shall men believe that the Father sent the Son to be the Saviour of the world.

Rev. J. LINEHAM, D.D. (United Methodist Church), was introduced and addressed the Conference upon "The Methodist Emphasis on Vital Religious Experience." He said:

By a vital religious experience I assume we mean the kind of religion that is a man's own—the concrete, poignant, piquant relation to the Object of his faith which makes the worshiper feel that the relation is personal and incommunicable. Notwithstanding deep divisions it may be said that from this point of view the study of religions reveals their underlying unity. Religious experience is essentially a personal thing; it is the reaction of the entire character of the individual; it is a man's most concrete experience. Religious experience is also a development and is essentially alive. Man demands the full satisfaction of his higher powers through his religion; penetrated by a feeling of the unsatisfactory character of the given world, he turns from it to a goal beyond. Salvation is a satisfaction of the longing for an infinite good peculiar to religion.

These characteristics are manifested everywhere by religious men. They may even be the main features of their spiritual life. Buddhism, for example, has been described as a gospel of salvation without a God, and also without worship in the ordinary sense of the term. It may be said to be religious experience independent of creedal expression. "Ineffability," declares an Indian scholar, "is the most striking feature of spiritual experience."

The self-identity of religious experience is probably most clearly revealed in Christianity because of the believer's experimental relation to Jesus Christ. Paul, Augustine, St. Bernard, Thomas Aquinas, George Fox, John Bunyan, the Wesleys could all have given their religious experience with mutual understanding because of their felt relation to Jesus Christ. This type of experience has found classic expression in

the hymns of the Church, both ancient and modern. It never received higher expression, however, than in the great series which opens with the wistful rapture of Charles Wesley's "Where shall my wondering soul begin?"

If the deepest and most characteristic elements of religious experience are found in all the higher religions; if, as Otto contends in "India's Religion of Grace," similar conceptions play their part in the religious and theological speculations though India has no "Expiator," no Golgotha, and no Cross; if, throughout the centuries, Paul, Augustine, St. Bernard, Thomas Aquinas, George Fox, John Bunyan, and the Wesleys could have met in the same Class Meeting and been understood by each other—what right have Methodists to lay special emphasis upon vital religious experience? I think the answer is suggested in a recent statement by Prof. Rhys Davids when he declared: "Everything that spiritually matters finds mention in every religion." But is it central? This is the all-important matter; yet not less important is the question: How soon did it come to be central? When did it (if ever) cease to be central?

It was John and Charles Wesley who made a vital religious experience central in the English-speaking world. In their own conversions the Wesleys learned the centrality of religious experience for Christian faith and practice. There had, indeed, been a witness to religious experience throughout the Christian era, but no great leader of religion made it the vital spark of his preaching and the driving power of a movement. John Wycliffe struck a new path, but fourteenth-century England could not effectively respond. The form taken by the Protestant Reformation in the England of the sixteenth century was largely political; conformity rather than conversion was the note of triumphant Anglicanism. Even the rise of Puritanism with its intense religious convictions resulted in an attempt to inaugurate the Kingdom of God by force of arms.

Wesley was happy in the hour of his great awakening. Things were not what they seemed in the eighteenth century. The dominant theology was Calvinism or Deism, the emphasis of both being on the remoteness of God. It is true that Deists paid homage to Christianity, but the Figure of Jesus had faded. The stress was upon Natural Religion, Adaptation, Bridgewater Treatises, and the like. Butler's "Analogy" was quite in the line of prevailing thought. Probability was the guide of life. But in all Butler's writings we may search in vain for any treatment of the religious consciousness. Wesley, however, made his appeal to the religious instincts, the Deists despised, and Butler neglected; he was a pioneer in the psychology of religion.

Plato tells us we already possess a dim knowledge of the very things we seek; otherwise we could not seek them. It was so in England when Wesley began to preach. The people were apparently sunk in a slumber so profound that nothing could rouse them. Beneath the surface of consciousness, however, were memories of texts, and prayers, and psalms that had been instilled into their minds by Lollards and Puritan preachers and the godly lives of their followers. These sleeping memories, associations, impressions, loves, hates, fears were stirred into fierce activity by the contagion of Methodists. Wesley's preaching was in the great evangelical tradition from Paul through Augustine, Wycliffe,

Huss, Calvin, and Luther. The Evangelical Revival internalized religion; made it a living experience, which was assured to the believer by the witness of the Spirit. The emphasis was emphatically upon an inner experience. Throughout life Wesley was comparatively indifferent to orthodoxy so long as a man had the witness of the Spirit proving itself in works of faith and love.

Wesley was not only fortunate in finding the souls of men ripe for his message; his work was coincident with the discovery of a new principle of interpretation. Throughout its history Christianity has been interpreted by the aid of philosophical principles and terminology provided by thinkers outside the Christian tradition. The terminology of the Ecumenical Creeds and the use made by Thomas Aquinas of Aristotle illustrate what I mean. Is it not significant that prior to Wesley the Greek analysis of human nature stressing reason and will as its ultimate elements was assumed by theologians? The element of feeling was ignored. This analysis affected interpretations of God and man. According to the Greeks God had no feeling. He was the Unmoved Mover, passionless and remote from human affairs. The belief still prevails in many quarters that it is erroneous to attribute feeling to the Divine Nature. Is not Barth almost Greek in this regard? On the other hand Christianity has always emphasized personality in its wholeness and universal significance; it teaches the essential manhood and worth of all men, even the most depraved. "In the Divine purpose there are lines of love for *thee*." The consistent and persistent stress upon personality as a whole throughout Christian history at length affected its interpretation by philosophers; and it was in the age of Wesley that the new teaching was heard.

Like all great men Wesley had unique qualities that distinguished him from others; but his greatness was also seen in that he represented his period more than ordinary men. When he said, "I felt my heart strangely warmed," he not only described his personal experience, but, in Emerson's phrase, spoke as a Representative man of his period. But "never alone come the immortals." Consider the dates of birth of a few men of the eighteenth century in the light of what they stood for amid its great movements. Wesley born 1703, Hume 1711, Rousseau 1712, Kant 1724, Schleiermacher 1768, Wordsworth 1770. Each name is significant with regard to the feeling element in personality.

Strange to say it was David Hume who first clearly distinguished between reason and feeling in religion; but he attributed it to superstition and some, therefore, despised it the more in that age of Rationalism and suspicion of Enthusiasm. Whether Hume, in this as in another matter, woke Kant from his dogmatic slumber is not clear. The fact remains that we owe to the great Kant the first clear distinction of Feeling from Reason and Will and its coördinate importance with them. It was a distinct discovery of the age. To older writers the element of feeling was too obscure to be dealt with adequately. Passions were, of course, singled out, but these are perfectly distinct from the features of feeling as treated in modern psychology. It is true that even Kant never used the word "enthusiasm" without dispraise. He was the first to regard feeling as having special features of its own distinguished from other elements of personality.

Modern biology and psychology furnish striking evidence of the primacy of feeling in human experience. In his book entitled "The Expression of the Emotions in Man and Animals," Darwin showed the biological uses of emotion. By their outward effects upon others they render a creature more formidable or attractive, thus giving it advantage over competitors. The next great step forward was taken by William James in what is known as the James-Lange theory. This theory traces the effect of emotional expression upon ourselves. An emotional storm sweeps through the body enlisting in its service every muscle, and deepest organ, and skin, and joint, filling the soul with sensations from the body's remotest parts. Without such bodily suffusion our emotions would lack their substance and depth.

It is upon such findings that the New Psychology is being built. The view of instinct and emotion as allied and prime movers of the soul make almost incredible the former neglect and even contempt of the feelings. They are now understood to be the very center of personal health and religion. Deep in primitive impulses are found the roots of virtue and vice; though Freud's assumption that man is driven by merely animal desires and primitive lust is now discredited. More dangerous to-day is his mechanistic conception allied with the confident assurance that religion is illusion, a mere projection of the mind.

It is this latter outcome of the New Psychology which constitutes a danger to the Methodist emphasis on experience. The view is closely allied to the subjectivism characteristic of the Idealistic movement. As far back as Spinoza there has been a frank recognition that religion is a function of human nature. We must love God, Spinoza taught, but God does not, and indeed cannot love us. For Spinoza God is apparently identified with Nature and is non-personal.

The line of thought developed by Spinoza reappears again and again in modern philosophy. It is seen in Kant's Idealism on the one hand and his skepticism on the other. Kant established the existence of a principle within the mind by which man may test the validity of religious beliefs so that he need depend nether on history nor tradition nor dogma for his assurance of their truth; but he closed the door to further progress by arguing that it was only of subjective value. The principle was *a priori*. From this he inferred its ideality, with the result that the presence of such a principle within furnished no proof of the existence of a reality outside the mind. Otto, in his recent "Philosophy of Religion," declares that Fries, a younger contemporary of Kant, detected the flaw in the latter's argument and delivered the philosophy of religion out of the impasse in which Kant had left it.

The same stress on Subjectivism is traceable in Schleiermacher and the Immanentism that has provoked the Barthian reaction which flows so strongly at the moment. Schleiermacher was probably the first modern theologian to concentrate on religious experience and make it the foundation of theology. We may note in passing that Wesley and Schleiermacher both learned the form of religion identified with their names from the Moravians. Religion, Schleiermacher taught, is a feeling for the Infinite and of absolute dependence on It. There is no mind, aware of itself, which does not possess, in however dim a form, an awareness of God. He regarded the religious impulse as an inherent

and necessary quality of human consciousness. Professor Otto seems to be the man upon whom the mantle of Schleiermacher has fallen. He contends that there is something in the religious feeling of dependence which distinguishes it from all other kinds of feeling, and that this element in the more developed religions is awe-inspired by the Object of worship. The treatment of the religious impulse as an inherent and necessary quality of human consciousness normally developing with the mind is the only view of religion which does justice to the facts. In separating, however, religious feeling so sharply from other activities of the human spirit these writers fail to account for the intimate relation of intellectual judgments and Values with it.

As already indicated, the subjectivist habits fostered by modern Idealism with its tendency to religious sentimentalism on the one hand and skepticism and secularism on the other hand have provoked a powerful revolt in the mind of Barth and his followers. They are convinced that such tendencies are secularizing the Church, making it at best a mere Welfare Institute. Modern secularism, it is affirmed, has grown up on Christian soil assisted by scientific achievements. In the Western hemisphere the movement has grown with its civilization and its people have gradually adapted themselves to its influences; but in the East the secular movement has come like a tidal wave sweeping everything before it. It is not only Christianity which is apparently losing hold, but all the world's historic Faiths. The chief enemy of religion is secularism and the main cause of the movement is the wonderful extension of man's power over the material world. The Church, we are told, has lost leadership because its subjective and sentimental beliefs have undermined its message and rendered it impotent. Its religion is too moderate, careful, flimsy to contend with the mighty forces arrayed against it. The contemporary magnification of man is at the root of modern secularism:

Thou art a man; God is no more.
Thine own humanity learn to adore.

In reaction from the secular movement within the Church and without Barth and Brunner emphasize the transcendence of God. The urgent task of the Church is to recover a living and true understanding of the objective Word of God in which this transcendence is enshrined. The difficulty with this new school is to understand the meaning of its message. We can heartily agree that a God who is in any sense a Saviour cannot be merely immanent in the world but must be transcendent to it. But can we set up against immanence complete transcendence? Has immanence any meaning apart from transcendence? Can we conceive of a transcendent God as "wholly other"? To think is to relate; and "immanent" and "transcendent" are relative terms. Is it not extremely dangerous to reconstruct Christian theology on the basis of paradoxes and irrationalities. Surely to do so is only to invite ultimate ruin.

A more hopeful line seems to be offered by the movement described as Critical Realism. It goes back to Reid's persistent contention that the idealistic philosophy inevitably leads to skepticism. In recent years Realism has taken definite form in volumes of Essays by American writers and in the books of Lloyd Morgan, Alexander, Whitehead,

Kemp Smith, etc. The findings of Critical Realism are the basis of the late Baron von Hugel's uncompleted Gifford Lectures now published under the title of "The Reality of God." The Realist movement is another example of the profound influence exercised by the philosophy of a period upon the contemporary Christian theology.

It may seem to many unwise to relate Christianity to any philosophical system. The day may come when a genuinely Christian psychology and philosophy will be formulated. Meanwhile we may remind ourselves that Christian belief has always been impelled to relate itself to the systems of thought amid which it has proclaimed its message. Since the days of Paul it has been realized that the Gospel is deeply concerned with first principles of knowledge which must be intellectually defended. It was preached in a world profoundly influenced by great Greek thinkers whose systems seemed to provide a framework for Christian Theology. The example set by the age of the Christian Councils has been repeatedly followed. The systems of Plato, Aristotle, Philo, Descartes, Spinoza, and Hegel have all been utilized as foundations for Christian theologies. But these successive systems have had their day. None proved adequate to express the Christian Values and Experience. No system has survived criticism and remains a possible philosophy to-day.

The true defense of the gospel is by attack. "I am proud of the Gospel," Paul declared; "it is God's saving power for everyone who has faith" (Moffatt). Paul spoke with the confidence of experience. Christian experience endures. A life lived by the power of Christ is its own unanswerable evidence. It is this central experience of Christianity which calls for psychological and philosophical interpretation. The hope has been stirred that the Church will in future provide its own intellectual system in the service of its Faith. There are prominent workers already engaged in this essential task. The conditions were never more favorable.

Beginning with the central experiences of God in Christ endeavor is being made to work out its implications. The outlines of a Christian philosophy embracing aspects of the Universe revealed by modern science and recent researches into the nature of perception and cognition are beginning to take shape. The presuppositions of the older dogmatic materialism or naturalism have been undermined. Dynamic categories have supplanted static. Even an anti-theist like Russell has abandoned the principle of uniformity of Nature as incapable of proof and probably untrue. New vistas have been opened by the conceptions of emergent or creative evolution. There is renewed emphasis upon the problems of personality and value. In Whitehead's phrase a changed climate of opinion prevails in which the genius of our religion, with its concentration on personality human and divine, may feel free to express itself in a distinctly Christian philosophy. We must proceed from the many to the One. Our beginning will be with the facts of experience as known to the believer. What is their meaning? Christianity also suggests an interpretation of the Universe as having its source in a God who loves with redemptive power and who can be loved in return. Christian philosophy will not claim to answer every question; it only offers light to live by. Within such limits, however, the Christian thinker will be entitled to ask whether any other view is more convincing, more

faithful to the facts as known, and making such sound sense of human experience? A definitely Christian philosophy will begin then, where Methodism begins by building upon vital religious experience; and in the prosecution of its task the debt of Christendom to the Methodist Church will become more and more evident.

It would be a tremendous advantage if the effort to construct Christian philosophy could start from positions which are not contradicted by the ascertained results of psychological and philosophical investigation.

For example, in the fight with Behaviorism there can be no compromise. The elimination of consciousness, responsibility, freedom, emotion, and instinct from the problems of human conduct is sheer absurdity. Behaviorism, despite very able advocacy, seems already to be losing ground.

Similarly with the view that whilst religion is a function of human nature, it is only a subjective preference, an illusion, a projection of the mind. The theory of knowledge elaborated by Critical Realism is very important here. Realism insists on distinguishing between the act of knowing and what is known, between the *enjoying* and the *enjoyed*. Subject implies object, and the subject-object relation is fundamental. Whilst it is true to say that all knowledge is a projection, it is equally true to say it is not a *mere* projection.

A foundation principle, then, in any construction of Christian thought would be that as human beings we have the Sense of Otherness. Religion is a process of coming to terms with the Other and the means of reconciliation have redemptive aspects. All knowledge, including religious knowledge, stands or falls with belief in the existence of its object.

Allied with the sense of otherness is the sense of the Beyond. We are familiar with the phrase "the Beyond that is within" and have probably overstressed the withinness. Unless, however, the Beyond is within we could neither know It nor have a felt relation to It. The sense of the Beyond and feeling of kinship with It goes with a vivid consciousness of inadequate comprehension. Such a consciousness is the Witness of God within us. It is not a sacramental dignity appearing on high days, but the master light of all our seeing, testing our ordinary everyday desires and opinions. It is a tremendous conclusion which even skepticism assumes. Another important relation between human and Divine experience is preserved in the principle of Creation. The spread of physical science at one time weakened the hold of this idea, but it is reviving in the more favorable climate of opinion to-day. There is not, and in the nature of the case cannot be, any real analogy to the creative act. It is a wholly unique event or process. It represents spontaneity in the Divine Nature. In James Ward's phrase it lets "contingency into the heart of things."

Another fundamental conception for Christian thought is that of the New Creation, or Conversion. This event of vital religious experience is more credible and expectant now that the principle of Emergence, or in Lloyd Morgan's more recent phrase "Novelty in Nature," is finding acceptance as indicating a natural occurrence in Nature compared with the domination of former conceptions of the predictable. The emergent quality is a novelty and could not be predicted before the event of its first appearing. Nature is ever blossoming and burgeoning into some-

thing new. If this be true of so-called physical events, how much more the characteristic experience called the New Creation which will be central in future systems of Christian thought.

The idea of Creation in Nature and Man is allied with the notion of Grace, or Givenness. Religion is given by the free Grace of God. The Christian cannot regard his faith as dependent on his private experience, or as worked out by his own intellectual power. As Spinoza rose out of his logical system into the region of faith, so the Christian's belief in the initiative of the Eternal in self-disclosure passes the bounds of logical ratiocination.

In his "Varieties" William James suggested that our subconscious is the avenue of intercourse between God and the soul. The recent conception of our Superconscious mind may prove more adequate and fruitful. There are indications within religious experience of a transcendence of the time series which conditions our sensible experience, and in some mysterious manner, past, present, and future become one. "In the obscure and general knowledge of Absolute Reality, which is the essence of the contemplative state, we seem to have the highest activity known to us of the superconscious faculties of man." The view suggested is frankly anthropomorphic. Some are more afraid of anthropomorphism than others; there is, however, a remarkable and growing consensus in contemporary thought that human life at its highest is the only satisfactory method of spiritual interpretation; and that this attitude of the spirit is reached through the avenue of religious experience.

Musical Director H. AUGUSTINE SMITH (Methodist Episcopal Church) led the Conference in a Service of Song.

After necessary announcements for the convenience of the delegates, Rev. NORMAN H. SNAITH, M.A. (Primitive Methodist Church), read a manuscript prepared by Rev. J. RUTHERFORD (Primitive Methodist Church) upon "The Ethical Implications of Christian Faith." He said:

Christian faith, wherever it is genuinely held, carries ethical implications, and when these are emphasized there ensues a glow of catholic fellowship, even when Christians are sundered in worship by sectarian loyalties.

Jesus' quarrel with the Judaism of his day was due to its lack of moral vigor, and he appealed to a more ancient and typical Hebraism, which held the distinctive characteristic of God to be righteousness, and his requirement from his children to be justice and mercy.

Jesus appealed also to a more universal faith than Rabbinic Judaism—the law of God written in the heart, the universal scriptures of all clean-souled people who held human relations above the moral weather of their time and place.

But the distinctive moral authority of Jesus inheres in his new revelation of the week-day purposes of God in the lives of all his children. His appreciation of goodness everywhere supplied a starting-point for parable and conversation, but he brought out of his personal treasury new and

startling valuations. His ethical demands are not so hard to understand, as they are difficult and sometimes dangerous to apply. And obedience involving risk, the chief quality required in those who would obey him, is courage—the courage to deny self, to forgive an enemy, and to carry a cross.

Jesus' ethical doctrine emerged from his faith. He was not first or merely a moralist. It was his vision of God that led to his appraisal of men, and consequently to his distinctive standard of conduct. He promulgated no ethical code, but in every picture of the good life the stamp of quality is good conduct.

He was not a legislator laying down regulations for moral traffic, but the Lord of a new quality of life which required and created its own inner controls.

1. Jesus departs fundamentally from the ethics of Paganism, which derives from the three principles of imitation, egoism, and idealism. Imitation and egoism are twins, far more ancient than idealism, well-grown while the ancestors of the human family resided in the jungle, and well-established in social habit before the dawn of history.

(a) Living creatures imitate other living creatures in cracking nuts, building nests, decorating drawing-rooms, acquiring property, fighting, and saying prayers. Imitation allies itself with intelligence to produce moral conventions. It need not be dishonorable, but is never original or progressive. It inspires proverbs such as, "When in Rome do as the Romans do," or "Thou shalt love thy neighbor and hate thine enemy," but it cannot be charged with ever inciting to revolution. Amongst modern thinkers Kant has said that "Imitation finds no place at all in morality," but a principle may operate in affairs for centuries after high-brows have declaimed its funeral oration.

It requires no skill to trace the activity of the imitation principle in the present world-search after some formula of progressive world-disarmament, and idealists are sorely vexed by questions of security, national prestige, and tariffs, which but thinly veil the fears and ferocities persisting from the jungle. Morality cannot thrive except where men can modify the ethical pattern of their times.

(b) Egoism is an equally ancient and perduring principle of conduct. Its initial urges are hunger and love: the one ordained to secure the persistence of the individual, and the other the continuance of the race, but both making their impact upon conduct through individual desire. They are both nonmoral in origin, but are moralized by alliance with human intelligence and volition. Hunger, beginning in the physical craving for food, passes up into egoistic desire, especially the desire to possess. It aligns itself with every exercise of covetousness, every attitude of the spirit that would make nature and human society serve the individual self. When controlled and moralized, hunger burgeons into virtue; unmastered, it degenerates into Mammon. Mammon is the immorality of high civilization. It is a parasite upon society as government, order, and exchange of services become fixed. A selfish man can misdirect the service of others more tragically in a civilized state than under barbaric conditions, for civilization concentrates all social values in one medium of exchange, and Mammon comes to be identified with money. It is more than money. It is self-service as against the love of others and of God. Mammon is

essentially an idolatry of the spirit, inducing pride, avarice, envy, anger—and by alliance with love—lust. Ancient ethics even when clear of Mammon was too egoistic: and in Stoicism, noble but detached and proud, you find it at its ineffectual best.

Amongst the many futile safeguards against Mammon that unintelligent Christians have favored, Monasticism may be taken as typical. Its weaknesses are:

- (1) You cannot immure all Christians in a monastery.
- (2) You cannot leave non-Christians out of your scheme and retain your own essential Christianity.
- (3) You cannot keep Mammon out of your monastery.

The second urge of egoism is euphemistically called love. It originates in the nonmoral brute instinct that secures the perpetuation of the species, but in the psychological development of the ego and the social development of civilization it is played upon by many refining and camouflaging influences. As human beings we carry primitive passions and desires up into spiritual sublimation, or we follow them down into idolatry and carnality.

Around this vari-graded love the major currents of interest continue to swirl. If current fiction may be taken to reflect our age, the problems of sex are neither exhausted nor solved. Christian faith cannot remain silent concerning these problems, for on the one hand they have affected the quality of our biological inheritance, and on the other they present to us the very real and serious responsibility that is ours for the health and happiness of the unborn. This business of human procreation must be redeemed from the domination of blind lust, for Christianity implies that as our power for good or ill extends beyond our contemporaries, our moral responsibilities must ever keep step with our power. While we may claim that carnal sins are not condoned in our day as in the Roman Empire of the first century, there are voices raised to warn us of a definite resurgence of ancient pagan filth, a resurgence that is stimulated by a kind of knowledge that severs carnal pleasure from race-responsibility. Our times are thrusting upon Christian leadership the obligation to think out and act out the implications of their faith as these affect marriage and home life, and especially as they bear upon the well-being of the generations of the future. The task of faith in regard to both hunger and love and their social development is one not of negation but of control and direction, and control demands more intelligence, patience, and moral vigor than scuttling away from the field of conflict. I suggest that Christianity has made less progress in reducing the strength of Mammon than in covering the indecency of lust.

Mammon is well served by arguments and logical devices, and is familiar with ecclesiastical arrangements. It even creeps into our dreams of Heaven: as when we sing, "That will be glory for ME." We do not escape its snares by being poor, for its essence is preferential love of self emerging in love of money, which becomes no more moral if the money be not our own.

(c) Idealism is a product of pre-Christian religious feeling that has failed to make contact with a supramundane religious authority. It is

a chain with its drawing end unattached: an attempt to implement a faith in man while ignoring his relation to God.

As moved from above, man stands with his back to the jungle of imitation and egoism, and looks toward an unfenced and as yet unpossessed estate of ordered and harmonious life. In the measure that the idealist studies the middle distances he generally develops as a pessimist. Awareness of this actual as against the far-off ideal, and the intervening difficulties of harmonization arouse despair.

2. Christian faith derives its moral authority from man's kinship to God. Christianity is not an imitation of God, but it is a human reproduction of his ways. God, the Father of Jesus Christ, is the Father of us all, but our sonship depends upon our acceptance of the filial relation. That acceptance carries us to the center of the moral arena. God maketh his sun to shine on the evil and the good, and sendeth rain on the just and on the unjust. We cannot imitate that, but we can reproduce the spirit of it in our human contacts. It means that Christian conduct is fixed not by the conduct of others, but by the place of the Christian in God's family. As the sun shines because it is a sun, a Christian behaves well because he is a Christian. As God can only act in harmony with his own character, a Christian can act only as a child of God. The Christian principle clearly minimizes the power of environment: you are under no compulsion to do in Rome as the Romans do, but you are to act in harmony with your status in God's family.

This doctrine, which I take to be central for our theme, sets the stage for the moral struggle from the upper side and carries certain implications.

(a) Our place in God's family depending upon free choice liberates all our spiritual life from the prison of fate, and hands to man the key of his own destiny. *Fate*, whether in the guise of predestinarian theology or determinist philosophy, is utterly opposed at once to Christianity and to the good life. Man is free, not in the sense of being unconditioned, but in the sense that no conditions can determine his conduct, and in his reaction to challenging conditions he develops character.

Christ's teaching sways the world because of the moral power and responsibility he gives to man. The critical conditions with him are always human and moral. The implications of this for ethics cannot be overestimated. On the one hand it points the obligation to make man as free from arbitrary and circumstantial compulsions as Jesus sees him to be in his relations to God. On the other hand it faces the alternative possibilities that a man may thwart God's purpose and ruin himself, or he may work together with God toward the personal and corporate ends of the Kingdom. And it harmonizes with the growing human control over nature which prophesies man's lordship as crowning his freedom.

(b) Close-liked to freedom is the value which Christianity puts on *life* as compared with *things*. Man is bigger than the machines he makes, and he must not allow them to dominate his moral life. Christian conduct is shaped not by external consequences, but by inner harmonies, which in Christ's world equate with ultimate complete happiness. It makes life of the best quality the final test of value. The Christian advance from egoism is, paradoxically, by way of a fuller life. The nar-

row service of the self is overpassed in an enlargement of the self. By losing life, life is gained. The paradox cloaks a real harmony, because Christianity is not a mere leaving or denial but a positive conquest and possession. A Christian escapes immoral tyranny by an expansion of personality, but this expanded personality does not grow in isolation. Heaven is always a society. As a man responds to the call of the Society he realizes himself.

Finally, the Christian faith provides ample resource and an adequate time-scheme for moral seed-sowing to culminate in a moral harvest.

(c) Christian faith brings the individual and the race into one corporate unity. If I *may* be a child of God, it must be on the same terms as God's multicolored family. The universalism of the gospel transcends sectional loyalties and local patriotisms, not by reducing variety, but by establishing mutual love and equitable service. Nothing other or less than this faith is required if the rapid unification of the world is to be consummated in peace.

3. Christian faith opposes all amoral forms of religiosity. The orthodox Jew conceived of religion as a thin line connecting the worshiper with God. Jesus saw it as a triangle including all human beings and affairs, but notably quarrelsome brothers and crippled men at its base. When single-line religion conflicted with humanitarian ethics, Jesus stood in with ethics in preference to non-ethical religion. His attitude to the Jewish Sabbath is typical of his entire ethical outlook. His contemporaries had attached to Sabbath observance a vast accumulation of meticulous prohibitions, the most galling of which, strange to say, referred to work. You would scarcely credit it that folk should be so keen on work. It seems unnatural that after six days of driven labor a man should drive himself on the Sabbath. But just here a radical distinction peeps out. It is not work as work, but *forced* work; it is not sweat, but servile sweat that is the curse. Jesus saw that. Indeed he experienced it, for the habit of helpfulness was so finely developed in him that he could not delay for one day its exercise. So Jesus, confronted on a Sabbath day by a man with a withered hand, pursued his own high pleasure and thus linked the ethic of health with the religion that maintains the filial relation to God. The presence of that man provoked a religious exercise in which ritual and tradition were nil, and in which religion and morality were fifty-fifty. His defense of this new amalgam was at once characteristic and effective. "Is it lawful to do good or to do ill, to save or to kill?" Behind that the implicit ethic is: "You Sabbatarians cannot be as limp and inert as your creed demands. You cannot maintain a moral vacuum in your Sabbath attitudes. You are putting burdens upon people or easing them. You are killing or curing. You cannot be fervidly religious and at the same time morally neutral."

The presence of the other man carries us out into far-reaching social questions. While verbally they are outside our theme, we remember that all social questions are at bottom moral questions: that for every social evil there is a moral wrong. A Christian who honors his faith will sense a call to understand the working of the present order, its historical development, and its agreement or otherwise with the New Testament standards of the Kingdom. He will, undeterred by labels, scrutinize all devices that profess to aim at improvement, and his action

will be motived not merely by philanthropic zeal, but also by the more masculine urge of Justice. Christian faith holds to the possibility of moral recovery for the defeated man by his acceptance of Divine sonship. Conversion and regeneration are the normal outcome of its metaphysic. The incarnation of God in Christ is a demonstration of Divine love, and also a disclosure of the greatness of human nature. A humanity that can receive is essentially related to the God who gives, and the Son who is given.

Christian faith implies the coming of a better order of society to be realized by personal and social service. It comes as human beings are progressively won to the Christian standards, and its approach is already heralded by prophets of the dawn. It comes, not to reduce the volume of human activity, but to direct it more wholly, and probably more strenuously, to the real purpose of our earth-sojourn. As the slave tasks of obtaining a livelihood are lightened, the free endeavor after life dictated by honor will be speeded up.

Christian faith is broad based in the love of God and man, and its mystic thrills are balanced by its moral activities. It implies that behind our visions of moral achievement there is a Divine Person, and an available power to translate vision into fact, and that power is realized in union with Christ. (I find just here the radical distinction between Christianity and Idealism.) We live in a world that answers back to ethical realities. In this it is essentially favorable to Christian faith, and essentially scornful of pretense.

Seeing that we cannot continue the pretenses of monasticism or irresponsible philanthropy, we are under the necessity of honor to implement our faith by Christianizing the order in which we live.

The test of every religion is its ethic. We do not aver that metaphysics are of no account, but it is demonstrably true that the rude challenge of the world is ever: "What kind of men are you producing? Do they act differently from and better than others?" On the other hand, the test of every ethic is its religious authority, its sweep and its grip of manhood's furthest relations, its power to function in the completest environment.

Christian faith, while honoring the secular standard, will judge and seek to raise it. For the law of Christ is higher than the moral law as expressed in code or custom. It grades all conventions by reference to the quality of life they encourage, and it operates not by way of sanctions that repel from evil, but by ever new incarnations of morally beautiful personality that attract to goodness. Because the individual and the race are bound up in one bundle, rising and falling together, faith must ever have ethical implications.

But faith assures us that in the final summation, past, present, and future will meet at the altitude of highest achievement, and man, freed from the prison of personal sin and environmental wrong, will rejoice to see that faith and ethics are two aspects of one reality.

Rev. HARLAN L. FEEMAN, D.D. (Methodist Protestant Church), was introduced and addressed the Conference upon

"The Contributions of Worship to Christian Thought and Experience." He said:

We read these words in "Prometheus Bound": "I caused blind hopes to dwell within them." In these blind hopes of men of which the Athenian writer of tragedy speaks, lies the beginning of religious worship into which there came eventually the distinctive Christian attitudes of faith, hope, love, loyalty, gratitude, and reverence. It is not an easy matter to define the contributions of worship to Christian thought and experience, not because these contributions are wanting, but that one is dealing with so much that is intangible; with influences that sweep out into the currents of life beyond our reach. To facilitate discussion this address will treat the theme under these heads: The Cultural; The Religious and Spiritual; The Moral and Social Contributions. It is obvious that these designations overlap, but they will serve to direct the treatment of the theme. It is not popularly recognized, but an exercise in Christian worship is no inconsiderable contribution to the intellectual life of the worshiper. Such an experience is dealing with the great ideas with which the mind of man has always been struggling. In most any worship program or liturgy the worshiper makes contact with the ideas of truth, the universe, Deity, Creation, life, death, immortality, justice, freedom, love, brotherhood, the great ideas with which the human mind has grappled from the beginning. The substance of literature and philosophy are here, out of which human thought models its theories and systems, its art and expression. Thoughtful worship, while more than an intellectual exercise, involves the fundamentals of intellectual inquiry. Taken in its entirety it probably approaches more closely a universal search for truth than any other human institution. The Christian Church has too long allowed a thoughtless and an abnormal sensitiveness to creed and theological dogma to rob worship of its intellectual significance. It exposes, if you please, the cardinal ideas of the race and every worthy civilization to the mind of the worshiper in an atmosphere of sympathetic interest and understanding.

But more than this the practice of worship creates a sense of the Eternal in the individual and society upon which all genuine art is based. Rare souls gifted with a native artistry may not feel so much the need of such an aid, but for the most of us in the humdrum of life we greatly need the cultivation of this sense of the Eternal if we are to perceive and appreciate the beautiful in nature and art. There is no mighty canvas, architecture, or poem without this, no matter how thorough the technique in color, line, or rhythm. This sense of the Eternal is the life and power of artistic creation and appreciation, without which art stands at a Dead Sea level, barren and unproductive, leprous and ignoble. This sense in the heart of man refines, ennobles, and fits him to see the beautiful and the good and the true. The speaker once read an essay by William Valentine Kelley entitled "Beating the Drum of Eternity." The essay was a brilliant appreciation of the poetry of Alfred Noyes, the English poet, who had come to America upon a visit and the essayist was praising Noyes for this beat of the Eternal in his lines. You will remember that Noyes on being asked for the secret of his art replied with a line from Herman Hagadorn: "Give us our gods again." This drumbeat of

Eternity accompanies the march of progress in all things that last, which is to say, the classic. Presumably this is the explanation for the statement made by writers that Christian worship involves in its expression more of the arts than any other single act of man. It makes a levy upon the best in architecture, painting, music, poetry, and oratory. It is the cynosure of the artistic, as it was called in the Middle Ages, "the Queen of the Arts." Willard L. Sperry says in his "Reality in Worship": "There are few places in the modern world where so many arts have deliberately leagued themselves together to interpret the supreme art of living as in a great historic church. It is a labor of artists."

Then again the contact of the mind with the great religious traditions, the spiritual history of the saints in decorative presentation, the history of the Church in hymns of praise and recital, the most exalted symbolism of the race, all this provides a cultural influence and effect, whether through a highly developed liturgy or more simple form of devotion, that is incomparable. Take the barest essentials of Christian worship which were derived from the synagogue and early Christian practice and history makes evident that for a person to deal with these very long will bring forth the fruit of true culture. Barbarian influences may add variety and tend to vitalize from contacts with the new and a vigorous life, but barbarian taste and character soon begin to yield to the purging and refining effect of the simplest Christian worship. That has always been one of the striking social phenomena manifest on the firing line of gospel enterprise. It is said by Gaius Glenn Atkins in his "Making of the Christian Mind" that "if the story of the altar could be understandingly written it would be the most wonderful story in the world. The story of the throne would be colorless beside it and 'the poor kings and queens of time' who sat upon them only shadows." But it cannot be "understandingly written," for it is too intricate and intangible to be seized and measured by our logical and statistical processes. Says Emerson, "The whole state of man is a state of culture, and the flowering and completion may be described as religion or worship."

But the greatest cultural effect produced by worship cannot satisfy the deeper cravings of human life nor realize the main objectives of the Christian religion. Christian worship can create and use æsthetic feeling and atmosphere, art and ritual; but to this end that it may wrestle with fundamental problems of the human spirit. Its distinctive effect is religious and spiritual. It is as broad as human experience, but it is centrifugal. Its matrix is the sense of God, whatever form this sense may take for its expression, and whatever tangible or intangible aids it may choose for its creation and preservation. And Christian worship presupposes, I think, belief in a personal God and the assumption that it is possible for this God to deal with the worshiper, a faith that he does deal with him. Now it is easy to spread out the idea of worship over a great expanse until all of life is called worship. One of our modern writers on this subject contends in a most interesting manner that worship is a "celebration of life," which is no doubt true in a restricted sense. Charles Kingsley once wrote that "worship is a life, not a ceremony," which is not exactly true, though the point which Kingsley sought is in harmony with the moral demands of Protestant worship. Christian worship is not everything in life. It is a distinctive thing and it has,

I believe, a unique office to fill. Christian worship probably affords the most all-comprehending expression to be found for the life of man. Undoubtedly many human beings are yearning to-day for just such expression as worship provides. Thousands upon ten thousands caught in the mechanical relations of the modern world, like pinched saplings of a thick forest, are "piteously unexpressed." And worship most likely is the most nearly perfect means in present society for satisfying this longing. And we may reasonably contend that Christian worship not only gives integration of life to the individual and to society, but it promises more for the realization of the unity of the race, in spite of the variety of sects and religious views with which it must work than either theology or law or any other agency in sight. But while it is all-comprehending it is not all of life. It serves in a definite field. It has an inner order which is an experience with God. This is the heart of this institution. "Worship is not the whole of life . . . not even the whole of religion. . . . Worship is the inner posture of the individual, his attitude toward God." Or turning from Brightman's "Religious Values," which I have just quoted, to Hocking's "The Meaning of God," it may be said that worship is "an attempt to detach oneself from everything else in uniting with God. May not worship be described as the will to become for a moment and within one's own measure, what existence is, or more simply as the act of recalling oneself to being: . . . a spontaneous impulse for self-preservation; for self-placing; for ultimate judgment of life; and for the renewal of the worth of life." Now this may be going too far into the zone of mysticism for the most of us in this practical age, and yet it was the persons who attained to such experiences whom a former Harvard philosopher in his "Varieties of Religious Experience" called the "salt of the earth" and "the light of civilization." And is it not pertinent to inquire if there is anything of more vital importance to a program in the world which seeks to redeem and develop personality in an age that is giddy with mass achievement and mechanical efficiency than an act, an institution, which urges upon man the discovery of "what existence is" and the "practice of the perpetual renewal of the worth of life." If that is dangerous mysticism, let this machine age make the most of it. We need this experience; need it for the development and enrichment of personality; for the attainment of community peace and joy. Such worship is regenerative, and it puts the worshiper into possession of the creative forces of personal and social being. This is the case because the chief elements in the making of a Christian life and person are here.

The problem of sin in our human life is made keenly alive; the doctrine of grace is made operative by the redemptive purpose and energy of the Cross, the hope for the future is made definite and vital by a personalized immortality, and a holy and dynamic love makes aureate the whole horizon of life. Here are the forces that build spiritual values and they are more or less all present in either a simple or more dramatic and symbolic service of Christian worship. My age has some aversion, if not animadversion, to the sound of such words as soul, sin, conscience, grace, yet the tremendous spiritual realities which these words signify still move among the emotions, attitudes, choices, acts, and habits of the human being as in any other age, regardless of our phonetic

antipathy. Christian worship, without inciting the spirit of criticism which theological inquiry invites, brings these great spiritual verities into the "inward parts" of the worshiper. In the language of Rufus Jones, "We must build our own souls before we can rebuild our world. All victories are won within, in the soul, before they are achieved in the world outside." To make the approach to God as intelligent as may be; to make this real; to make people understand that here it is possible to satisfy the great hungers of human life, to lead them into an experience with the Father in Jesus Christ, each in his own way in spite of the limitations of ignorance, the variety of theological views, the common religious prejudices and spiritual delinquencies, is a contribution of the highest kind; a contribution capable of a mighty enhancement, not by making worship more ornate on the part of Protestantism, so much as by making it more intelligent, sincere, and vital. This is the Church's peculiar contribution to life and civilization.

As has been hinted the demands of the Christian ethic will not be satisfied with only the æsthetic and piety. While not confined to Protestantism, it is particularly true of it, that it always finds grave ethical implications in the act and habit of religious worship. It refuses to divorce religion and morality, finding in the first a motivation for the second, and in the latter vitality and objective for the former. Common sense also insists upon moral integrity in worship, and the content of Christian worship develops this. It sensitizes moral obligation, social responsibility. The Psalms, which came into Christian worship through the synagogue, sing of righteousness in God and man; and later elements, such as the Ten Commandments and the Beatitudes, without saying anything about the sermon which the Protestant Church has made so prominent, create and maintain a lively sense of moral obligation. This is not only practically helpful to society, but is theologically sound. The God of the Christian worshiper is not removed from life. He dwells in no secret compartment of the universe. As Jesus revealed, the Father is in rapport with human affairs, and they that worship him must worship him in spirit and in truth, and true worship is never lost in mystic rapture without a sense of loyalty to what is right and moral indignation against what is wrong—not mere theoretical right and wrong, but a sense which involves responsibility for social wrong. I think this has been the vitalizing element in both Judaism and Christianity. Early in the history of the race the God who became the God of Israel made distinction between two worshipers because of the good motives in the one and the bad motives in the other, which in Cain led to the murder of his brother and his attempted evasion of any social responsibility toward even blood kinship.

When Jesus Christ came to appraise the popular religious acts of worship in his day, such as prayer and fasting and giving of alms, he not only insisted on a restoration of right motive in such worship but demanded reconciliation between worshipers where social relationships had been violated before the worshiper came to the altar. Making social wrongs right is not worship, but it is the function of worship to effect this through its power to sensitize moral obligation. Worship must project the spirit and the power of religion into the relations of common life or it fails. It becomes meaningless, shallow, and decadent.

I believe it is Dean Sperry in his plea for reality in worship who said that the only Church work that matters is "the sum of the trades and professions of Church members." I suppose he means to tell us that if Christian worship can be made so real that it creates a sense of God in the worshipers, which, of course, as the other side of the shield, means a sense of self-responsibility from which comes a right attitude toward God and toward man and then send men and women with this experience out into the walks of life, the Church will fulfill its spiritual mission. That should be accepted with reservation, for it requires programs of service and organization, administrative machinery and field effort, to carry this experience into life, which is not a part of worship. But his statement seems to call attention to the great contribution which worship can make in building a Christian society, the imaginative grasp of which would bring about a higher appraisal of its contribution and a larger investment of energy and intelligence in its conduct.

It is said that Julian Huxley, the noted British biologist, had an experience at Eton Chapel which led him to conclude that public worship brought to him something of exceeding value which he could not have obtained elsewhere, neither in science nor through any other avenue of life. It brought to him a certain awe, an attitude of reverence, and also a fitting means of its expression and growth; the development of a great emotion and experience. Professor Huxley has doubtless made an observation which is true for every human being. Through worship the Church has a unique opportunity to influence man not alone in his thinking, but more deeply by bringing him into an experience, by building an attitude, which accords with his highest aspirations, and which undergirds the best family life and the entire range of a man's social relationships. To the Church is given this opportunity as to no other institution of society. It is the chief expert in this field.

The matter of registration for attendance upon the important afternoon Group Sessions was emphasized.

Hymn No. 24, "Come, let us join our cheerful songs," was sung.

Prayer was offered by GYPSY SMITH (Wesleyan Methodist Church), and the benediction was pronounced by Bishop CHARLES L. MEAD (Methodist Episcopal Church).

EVENING SESSION

CITY AUDITORIUM

TOPIC: RELIGION AND SCIENCE

A SERVICE of song under the guidance of Musical Director H. AUGUSTINE SMITH (Methodist Episcopal Church) was the opening feature of this session. Hymn No. 107, "Joy to the

world, the Lord is come," was sung. Hymn No. 57, "Day is dying in the west," was sung in memory of the late THOMAS A. EDISON.

The devotional service was conducted by Rev. EDWIN FINCH (Wesleyan Methodist Church). The Doxology was sung and the Worship Service provided for this occasion was employed. Hymn No. 5, "From all that dwell below the skies," was sung. Bishop JOHN L. NUELSEN (Methodist Episcopal Church) offered prayer.

Rev. C. C. SELECMAN, D.D. (Methodist Episcopal Church, South), presented for the Special Committee resolutions appropriate to the death of THOMAS A. EDISON :

With profound sorrow we, the members of the Sixth Ecumenical Conference of Methodism, have learned of the death of one of the world's greatest scientists and benefactors, Thomas Alva Edison.

Mingled with our grief is a sense of gratitude for the unparalleled service which he has rendered to mankind.

Perhaps there are few, if any, people living on this globe who have not been benefited by the inventive genius of this creative and persistent toiler for human welfare.

To Mrs. Edison, who by lineage and faith is bound to our communion by vital and tender bonds, and to their children and other members of the family, we desire to convey the assurance of our sympathy and prayers.

HARVEY W. COX,	H. L. FREEMAN,
E. D. SOPER,	CHARLES C. SELECMAN,
B. D. MYERS,	C. W. FLINT,
L. C. CLARK,	M. S. DAVAGE.

On motion, duly seconded, these resolutions were unanimously adopted.

Following this action, Rev. EDWIN FINCH was heard in a Devotional Meditation, and offered prayer.

Prof. ARTHUR L. FOLEY (Methodist Episcopal Church) was introduced to be the President for this session.

The Presiding Officer presented Prof. WILLIAM McDougall, D.Sc., Duke University, Durham, N. C., who addressed the Conference upon the subject, "The Bearing of Biology and Psychology on Religion." He said:

I am to speak to you of the bearing of biology and psychology upon religion. At the present time these sciences are widely regarded as the

enemies of religion or, at least, as the chief obstacles to religion, obstacles far more serious than the physical sciences.

Let me, then, begin with a general reminder. In spite of all the splendid progress achieved by modern science, we still live surrounded on every hand by mysteries. At the frontier of every science we look out into infinite distances where all is dim and uncertain; questions arise which we vainly strive to answer; again and again, answers of science which seemed satisfying and final to one generation are thrown by the next to the scrap-heap of exploded fallacies. Need I cite instances? I will mention, out of many, three only. First, the theory of strict determination of all events, in the sense that excludes creativeness and volition. A generation ago this theory was taught by men of science and philosophers alike with a dogmatic confidence that the Pope of Rome himself might have envied. Today it is gone, undermined, disreputable, shown to be nothing more than an irrational prejudice.

Secondly, the theory of the adequacy of natural selection to account mechanically for organic evolution, for all adaptation and appearances of purposive activity, a theory denying by implication all other agency and influence. That also has gone the way of exploded dogmas.

Thirdly, the principles of the great Newton, for generations accepted as the very foundations of all science; these also now belong to the past.

May we not say of scientific theory in general,

"and anon
Like snow upon the desert's dusty face
Resting a little hour or two—'tis gone"?

Let us note that it is the negation of science, rather than its positive affirmations, that exhibit this fleeting and unstable quality. It is very hard to prove a negative, and science in making any general assertion needs to be far more cautious than it has been to avoid including among its affirmations any negations or implication of negations.

It is in the fields of biology and psychology that a modest reserve in formulating negations is most imperative. For in these fields science is still stumbling in the dark. Here the forces of science, unlike those of the physical sciences which march forward with at least an appearance of a united front, are divided into acutely opposed schools, into warring sects which cannot agree upon a common answer to any one question of the first importance—that is to say, any question that goes beyond the province of mere description. In these sciences there are no explanatory hypotheses on which men of science are united. The great facts of evolution, reproduction, development, heredity, fixity of type, memory, purposive self-direction, learning or profiting by experience, intelligent adaptation; each of these facts stands with a great question mark beside it. And to each of these great questions Science can return no answer. How, then, should it presume to issue negations?

The late poet laureate of England said, "Man is a spiritual being; the proper work of his mind is to interpret the world according to his highest nature, to conquer the material aspects of the world so as to bring them into subjection to the spirit."

Those words seem to me to define very simply religion and the whole duty of man. Yet, simple as is this statement, it is not wholly clear until we know what Robert Bridges meant by saying that man is a "spiritual being." Now I was, and I am thankful and proud of it, a friend of Bridges, and I had many talks with him. And in the light of my personal knowledge of him, I feel sure that, primarily and fundamentally, he meant in those words to state a truth that is one of direct observation and experience, a fact independent of all special revelation and tradition, an empirical fact, a fact as well established, as indisputable, as any fact you may find stated in the most authoritative textbook of physical science; the fact, namely, that it is the nature of man to recognize the true, the good, and the beautiful, to esteem highly all such things, to aspire toward them, to strive to preserve, augment, and create truth, goodness, and beauty.

But in calling man "a spiritual being" Bridges meant more than the statement of this empirical fact of observation. He meant also to imply, and in the next sentence he asserted, another truth, one which is not ascertainable by observation, but which yet is established by universal assent; the truth, namely, that these capacities of which I speak are the highest part or aspect of man's nature. There we have a truth of a different order from any of the truths of Science, a truth achieved by a process entirely different from any employed by Science, and yet a truth as indisputable as any Science can boast—and far more important. This truth, the truth that that in man which we call spiritual is the highest part of his nature, is arrived at by way of a judgment of value. Such judgments are intuitive; unlike the hypotheses of Science, their affirmations cannot be tested, proved, or verified by any observation or experiment. Such judgments have no place in the processes of scientific discovery; they belong to a different sphere; and yet they stand firmly established by the universal assent of mankind; they were thus established long before Science began to take shape, and they will stand firm, we may safely say, when most, perhaps all, the facts and theories of the Science of our day shall have been rejected as false or transformed beyond recognition. And not only are these affirmations of the supreme values arrived at by processes entirely other than those which Science employs; also they are independent of Science in the sense that no conceivable discoveries made by the methods of Science can refute or shake them.

The words of the poet which I have cited go further than these two affirmations, the affirmation of man's spiritual nature and of the supreme value of the spiritual. The poet asserts also that it is the proper work of man to conquer the material aspects of the world and bring them into subjection to the spirit. And the poet, in asserting this, implies that in some measure, however slight, man has the power thus to subjugate the material aspects of the world and to make those aspects subservient to his spiritual values, has the power to transform the world about him, to "remold it nearer to his heart's desire." And the same words imply also that man can in some measure remold his own nature, can develop and enrich his spiritual nature, while making subservient to it the processes of his material frame.

Now this third affirmation is like the second, essential to religion; and, unlike those others, it can be and has been attacked by Science and has

been denied in the name of Science. Science cannot deny that man recognizes and acclaims truth, goodness, and beauty in all their forms; but it has denied that man's aspiration to conserve and to create these values is of any effect. Science cannot impugn the affirmation of the supreme value of the spiritual, but it may deny and, through the mouths of many of its leaders, has denied, that the spiritual is of any effect in the life of man. And this is the most fundamental part of the attack of Science upon Religion. For, if this denial, which Science has seemed to make, is well founded, Religion is undone, undermined, revealed as wholly illusory.

But all Religion of the more positive kind goes further. It asserts that these spiritual values are not merely incidents in the experience of individual men, realized and achieved by them in their various degrees, feebly and dimly by the common man, more intensely and richly by the more richly endowed and developed natures who represent the peaks of humanity. Religion asserts or assumes, at least as a working hypothesis, that in these individual experiences, man does not merely go through peculiar phases of emotion, nor merely find in them the stimulus to strive effectively to realize spiritual values; Religion asserts rather that in such experiences man makes effective contacts with an aspect of the Universe that is real, effective, and of supreme importance, which indeed in all these respects takes precedence of the physical realm or aspect; further that he not only makes contact with this realm, but also shares in it, partakes of it, is influenced by it, and in return can contribute something, however little, to it.

These, then, are the two great affirmations of Religion: First, that spiritual ideals are of real effect in shaping the course of events (this we may call the affirmation of spiritual potency); secondly, that man, in so far as his spiritual nature is developed, participates in, is directly influenced by, and, in turn, influences a realm of spiritual reality immeasurably greater than himself (this we may call the affirmation of spiritual participation). Science, it is widely held, disputes or actually denies them. And it is notorious that at the present time biology and psychology are widely regarded as more active and positive in this denial than the physical sciences.

Speaking then as a biologist and psychologist my task is to inquire without prejudice first: Do these sciences truly afford ground for such denials? Secondly, do they not rather, when largely considered, afford positive support for these two fundamental affirmations of Religion?

First, let us note that the very existence of Science invalidates the denial by Science of spiritual potency. Science itself is a magnificent monument testifying to the efficacy of man's spiritual ideals, especially his ideal aspiration after truth. Time forbids me to develop this point as it might be developed. I turn to the specific allegations on which the denials are founded. They are the double allegation that man, with all his wonderful powers of intellect and spirit, is a mechanistic product of a mechanistic evolution.

Now it seems to me abundantly clear that neither of these allegations is well founded or even respectably supported. It has become almost a matter of general agreement among biologists that the mechanical theory of evolution, of which the principal of natural selection was the

backbone, has broken down. On all hands we find biologists accepting the significant expression "creative evolution," or speaking of "orthogenesis" (which means much the same thing, namely, an evolution directed toward a goal). Under these terms the admission is made that Mind is not a mere product or by-product of evolution, but has been and is in some sense and manner the essential active agent in evolution. For the only directive and creative agency we know or can conceive is of the nature of Mind.

So recently as the last week of September, 1931, in London this battle was fought over again by leading biologists; the progressive large-minded biologists were arrayed against a few ultra-conservatives, reactionary survivals from the nineteenth century, too old and fixed in their ways of thinking to desert the dogmas of their youth.

Although, then (as the progressive leaders of biology rightly asserted), we have no adequate theory of the evolutionary process, the fact of organic evolution is but one more evidence of the primacy of Mind in the Universe and of its leading rôle in the world drama. And it is no less clear that, if mankind is to make further evolutionary progress, such progress can come only through the effective working of his spiritual ideals.

When we turn to the biology of existing organisms, to the facts of their self-regulation, maintenance, and repair, and especially to their processes of reproduction with all the phenomena of heredity, we again find the mechanistic theory hopelessly out of court, and an increasing recognition of the fact among biologists. Everything happens as though regulated for the sake of an end, the maintenance of the individual and the perpetuation of the type. And the more intimate becomes our acquaintance with these processes, the more clearly does this appear. Dr. J. S. Haldane, one of the greatest of living physiologists, recently has bluntly asserted: "Physical science cannot express or describe biological phenomena, so that its claim to represent objective reality cannot be admitted." And he has insisted afresh on the simple truth that the processes and entities described by physical science are abstractions (just as mathematical formulæ deal only with abstractions such as numbers and space), so that the principles formulated about these abstractions by physical science have no valid place in the more concrete science of biology.

It is when we turn to the still more concrete phenomena dealt with by psychology that the inadequacy of physical principles becomes most obvious and indisputable. The mechanical psychology of the nineteenth century is utterly bankrupt, in spite of the efforts of the American school of behaviorists to resurrect it in a still cruder form than that given it in the foregoing century. There we see the importance of the principle that natural events must be interpreted in the light of their most developed and complete forms. It was only by confining their attention to the lowliest manifestations of Mind and of partial and abstract aspects of those manifestations that the mechanical psychologists succeeded in giving an air of plausibility to their dogmas.

When we consider the larger and higher activities of man, it is as clear as daylight that those activities conform to laws quite other than the laws of physics. As hitherto formulated the laws of the physical

world are mechanistic; and that means non-creative—means that the future course of events is wholly determined by the present and the present by the past. Whereas the activities of men are purposive and conform only to teleological laws and are creative; creative in the fullest sense; and especially it is clear that man's higher activities are prompted and sustained by spiritual ideals, by his aspirations toward truth, goodness, and beauty. It is ridiculous that it should be necessary to point to and reaffirm such obvious and indisputable facts. Yet the science of the nineteenth century was almost quite blind to these facts; and the reactionaries of science still cling willfully to that blindness, acclaiming it a virtue. Their position is pathetic. And the pathos of it is this: That they deduced their belief in the mechanistic determination of human life from the principles of physical science; and now the physical scientists themselves have abandoned the principle of strict determination in their own sphere; while the reactionary biologists and psychologists remain clinging to the unsupported dogma. They are like sailors clinging desperately to the mast of a sinking ship abandoned by its officers.

Let us notice one anti-religious argument of a different kind which calls for special attention by reason of the eminence of its most recent exponent. Prof. Sigmund Freud, world-famous author of the psycho-analytic doctrine, has recently published a book called "The Future of an Illusion," in which he claims to show that all religion is illusory. What is his argument? Merely this—that the nature of man is such that the race inevitably acquires religious beliefs. Strange argument! The same fact has frequently been used as the most sure evidence of the truth of religion, as when Descartes held that the idea of God is innate in the race and that, therefore, theism is true. Now I do not for a moment accept Professor Freud's fantastic theory of the origin of the belief in God. But I do agree with him that the nature of man is such that he develops religious beliefs. The fact is obvious. If it were not so, man would not acquire religion, no matter how true its doctrines nor how obvious the evidences of them. I hereby assert that Freud's argument in this book is a complete *non-sequitur*. The premises of it point at least as strongly to the opposite conclusion. Freud's book, his famous attack on religion, is but another illustration of the fact that man's intellect is a feeble thing, liable, even in the greatest men, to be led astray by emotional bias and by prejudices unrecognized by the thinker.

I must not linger on the first of my two questions: Do biology and psychology render religion untenable? The answer is clear: They do not. I must pass on to the second and more difficult question: Do they afford positive support to religion?

I have already in part answered this question. These sciences do show that the living being is more than a concatenation of physical forces; they do support most fully the affirmation of Robert Bridges with which I opened this discourse. Man is a spiritual being and his proper work is to make the spiritual prevail over the material or physical aspects of the world. They show us mind active all along the scale of life and becoming increasingly effective and predominant; until in man spiritual ideals become capable of transforming the world, or at least hold out a fair promise of such transformation.

But do they afford positive support to that further affirmation of all

positive religions, the postulate of spiritual participation? Do they yield us any evidence that the spiritual is not confined to the small centers of individual consciousness that we call men, but that rather these individual sparks of spirituality are parts of, or fragmentary expressions of, a spiritual realm that far transcends them and is the most fundamental, the predominating, the primary aspect of reality. If these sciences yield such evidences, it is as much as we can ask or hope of them. We must not expect of them specific support for any particular creed or theological doctrine. That is for philosophy and theology.

Well, suppose that, for the sake of the argument, we accept for the moment the Darwinian or rather the Neo-Darwinian account of organic evolution, untenable as it is and no longer respectable. Even under this scheme the theory of evolution postulates the *struggle for life*. Animals do not merely react mechanically to physical impressions—they struggle to survive, to hand on the torch of life; they struggle for more and better life, and their struggle is a series of activities which, lowly and relatively simple as they are, are yet allied to, are of the same fundamental nature as, our own purposive actions, the purposive powers which reach their fullest expression in the spiritual activities of men, in their acts of creative will inspired and guided by spiritual ideals.

Now a purposive action considered in isolation is strictly speaking unintelligible; it has not the intelligibility of an isolated mechanical event such as the impact of one billiard ball upon another. It is just for this reason that it is so hard to persuade many psychologists that even human activities are truly purposive. They cannot see through and comprehend the isolated purposive act from beginning to end. That difficulty I admit. I insist upon it. But I do not for that reason resort to the absurdity of denying the obvious facts. There is nothing more obstructive to the advance of knowledge than a certain unformulated dogma implicitly accepted by many men of science—namely, the dogma that what we cannot fully understand cannot happen. We cannot too strongly insist that the bounds of the possible do not coincide with and are not set by the present limits of our powers of comprehension.

I submit, then, that every instance of purposive activity, whether human action of the most exalted type or the simple striving for life of a lowly animal, points beyond itself to a larger purpose of which it is but a momentary and fragmentary expression. Here, then, we have one of the evidences of the view, often asserted, that all life is one, that all living creatures are but twigs upon the single tree of life through which runs one common stream, a stream of purposive activity; hence, since in man this stream rises to the level of spiritual activity, we may infer that the common stream is a stream of spiritual activity, however partial and slight its more lowly expressions may be.

But man's activities are not only purposive. They are also sometimes and in some degree logical, or according to the laws of reason. And we find that the more logical our activity, the more successfully does it cope with the world about us; that is to say, there is a certain congruity between our logical activities and the world to which we apply them. Hence arises a great question: How has this congruity arisen? Two answers are current. The one asserts that the congruity exists because man's nature has been molded and adapted to fit with and to cope

with the physical world; that, for this reason alone, the laws which his mind obeys are congruous with the laws of the physical world. The other answer is that the laws of reason are primary and fundamental; that they are not the products of an evolutionary process, but are intrinsic in the nature of mind or spirit. And if this be so, it follows that the congruity between them and the laws of the physical world can only be interpreted as meaning that the physical world has been shaped by and in an expression of spirit. This is a momentous conclusion, but it is one to which leading physicists are themselves inclining. What has psychology to say on this great issue?

I will present only one argument. The logical powers of the human mind find their highest expression in works of mathematical genius. Now such genius appears sporadically. It is in some cases manifested by mere children (as by the boy Blaise Pascal), and by discipline it becomes full-blown. In other children it is manifested at an early age and in astonishing degree; and then fades away. Now I affirm: It is inconceivable that this logical power is the product of the processes of organic evolution, of the mere struggle of living things to maintain life. It must be that it preëxists, that it is intrinsic in the nature of the universe, and finds expression in various degrees in human life according as the human organism is fitted for the exercise of it.

The purposive and the logical nature of man's activity alike make him as a vehicle or channel through which the spiritual realm finds partial expression. But it is in man's power to appreciate and to create beauty that we find the clearest and most positive evidence of this view. Music has often been called the most spiritual of the arts; and for the reason that of all the arts it is least dependent upon or connected with any spatial or material representation. Now, as we know, the musical faculty is mysteriously allied with or correlated with the mathematical; and, like the latter, it sometimes is manifested in astonishing degree in young children (as in the young Mozart). As with mathematical genius, it is, I say, inconceivable that such musical faculty can be the mere by-product of a naturalistic evolution, of a struggle for life. Its degree goes far beyond any biological utility. And the same is true of all the richer instances of man's æsthetic powers, whether of appreciation only or of creation also. Can anyone seriously maintain that the godlike powers of Beethoven or of Shakespeare can be validly conceived as created by a mere struggle for survival? As Professor Bergson once said to me, Shakespeare gives expression to much more than his individual experience accumulated by sympathetic observation of his fellow men; at the least his art expresses the experience of the race.

The same is true of all great poets and of all great poetry. The great poet feels himself to be the channel through which a spiritual activity other than his own finds expression. And every great poet implies that, when we are under the spell of beauty and especially of great art, we are in effective contact with a spiritual realm revealed to us, however dimly, in such experiences. And I believe that the most sober psychological consideration of the facts must lead us to the conclusion that the poets are right.

Let us remember that all our descriptions are only symbolical, that our most sober description of physical things is through and through a

stringing together of symbolic sounds which convey our meaning only in so far as they are symbols of a reality that we most inadequately apprehend. And the language of art is no less and no more symbolical; whether it be a great cathedral, a poem in stone; a symphony; a poem in tones; or a poem in words. And that which these things symbolize, or imperfectly shadow forth to us, is the realm of spiritual reality.

If this is true of the beauty of art, it must be true no less of the beauty of nature. For between the beauty made by man and the beauty of nature there is no essential difference of kind. The beauty of nature speaks to us also in symbols, is symbolic of the spiritual of the universe. And this also the great poets have confidently asserted.

“Look! how the floor of heaven
Is thick inlaid with patines of bright gold.
There’s not the smallest orb which thou behold’st
But in his motion like an angel sings
Still quiring to the young-eyed cherubins;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.”

These lines have been called the most sublime of all written by our greatest poet. They are less exact than the descriptions of the astronomers, but not for that reason less true. They are written in a different system of symbols.

We are confronting a double mystery: On the one hand, the beauty of nature; on the other, man’s susceptibility to it, his capacity to respond to it, to appreciate it, to be lifted up by it and, thus stimulated, to augment by his own efforts the beauty of the world. It is a congruity, a harmony between man’s mind and the world about him, similar to that we have noted in the logical sphere; but this harmony is the more convincing of the two. And if the skeptic says, the world contains no beauty in itself; it is merely that it appears beautiful to man, one of man’s many illusions—then we reply by asking, by what naturalistic process of evolution could this strange power of man have been engendered, the power to see and feel beauty all about him and to create new beauty?

No, the poet is right when he sings of

“Those obstinate questionings
Of sense and outward things,
Failings from us, vanishings,
Blank misgivings of a creature
Moving about in worlds not realized,
High instincts before which our mortal nature
Doth tremble like a guilty thing surprised.”

And of

“Those first affections,
Those shadowy recollections
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet the master light of all our seeing;
Uphold us—cherish and have power to make
Our noisy years seem moments in the being
Of the eternal silence.”

In the moments of contemplation of beauty the containing boundaries of our personalities are in some degree transcended, we come near again to the universal spirit which glows, feebly or strongly, in each one of us. We partake more completely of it, we are in some measure reabsorbed into it.

My time grows short. I will point only to one branch of psychological investigation where the strictest methods of empirical science yield evidence in support of the view to which our argument leads us. I mean that borderland region of rare and disputed phenomena known as the field of psychic research. We have made but very little progress in this difficult field. Men of science have for the most part shunned it in fear disguised as contempt. Yet a few devoted students have made some slight entry, have established some facts ignored and by implication denied by orthodox scientists. And these observations suffice to establish on a solid scientific basis this truth—that each one of us, each individual center of consciousness, is not completely shut up within a person whose only windows are the sense-organs—as science has commonly asserted. There are other possibilities of communion of one spirit with another, other channels of communication of which we have but little understanding. It is as though the prisoner in the penthouse had not only the narrow windows of the sense-organs, but also a radio-apparatus which, if he can but learn to use it, may bring him tidings from the remotest corners of the world, surmounting the barriers of space and perhaps also those of time. There, then, we have yet another line of evidence that each man is not what to so many scientists he has seemed to be—a fortuitous concatenation of physical forces—but is rather a ripple of the mighty ocean of spirit; an individualized ripple, small and feeble yet sharing in the nature of the whole and not wholly detached from it.

Such, ladies and gentlemen, is, in my considered opinion, the bearing of the most sober and impartial survey of the biological and psychological sciences upon religion. The evidence is that you, the representatives of religion, have ample scope to approach even nearer to the truth, to achieve a fuller understanding of the spiritual aspect of reality without any sacrifice of the essentials of religion. It bids you be of good cheer; for truth and reason are not mere adaptations to the environment; rather truth is a spiritual ideal and must in the end prevail; and reason is of the essence of the universe; while beauty is the symbol of immortal things, a symbol which we can comprehend but dimly and things of which we cannot speak save only in the symbolic language of art.

The Presiding Officer presented CHARLES FELTON SCOTT, Professor of Electrical Engineering, Yale University, New Haven, Conn., who addressed the Conference on the subject, "Religious Significance of Scientific Achievements." He said:

Our present world-wide disturbances—industrial, economic, financial, political, social, moral—are generally attributed to the "Machine Age." The Machine is characterized as a Frankenstein Monster creating chaos and turning to rend us. True, science—applied science in engineering—is changing our environment and reshaping our modes of life. It has

made the past century of outstanding significance. It is even transforming our civilization. No longer is the ideal a conformity to tradition, but we quickly adjust to changing conditions. Is it for better or for worse?

To get present conditions in proper perspective, let us take a long-range view of human progress. The use of fire, the bow and arrow, pottery, the domestication of animals, the use of iron—these successive enlargements of physical powers and enhancement of material welfare raised life to higher planes. The written alphabet followed; and the recording of knowledge changed barbarism to civilization. Then began a long and natural advance.

Some thirty years ago an eminent engineer, George S. Morison, pointed out the development of a new capacity, and its resulting New Epoch. It came with the manufacture of power inaugurated by the steam engine of James Watt. Its early service in pumping water from mines may not seem epochal, but as steamboat and locomotive transformed transportation, and steam engines operated machinery in great mills, the shift from muscle to mechanical power became significant. The capacity to do accustomed things was multiplied and new capabilities appeared.

Power looms in great mills replaced hand looms in homes. What had been impossible was easily done. For ages travel had been limited by the speed and power of the horse. Then came high-speed locomotives with the power of hundreds of untiring horses. Iron was wrought by hand from the time of Tubal-cain until the days of our grandfathers; but now mechanical power shapes gigantic forgings and rolls immense beams.

The engine can radiate its power by shafting and belts only a few hundred feet. The solution came from afar, unsuspected even by Benjamin Franklin, who brought electricity from the clouds in the days of Watt, but was chagrined that his electrical experiments enabled him "to produce nothing in this way of use to mankind."

Faraday's patient laboratory research found the way to produce electricity from magnetism just a hundred years ago. Half a century later, electric generators driven by engine power were able to supply that power to far distant motors; they supplied current to Edison's new lamps. Now mere wires supply power for a thousand uses in home and factory, and light extending the hours for work and play, and heat for toasting bread and welding buildings and melting steel—all these and more from mere wires.

At the Centennial Exposition in 1876 a gigantic engine of 1,000 horse power marked a century's achievement. There was also a dynamo operating an arc lamp. In the following decades have come steam turbines exceeding a hundred thousand horse power. Electricity distributes this power in common with that from remote waterfalls. The gasoline engine, making possible automobile and airplane, is another step in the Epoch of Power.

Of greater significance than the mechanisms for producing and using power are its effects in changing our modes of life. Through the ages men have struggled for the necessities—food and clothing and shelter. The age-long problem of release from toil, from the bondage of the

children of Israel, from human slavery, from the blight of child labor, from long hours of deadening toil by weary workers, now has a new solution. Opportunity for enjoyment and enrichment of life has been a Utopian dream. The New Epoch makes it possible for the dream to come true. The current from a single dynamo to-day supplies more power than all the slaves in Egypt could exert in the olden days, or all the slaves in the Southland in recent times. Instead of employing muscular power, man devise machines and direct manufactured power.

Never before were we able to produce abundance for all, thus making physically possible the elimination of poverty. Universal education is now possible as child labor is no longer necessary. A dozen country schools to which children walked are replaced by a single grade school to which they ride in automobiles. High school attendance has doubled in a decade.

The pace quickens. At the end of the phenomenal nineteenth century American industry used ten million horse power. In thirty years this increased to nearly forty million, and of this three-quarters is electric power.

Thus has come our higher standard of living. In our homes to-day electricity has replaced oil and gas and introduced fans and cleaners, washing machines and flatirons, refrigerators and ranges—it is an invisible, untiring servant, ever ready and at lessening wage carrying old burdens and rendering new service. During the past two years of economic depression, our domestic use of electricity has increased 25 per cent. Added to these are telephones and radios and automobiles.

Power and machinery and their products in factory and home were unknown to our grandfathers. In their day most people lived an agricultural rural life. Population has shifted to cities; from cottages to tenements; from individual workers to factory employees; from personal ownership and management of small shops to stockholder ownership and hired managers of vast corporations.

An old-time friend, A. C. Dunham, whose life began a hundred years ago, has left this record in his *Reminiscences*:

Two things greatly influenced the habits and character of the New England people. The first was progress in the means of locomotion. Most of the people lived and had their being within a very limited area, where their habits were formed and their peculiar mental character developed and influenced by the small circles in which they lived, and by the subjects, mostly of a religious doctrinal character, which they habitually discussed—but which were sometimes relegated to the rear by politics. The horse-jockey was an object of interest and admiration.

The second influence was artificial light, which molded the character of both country and city people.

“Early to bed and early to rise,
Makes a man healthy, wealthy, and wise,”

had a physical origin as well as a moral instruction. Dipped candles favored going to bed between eight and nine.

It is difficult for us to realize what change was made in the life of men by these two things—the practical shortening of the distance from any point in the world to any other, and the great increase in time ef-

fectured by an unlimited supply of artificial light. The limits of Time and Space seem to be moving on toward abolition.

On another page he described the trip from Hartford to New York; one day by stagecoach to New Haven, then by "a sloop which occupied anywhere from two to four days in getting to New York." Now it is a three-hour trip for a score of daily trains.

Mechanical power limited in its radius produced an Industrial Revolution a century ago so far-reaching in its effects that even the moral revolution of to-day is the outcome of the social conditions which it produced. What then may we expect from the new era of universal electric power—colossal as it operates great industries, yet intimate and personal as it serves the individual? It is even reversing the trend toward city life and industrial congestion by modernizing rural communities and supplying power to scattered factories, served by telephone and automobile and airplane.

A young man inherited from his father and grandfather a trade and a skill which had made the family famous for generations. He also prospered. Then a strange thing happened. In a single year output and earnings of the little shop increased tenfold. What made this possible? Electric power driving machine tools replaced the muscular power of his arm and the skill of his hand. We may also inquire: Has our young man the ability to handle his new enterprise? Has he the moral character to withstand the alluring temptations of sudden wealth?

The world for thousands of years advanced slowly. Then, in a single century, its wealth also enormously increased. How did it happen? Power and machinery prodigiously increased its ability to produce. Again we ask, Is there ability to manage affairs on so gigantic a scale and to solve the complex problems of a new world? And further, is there wisdom to use the new opportunities and moral strength to resist the excesses which sudden wealth invites? The story of the young man is fable, but the story of the wealth of the world is fact.

Current magazines and the daily press remind us of what is all too obvious, our progress in mechanical accomplishment has not brought the millennium. Often they blame the Machine for the ill adjustments of our machine civilization. They attribute unemployment to labor-saving devices. True, the old-time shoemaker has gone, but a new industry now engages more workmen and we have vastly more and better shoes. The village blacksmith has disappeared, but a dozen automobile mechanics have taken his place. Electric motors replace workers, but the making of electrical devices—power, telephone, radio—and their operation give employment to multitudes. The difficulty is in the transition from the old to the new.

Some, condemning our Western civilization as mechanized and materialistic, point longingly to the classical days of art and poetry and philosophy, forgetting the vast majority were then working slaves. Or they look covetously to the culture of the Orient. Let us consult an Oriental. In the book "Whither Mankind," presenting a panorama of modern civilization by nearly a score of anxious inquirers from many lands, Hu Shih, educator and philosopher, makes this comparison:

In July, 1926, I arrived at Harbin in Northern Manchuria, on my way to Europe. . . . Here I made a great discovery in modern geography—I discovered the border line between the Eastern and Western civilizations. The city of Harbin separates the East from the West by separating the jinricksha (man-power carriage) civilization from the motor-car civilization!

Let all apologists for the spiritual civilization of the East reflect on this. What spirituality is there in a civilization which tolerates such a terrible form of human slavery as the 'ricksha coolie?

Further on he says:

To me that civilization is materialistic which is limited by matter and incapable of transcending it; which feels itself powerless against its material environment and fails to make the full use of human intelligence for the conquest of nature and for the improvement of the conditions of man. . . .

On the other hand, that civilization which makes the fullest possible use of human ingenuity and intelligence in search of truth in order to control nature and transform matter for the service of mankind, to liberate the human spirit from ignorance, superstition, and slavery to the forces of nature, and to reform social and political institutions for the benefit of the greatest number—such a civilization is highly idealistic and spiritual.

Yet surely things are not working right. Our electrified industries and mechanized farms contribute so much to prolific production and the lessening of labor that new economic and social problems confront us.

Is it because Power is a curse and the Machine an abomination? Or is it because we do not make right use of them? Knives may be useful, but not in the hand of the small boy or the assassin. Did the savage prize his bow and arrow most because it could kill game for food or men for plunder? Even to-day many still evaluate new inventions as potential instruments in war or profit producers in peace. Did not the World War prostitute Science and Industry, Machinery and Power in a holocaust based on misunderstandings we cannot yet fathom and a narrow patriotism incited by propaganda of unprecedented lies? The more capable the man, the more dangerous the villain. Our new power capability is liable to cause trouble—not in the engineering contrivances themselves, but because we do not adapt ourselves and our economic and other systems to take advantage of the new opportunities they create. We are like the people to whom missionaries brought wheelbarrows; they loaded them and carried them on their heads.

Old methods assuredly do not fit present conditions. Competition, as practiced in the past, is proving unsuited to the present. Our industrial leaders are taking new thought as to unemployment and wages. The present allotment of earnings to owners and to workers is under searching criticism—the sequel to a fabulous bonus to high officials is apt to be a cut in wages. Bank failures and international crises raise serious question as to our financial structure. A quotation from "Our Changing Civilization," by Prof. John H. Randall, is illuminating:

In a very real sense, the foundations of our world were laid in the eighteenth century. . . . In courts, in legislatures, in banks and offices, in newspapers, the social ideals and the political and economic science

worked out for the merchants and farmers of the Age of Reason still reign. . . . Our social ideals and institutions still bear the strong impress of Newtonian science—rigid, deductive, inflexible—and of the private self-interest and selfish irresponsible competition of that earlier commercial age. The science of Newton has been transformed and is today crumbling; commercial individualism has given way to industrial organization. Yet all that the vast majority of us possess to face the problems of the present are those weapons of a by-gone war.

True, human readjustment is slower than invention. Yet the late Frederick P. Fish, one-time head of our telephone system and of the National Industrial Conference Board, remarked that to him a greater wonder than the invention and the mechanism itself—be it telephone or radio or automobile—is the ability of human beings to adjust themselves to the new conditions they create. We may now note how the automobile in a generation, broadcasting in a decade, and the talking movie in half that time have changed from novelties to dominating factors in our lives. On the other hand, legal, social, political, and economic readjustments lag. Yet they do progress; as examples, note the progress industry is making in the welfare of workers, the present scientific studies in human relations, and the progress toward universal peace.

Happiness and culture depend, not on the things we have, but on how we use them. A musical conservatory with buildings and great organ are inert until the master musician makes them contribute to the intangible, artistic, spiritual satisfactions of life. A university with buildings and museums and libraries and laboratories, with curricula and codes of rules, needs the inspiration of the teacher and the aspiration of the student. Likewise our mechanized society with its accumulating scientific equipment needs something else, some super-power for making it contribute to happiness, culture, and spiritual welfare. Is not that "something" Religion? Does not Science need Religion for its fruition?

This situation gives the religious teacher and leader new opportunities and expanding responsibilities. What ideal objective is to be our goal in working out our new human relations, involving individuals, industrial and social groups, nations and races?

We are not interested in the hair-splitting definitions which differentiate a hundred denominations, nor in any particular economic or social scheme, but we are concerned that there be a united effort to make the world conform to the purposes of Jesus. Some say his precepts are idealistic and impossible. Many, however, are finding that George Bernard Shaw is right in saying, "The demands of Jesus are turning out to be good sense and sound economics." Even his astounding principle of non-resistance is being demonstrated by Mahatma Gandhi to be more effective than force.

The religious leader may well discriminate between the abiding principles in the teachings of Jesus and the particular rules or forms of conduct employed to meet the needs of one country or another, of primitive peoples or more advanced civilizations.

The religious leader must also turn from the past; he must adjust himself to the conditions of life as they are and as they are to be. Lyman Abbott said he preferred to leave the stern of the boat with its view of

where he had been for the bow so that he might see where he was going. Theological readjustment was difficult when the world changed from flat to round, and when it was discovered that the Earth is not the center of the Universe. Obviously religion cannot now take the place it should if it is stated in terms of an age which not only antedated technology, but antedated even the conception of science. A keen industrial and social expert says the difficulties religion is facing to-day come partly because its leaders are failing to understand present-day problems, but principally because they are failing to make religion understood by the men who hold critical positions in dealing with present-day problems.

In reconstructing our ways of life to make civilization workable we do need high aims and new methods, yet we need something more. Attorney-General Mitchell at the recent dedication of the Sterling Law Buildings at Yale said, "An efficient municipal government depends more on the character of the men who administer it than on its form," and added: "Much the same thing is true in the administration of justice." He might well have included many other activities of life. Obviously, Religion is at all times concerned with character, but character is of greater consequence in highly organized society where a man's misdeeds may cause widespread disaster. Compare the menace of a drunken driver at the five-mile speed of a horse on a familiar road and at the sixty-mile speed of an automobile on a busy highway. The ultimate reliance in business, in banking, in international relations rests on credit, confidence, and character.

Our economic swings from prosperity to depression are largely due to excesses, enthusiasms, inflation, and "joy rides" of various sorts, often not recognized until the post-mortem. And at present we are being swept by the whirlwind which follows war.

Our present disturbances are not wholly transient, soon to subside in a return to a former state of equilibrium. We are not drifting back to complacent normalcy. We are finding manifestations of a new order in which Change and Progress, not fixidity, is the keynote.

The Epoch of Power and Machinery presents great opportunities. Industry and agriculture have utilized them for increasing production while reducing human effort. Commerce has developed enormous trade. Financial interests have built big business. Education has expanded as higher intelligence is required in dealing with power and machinery and in administering large scale industry and business; adult education is expanding.

Religion, too, has new opportunities. One who regards religion as comprising the whole of life, coördinating the physical, mental, moral, and spiritual welfare of the individual and of the community, will welcome the higher standards of living which the Power Age makes possible.

The Committee on Recent Economic Changes of President Hoover's Conference on Unemployment reports: "Few of the current economic developments have made such widespread changes in our national life or promise so much for the future as the utilization of our increasing leisure."

The new leisure is different; once it was a short period useful for home tasks or rest or innocent pastime; now it is more hours per day with lengthening week ends; there are fewer home tasks and more funds

to spend. Within a generation leisure, not work, has become the dominant factor and the dominant problem in life. Satan is ever ready with something for idle hands to do. But what an opportunity for character building and for the finer, richer things of life!

To be potent, leisure must be creative, it must be used for fertile self-expressive activity, contrasting with the increasing routine of working hours.

In "the utilization of our increasing leisure"—the gift of the engineer—lies a challenge to the courage and imagination of the social and religious leader who would be a pioneer in a new field.

Electricity, a factor in creating leisure, aids also in leisure hours. Electric light brightens the night for reading and study, for indoor entertainment and outdoor sport. Talking movies (electrically made and displayed), radio and television furnish marvelous means for entertainment, education, and culture. Leading preachers in America broadcast their messages to millions. In England a dozen leaders in Religion and Science recently presented to the unseen audience a symposium dispelling the old-time controversy of conflict. The unification of China is taking on a new meaning, says a recent writer who is corroborated by an engineering friend who visited China last year, not because of political theories, but because common folk can listen to the radio. Some movies present lay sermons with dramatic power to the masses; others, froth and slime. Is it not the task of the Church to see that these powerful agencies are used for good and to fight evil?

Science supplies the means for carrying out the plans of Jesus. He insisted on coöperation instead of competition and on service to one another instead of profit motivation. Science is in accord; power initiates large scale operation and makes coöperation the keynote of modern life. Once service was individual, now we have the means for serving masses.

We are to love our neighbors; the whole world has become one neighborhood; the isolated nation is no more. Former civilizations were national; we are cosmopolitan. John Wesley's parish has been unified by Steam and Electricity. War was once a local friction between ancient tribes whose warriors shot arrows at one another. It now involves all nations, and Zeppelins and bombs and poison gas threaten the suicide of civilization. If we do not love our neighbors, we die.

Jesus healed the sick. Modern science heals—it also anticipates and prevents; it conquers disease and pestilence. Note the contributions of Pasteur and electric current from Niagara power which produces chemicals for eliminating typhoid germs from city water supply.

Jesus gave to the poor and helped the unfortunate and fed the hungry. In nearby Virginia has just been unveiled a statue of Cyrus Hall McCormick, the man whose farm machinery "relieved the world so definitely of its food worries that a hundred years later America has more grain than there is market for" and we have the trains and ships to relieve famine everywhere.

We are impatient because progress is so slow. But even the children of Israel did not pass at once from Bondage to the Promised Land. The transition took forty years. We are now in a period of transition wandering in a wilderness, preparing for a promised land. We can make high-speed automobiles faster than we become safe drivers, We produce

goods and wealth with reduced labor, but how properly to distribute labor and its products is an unsolved economic problem.

We sign Peace Pacts, but are slow in reducing armaments. Yet the League of Nations and the World Court, our international conferences and our new attitude of mind go far to realize the ideals of a generation ago when there were feeble beginnings at The Hague.

Religious and industrial outlooks are tending in the same direction. A year ago the Bishops of the Methodist Episcopal Church adopted a statement on unemployment in which we read:

But it is not enough that the present distress be relieved; constructive measures must be discovered and put into force by which future periods of depression may be prevented, and the evils attendant upon unemployment may be avoided. . . . We would insist that some way should and must be found, and if necessary new principles of social justice be accepted and applied that will place all men, the weak as well as the strong, on a basis of Christian brotherhood.

And now Gerard Swope, industrial leader, advances a plan in which there is a large measure of Social Control of Industry and in which Industry recognizes a large measure of social responsibility. Industrial leaders are beginning to realize that they are their brothers' keeper.

Engineers themselves have increasing concern in the social outcome of their technology. To the challenge "Whither Mankind?" they reply in sequel volume "Toward Civilization." Their technical societies cooperate through the "American Engineering Council" to aid in undertakings in which Engineering may contribute to National and Social Welfare.

The story of man's ascent is the story of his tools; his means of doing things. New tools (bow and arrow, ax, plow, lathe, loom, locomotive, lamp, printing press, telegraph, motor, automobile, radio) change the modes of life. Tools and workers react. Men produce new tools, and new tools develop new types of workers, thus reshaping their standards of living, economic, social, moral, cultural, and spiritual.

The new tool, Electricity, has been proclaimed the greatest tool that has ever come into the hands of man. He has not yet learned how to use it well; how to readjust his industrial, economic, and social relations so as to get the most out of life.

Physical Science in other fields—notably in chemistry—also Biological and Social Science and Psychology all contribute means and knowledge for dealing with human problems. Science has evolved a method of seeking truth and solving problems—a tool for use in other fields. Engineering and Industry have proved the value of large-scale cooperation—an example to Nations and to Churches.

Whatever may be the utility or futility of much of the discussion about the philosophic relations of Science and Religion, often by advocates who do not comprehend the field which they oppose, we do find that Science judged by its fruits is not found wanting.

To Religion, Science brings the means, the tools which it may use in the development of human life, in making it richer and more abundant and in securing the enduring good of mankind. Religion cannot live in its past and use the tools of the present—it must understand the present and it must express itself and its aims in terms that the leaders in affairs can understand and accept as their goal.

The Presiding Officer (Dr. FOLEY) addressed the Conference as follows on the subject, "Science and Religion from the Standpoint of a Physicist":

Professor McDougall has treated the subject of Science and Religion from the standpoint of Biology, Psychology, and Philosophy; Professor Scott from the viewpoint of applied science. The Program Committee requested me to say something from the standpoint of a student of Physics. I promise you to be brief.

The first point I wish to make is that the widely prevalent belief that scientists as a group are irreligious, and that universities—particularly State universities—are hotbeds of infidelity, is very far from the truth. I happen to belong to the science faculty of a State university and can give you some facts about the situation in that institution:

First, seventy-five per cent of all the members of our Natural Science faculty, of full professorial rank, are Church members.

Second, fifty-four per cent of all of them belong to the Methodist Church.

Third, of the nine trustees of the First Methodist Church in Bloomington, four are professors of science in Indiana University.

I realize that the conditions at Indiana University are probably unique as regards the number of science men belonging to the Methodist Church; also as to the number on the Church Board of Trustees. I do not feel that the situation is unique as to the first point—that 75 per cent of our science faculty are Church members. This is about the average of the percentages found in several other colleges from which I have data.

Now, let me ask you: Do you think that 75 per cent of all lawyers, or doctors, or business men, or mechanics, are Church members? Then why single out science and scientists for condemnation as antagonistic to religion?

Certainly there are unbelievers in our colleges and universities, but they are a small minority. They may be the only ones you hear about, and read about, simply because we talk about, and the newspapers publish, those things that are unusual, that are out of the ordinary, that are abnormal. Then, too, the minority—partly because they are few—make a noise out of all proportion to their number or their importance.

What are the objections to religion and the Bible that are advanced by some of our friends who are under the impression that they are ultra-scientific? I shall mention three or four of them and try to give you in a line or two my reaction to them.

In the first place, being a student of physics, of matter and energy, I have no time to waste with the school of philosophy that holds that the material world does not exist, that it is merely the product of our imagination. We see and talk to such people, but according to their philosophy they are not there at all. Sometimes I wonder if they really are all there.

Physicists deal with matter, and with energy as it is associated with matter. They cannot subscribe to a theory that assumes that the objects with which they experiment and the laws which they discover, laws which

are independent of time, place, and the individual discovering them, that all exist only in an imaginary brain of an imaginary individual.

On the other hand, to a hard-headed student of physics it seems just as absurd to assert that matter and energy are the only entities in the world, and that what we call mind is but the play of unalterable physical and chemical forces. Why do people who profess to believe such a doctrine send their children to school? How can a teacher influence, in any way, physical and chemical reactions that are governed by unalterable laws? What is the difference between the physical and chemical reactions in the brain of an Edison, and in the brain of a moron? To a physicist it cannot be explained on a theory of adaptation to environment, behaviorism, or any other purely mechanistic basis.

Another class of people attack religion generally, and the Bible particularly, because they say they do not believe in miracles. They profess to believe that life itself originated in an accidental but happy combination of circumstances.

What inconsistency, to reject the Christian religion because they reject miracles, and then to try to foist upon the remainder of us a theory of the origin of man that demands the acceptance of a miracle in comparison with which the miracles to which they claim to object are commonplace!

When a man proposes such a theory of his origin it means that, in his opinion, there is no intelligence in the universe that transcends his own. No more egotistical or bigoted thought ever proceeded from the brain of man. See where the assumption leads us. Since man admittedly cannot direct or control natural events, if there is no superior intelligence to do it, the universe must be purposeless and man himself a creature of chance. Whatever may be the attitude of scientists in other fields, it is certain that physicists and astronomers generally do not assent to such a view. The more deeply they probe into the secrets of nature the more profound their feeling of humility and awe, at the mystery and solemnity of it all, and the firmer their belief in a purposive creation.

By the way, what *is* a miracle?

Suppose that some ancient king had summoned his wise men and had decreed that they must do one of two things within a year, or be put to death; that they must either raise some one from the dead, or devise some method that would enable him to talk to and be heard simultaneously by every one of his subjects scattered throughout his kingdom. On which problem do you think those wise men would have gone to work? Which problem would you have chosen, had you been one of the wise men? I venture that you would have hunted for some herb, or chemical, or treatment, hoping that you might find some way to restore life. Mind you, I do not say that this problem is the one you should have chosen. I say it is probably the one you would have chosen. You would have thought the solution of the other problem to be absolutely beyond the shadow of a possibility. Now, although the world is enormously larger than it was supposed to be by our ancient king, we have become so accustomed to scientific achievements that we give it scarcely a thought when the Pope, the King of England, or President Hoover talks simultaneously to people in every civilized country on the globe. What is a miracle?

Some reject the Bible because they presume to find fault with some of the science in it, although the Bible was never intended to be a science text. If they reject books on such criteria, they must reject every science text ever published, for every one of them is more or less out of date by the time the publisher gets it into our hands, so rapidly is science developing and our theories changing. Do we reject our newspapers that publish radio news under the caption, "On the Air"? The air is in no way concerned with radio transmission.

Should I doubt the statement of a delegate to this convention who told me this morning that there was a heavy fall of dew and in some places frost last night? Dew does not fall.

The fact is that there is not a physicist in the world who would be so foolish and audacious as to claim that there is a single physics textbook now published, or that ever will be published, so perfect in its science that later generations will not find fault with it. Yet we do not reject such books. We study them and make use of what we can learn from them in building houses and automobiles, heaters and refrigerators, telephones and radios—everything in fact that contributes to our physical need and comfort. The truly astounding progress man has made in this field has come from the fact that he has read his science in a constructive mood and has eagerly applied whatever he could find therein that might minister to his physical well-being. If man would but read the Bible and the works of our teachers of religion with that same constructive attitude and with equal eagerness to apply whatever might minister to his spiritual need and comfort, civilization would quickly emerge from the chaos in which it finds itself to-day.

The last point I shall discuss has to do with the so-called "New Physics." Many have been led to believe that the physics of yesterday is no more, that mass is not constant, that energy is not conserved, that matter is changing into energy and energy into matter. We are told that Newtonian mechanics is faulty—yet we continue to use the laws of classical mechanics in building our bridges and skyscrapers, our locomotives and our airships. We are told that the universe itself is limited. I have two comments to make on this point. The first is, I have noticed that every time more powerful telescopes or improved photographic processes or materials enable us to penetrate farther into space, the limits of this limited universe are promptly moved forward. My second point is, that even if it be true that our universe is so small that it requires only a few hundred million years for light to travel from one side of it to the other on a non-stop trip at the rate of 186,000 miles per second, as far as we are concerned, it is large enough for all practical purposes. Whether in industry or in the most accurate work of a laboratory we still assume that standard pound and kilogram, our standard yard or meter, our standard gallon or liter, retain their original dimensions—unchanged. Let us not be stampeded into believing that all our old notions about nature and the universe, and therefore about man's origin and relation to the universe, must be scrapped. The writer has lived long enough to have seen several scrappings in the past, but it was always the hypotheses and theories of science that went on the heap. For instance, where is the nebular hypothesis that was generally accepted when I was a college student? Where is the vortex theory of matter that was advanced in

every college and high school textbook of physics? The vortex theory purported to explain the indestructibility and uncreatability of matter, elasticity, chemical affinity, valency, and many other properties of matter. Profound mathematical treaties were written in elaborating it. Every apparatus manufacturer sold, and most schools—even high schools—bought apparatus for producing vortex motions. Now where is that vortex theory? It is not mentioned, even, in modern textbooks. Gone! Gone the way that most of the theories now paraded under the name of the new physics are certain to go. It is foolish to suppose that we are anywhere near the goal in our search after truth. But the longer we play the game the more definitely is the conclusion forced upon us, that we are playing *on* a field, *in* a field, carefully and wonderfully planned in advance of our entrance upon it, and that

“Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.”

The Doxology was sung and the benediction was pronounced by Rev. JAMES E. COONS, D.D. (Methodist Episcopal Church).

FIFTH DAY
TUESDAY, OCTOBER 20

TOPIC:

CHURCH LIFE

MORNING SESSION

REV. JOHN FORD REED (United Methodist Church) was presented as the President for this session.

Secretary A. J. WEEKS presented a telegram of fraternal greetings from the Methodist Ministerial Association, Indianapolis, Ind.:

SECRETARY ECUMENICAL CONFERENCE,
ATLANTA, GA.

The Indianapolis Methodist Ministerial Association sends greetings.

NORBERT G. TALBOTT, *Secretary*.

On motion, the Secretaries were instructed to insert the text of this telegram in the Journal and to send appropriate response.

Rev. M. E. LAZENBY (Methodist Episcopal Church, South), for the Committee on the Journal, reported that they had examined the Journal for the morning and evening sessions of the fourth day and had found the same correct. This report was accepted and the Journal thus approved.

Necessary announcements were made for the convenience of the delegates.

Rev. J. T. BARKBY, Moderator of the Federal Council of the Evangelical Free Churches of England, presented a message from that Council to this Conference:

The Federal Council of the Evangelical Free Churches of England, at its thirteenth Annual Assembly, held in London this 23d day of September, 1931, sends its cordial greetings and the expression of its good will to the Methodist Ecumenical Conference, to be held at Atlanta, Ga., U. S. A., in October next.

We give thanks to God for the Methodist Church, which has the world as its parish and is established in nearly every land; for its great work in evangelizing the people and extending the Kingdom of our Lord: for its insistence on religion as a personal experience of God

through Jesus Christ and the value and need of Christian fellowship; for the warmth and fervor of its spiritual life; for its abounding faith and zeal; for the work of its scholars and thinkers in expounding the deep things of God, and for its coöperation with the other evangelical Churches in the task of winning men to Christ.

We are the more mindful of these things because of the help of the Methodist Churches of England in the fellowship and service of our Council.

We pray that the blessing of God may be upon your deliberations; that they may enrich the minds and hearts of those who are privileged to participate therein, and that they may result in the furtherance of the gospel in your own Churches and all the Churches of our common Lord and Master.

We ask the Moderator of the Council, the Rev. J. T. Barkby, to be the bearer of this Fraternal Message.

J. T. BARKBY, *Moderator*;
W. LEWIS ROBERTSON, *Secretary*.

Mr. J. P. WILLIAMS (Wesleyan Methodist Church) presented fraternal greetings to the Conference from the Local Preachers of Great Britain.

On motion, the Secretaries were instructed to make suitable response to the greetings received from the Evangelical Free Church Council and the Local Preachers of Great Britain.

On motion, the Secretaries were instructed to send by cable replies to greetings received from Bishop E. S. JOHNSON, of Africa (Methodist Episcopal Church), and from the Methodists of Korea.

Secretary A. J. WEEKS announced arrangements for the publication of the Proceedings of this Sixth Ecumenical Conference and called for immediate subscriptions to this publication.

On motion of Rev. L. O. HARTMAN, D.D. (Methodist Episcopal Church), the Business Committee of the Conference was authorized to consider the appointment of a special committee to draft a statement dealing with the question of Prohibition.

Secretary A. J. WEEKS presented a communication dealing with the present Manchurian situation:

Moved that the Sixth Ecumenical Conference of World Methodism in decennial meeting assembled at Atlanta rejoices in the effort which the Council of the League of Nations is making to a peaceful settlement of the Manchurian difficulty. We pledge our support to every effort to prevent open hostilities.

Moved that a copy of this be sent through the regular channels to the League Council.

A. J. WILSON,
R. G. PEEVER.

On motion, this communication was referred to the Business Committee.

Rev. L. M. EDWARDS, D.D. (Methodist Episcopal Church), presented a communication recently adopted by the Ministerial Alliance and other Religious Bodies in Denver, in which this Conference is requested to coöperate in asking the President of the United States to issue a proclamation setting apart Sunday, November 8, as a day of national humiliation and prayer.

On motion, this communication was referred to the Business Committee.

Rev. JOHN J. COULTER (United Church of Canada) was in charge of the Devotional Service. Hymn No. 463, "Jesus, Lover of my soul," was sung and prayer was offered by the leader, who was also heard in a Devotional Meditation upon the subject, "The Christian's Inheritance of Joy."

Hymn No. 411, "O Master, let me walk with thee," was sung and Rev. JOHN J. COULTER pronounced the benediction.

The Presiding Officer in introducing the formal program for this session said:

There is no apparent difference between the spirit of this Ecumenical Conference and others which it has been my privilege to attend in London. All have demonstrated that we are Methodists together and one in Christ Jesus. Let us follow the deliberations of this session in this spirit. If this spirit shall continue to actuate us, I predict the coming of complete and harmonious Methodist union in America before the session of the next Ecumenical Conference.

The Presiding Officer presented Bishop FRANCIS J. McCONNELL (Methodist Episcopal Church), President of the Federal Council of the Churches of Christ in America, who addressed the Conference upon the subject, "The Church in the Modern World." (Manuscript not furnished.)

The Presiding Officer presented Rev. FORNEY HUTCHINSON, D.D. (Methodist Episcopal Church, South), who addressed the Conference upon the subject, "The Evangelistic Mission of Methodism." He said:

To me has been committed the task of stating the evangelistic mission of Methodism. I desire to be frank and honest, and be saved, if possible, from cant and meaningless phraseology. I shall take it for granted that the significance of the word "evangelistic" is well understood amongst us.

First of all, I would like to say that providentially and historically

Methodism's mission is primarily evangelistic. *That* is her heritage! While other denominations have had to acquire evangelism, Methodism was born evangelistic! She was raised up, of God, to "spreal scriptural holiness throughout the land," which in modern language simply means to evangelize the world! Mr. Wesley and his associates were not only evangelistic, but intensely and enthusiastically so. Indeed, their enthusiasm at that point amounted to fanaticism. While they were interested in other things, they *majored* in evangelism. During his lifetime he and those associated with him carried the good news throughout the British Isles. In all their utterances the evangelistic note was predominant. It characterized their public meetings and social gatherings. The same spirit was transmitted through his associates to his contemporaries and successors in America. He breathed into the religious movement that bears his name an "appeaseless soul hunger." A passion for the lost was everywhere in evidence amongst early Methodists. The preachers and the people were characterized by great zeal. There was unction in the pulpit, and fervor in the pew. Parents and preacher wept and prayed together for the lost of their homes and congregations, and as a result "much people were added unto the Lord."

I deeply regret that I must of necessity say, in the second place, that Methodism is now much less evangelistic than she was in those earlier days. In that particular, as I see it, she is to a large degree running on momentum. She still has her religious vocabulary, but not the fervent Christian experience that characterized her earlier years. If we have not actually lost our crown, we have at least allowed it to slip. Much of the responsibility for evangelizing the nations has passed into the hands of others. As a rule the great evangelists of our day have not been Methodists. It is entirely probable that the leading evangelist of the world at this time is Mr. Kagawa, a Japanese, Presbyterian, convert to the Christian faith. We have during the past year been celebrating the anniversary of Pentecost, but I am not sure that we have done anything toward bringing about a return of Pentecost. When it comes again it will be at the end of a long period of prayerful preparation, and not as a climax to a colorful celebration. We modern Methodists are long on celebrations, but short on prayerful preparation. The church life of our generation is characterized by ease and complacency. Even our preachers, in too many instances, are at ease in Zion. Long vacations, closed churches, forsaken prayer meetings, all indicate a loss of emphasis on evangelism. Even the secular press has been criticizing our long ministerial summer vacations. Like John the Baptist, the Church of our day needs to "burn" in order to "shine." A "traveling Zion" has degenerated into little more than a "twilight sleep." To-day there are many amongst us who boldly say that they do not believe in revivals. The emphasis has to a large degree been shifted to Christian education and other very vital lines of religious endeavor. Last year one branch of our American Methodism, employing 17,000 preachers, spent ninety-one millions of dollars, and reported a net loss in membership. Amongst us all the increase has been pitifully small. We are reporting credits now instead of conversions. I am not discounting Christian education. "This ye ought to have done, and not to have left the other undone."

Ritualism also comes in for a share of this changed emphasis. Short sermons without expectation of immediate results are quite common. We watch the clock instead of the congregation! We no longer expect to "raise the dead in thirty minutes." In the British Isles two years ago I attended seven regular church services. The doors of the church at no time were opened, much less any altar call made. In America this condition could easily be duplicated over and over. We seem to have forgotten the purpose of preaching. Furthermore, we are now emphasizing great buildings, massive structures, magnificent cathedrals, and most of our congregations are struggling to pay debts and meet bills. Not much strength or energy left to evangelize the world. Some of us preachers might be surprised if we would stop long enough to carefully analyze what we are really doing. We baptize a few innocent babies; receive a class of children into the Church on Easter Sunday; raise our benevolences in part, and refinance our church debts. We will never save the world through programs and propaganda. If so, Europe would long ago have been Christianized. Such things amongst Methodists ought to be secondary, while evangelism should be primary.

Finally, I fear that as preachers and people we have lost faith in the efficiency of the gospel to save the human race. We have become hesitant and uncertain. Skepticism and unbelief have crept in and have hamstrung our efforts. We are seeking substitutes for evangelism and are pursuing the lines of least resistance. All such efforts are in vain. Somehow we must develop a robust faith that steadfastly insists that the gospel can save a grown man and redeem a hardened sinner; that it can make bad men good and filthy men clean. This sort of faith is well founded and should be the inspiration of modern evangelism. Personally, I am not content to spend my ministerial life gathering up reluctant church letters. I long to see strong men struck down with conviction and soundly converted, but the atmosphere of the average congregation does not justify such expectations. We need, and must have, a revival of faith in the efficacy of the gospel to save all men, everywhere!

I wish to say, in the third place, that Methodism must again become evangelistic. What I mean is, she must major in evangelism. It must have the place of primary emphasis! This, for her own sake. Like a swimmer, we have been trying to keep our own heads above the water. A program of self-forgetfulness might save us from our helplessness. The Church that saves her life will lose it! The heart of modern Methodism must be "strangely warmed." She must evangelize or fossilize! I am not content for my Church to be recognized as a stabilizer! She is more nearly, under God, a revolutionizer! She is not commissioned to administer an opiate, but to wield the sword of the Spirit and handle the dynamite of the gospel. She is out on a crusade, and her work must ever be characterized by miracles of redemption. Changed attitudes and transformed lives must ever be supplied to a wondering world. This must be done for the sake of the world. We are living to-day in a topsy-turvy universe. Confusion everywhere abounds. In Russia, in China, in India, no man knows what a day may bring forth. The gospel is the only hope. It is the leaven that must leaven the whole lump. To-day there are twenty-five millions of unevangelized people in

the United States over thirteen years of age, more than the entire population at the time of the Civil War. Geographically, we are no longer a pioneer Church. Our frontiers are now moral and spiritual. We have social and religious worlds to conquer. If Protestantism ever dies, like any other body her death will begin at her extremities—namely, her mission fields at home and abroad. Her hope lies in a spirit of flaming evangelism. Her warfare must be offensive, not defensive. Too long we have misinterpreted that famous verse found in Matthew 16: 18, where Jesus promises that the “gates of hell shall not prevail against the Church.” To “prevail” means to “withstand,” and the promise is that the “gates of hell” shall not be able to “withstand” the onslaughts of the forces of righteousness—*i. e.*, the Church.

Finally, this must be done for the sake of Christ. Under him we hold a commission, in the heart of which is the word “Go.” Its content is exhausted only when we have reached the last man standing yonder on the rim of the planet. Old Balboa, who first discovered the Pacific Ocean, stepped out into its briny waters and, planting there the Spanish flag, claimed that body of water, with all the lands it touched, for Ferdinand and Isabella, his king and his queen. With equal confidence and courage, Methodism must claim this world for our Lord and his Christ. To that end we must major in evangelism. Everything else must be made secondary.

So far, I have been trying to tell you what the trouble is. The confusion in the world is evident! It needs the gospel! The Church is timid and hesitant. She needs courage! The preachers are cowed and complacent! They need conscience and conviction! Where shall we seek a remedy for these evident ills? “Is there no balm in Gilead? Is there no physician there?” Substitutes must be forsaken! Superficial remedies must be discarded. “Judgment must begin at the house of God.” As a Church we must repent of our sins. We must wait before God for a new baptism of Pentecostal power! Holy fires of evangelistic fervor must be kindled in our hearts and on our altars. We must go forth fully committed to a program of world evangelization.

A word as to technique might not be out of place. There is no cut and dried plan. All methods are good. Mass evangelism still has its value. Personal evangelism can be made very fruitful. Professional evangelists and pastor-evangelists can be used to advantage. The matter of chief concern is the vitalizing power of the Holy Spirit. Life will find its own forms. Let’s have all the people called Methodist avail themselves of every agency, use every wisely wrought-out plan, and invade the nations with gospel ideas!

I plead on behalf of a lost and broken world, and in the name of our risen, reigning Lord!

Musical Director H. AUGUSTINE SMITH (Methodist Episcopal Church) led the Conference in a service of song, employing Hymn No. 141, “When I survey the wondrous cross,” and Hymn No. 315, “Nearer, my God, to Thee.”

The Presiding Officer presented Rev. HERBERT B. WORKMAN,

D.D. (Wesleyan Methodist Church), who addressed the Conference upon the subject, "The Task of Christian Education." He said:

Before attempting our subject we need to define it. Definition is always important, though not always conducive to unanimity. Lord Acton once wrote that he was acquainted with two hundred definitions of "liberty," every one of which had led to persecutions, struggles, and even wars. "The task"—the uphill work, the clamant need in spite of all difficulties. "Religious education"—the emphasis that, as a background or foundation of all education, in all and through all, there must be religion, using the word in no narrow sense but to express the things that make for spiritual uplift, for the wider horizons of the soul. It is no use cultivating the mind if the soul be left starved and stunted, with arrested development and uncertain aims.

There was never a greater need of the emphasis of religious education than to-day. The reasons are many: (a) The decay of the home. Many of you remember, as I remember, the homes of the past when leisure had not been driven from the earth. How much we owed to the personal religious teaching of father and mother. In modern homes, apartments, and the like the physical surroundings tend to limit the possibilities of this personal influence. It is only given under difficulties. (b) Then there is the decay of the habit of family prayers, almost impossible to-day in the crowded rush of life. But how much we owed in religious education to the systematic reading of the Bible in family prayers. (c) Then, third, if we turn to our schools there is the crowded time-table, with authorities at their wit's end how to bring into a short week all the subjects that must be taught. And unfortunately religious education is often the first to be squeezed out. (d) And then there is the difficulty which arises from the negligence of our churches. In my judgment there is far too much topical preaching, and not sufficient teaching. Many ministers seem to think that the business of the pulpit is to produce an inferior edition of a Sunday newspaper. I do not advocate dull theological teaching, such as went down a hundred years ago. But I do advocate that the pulpits should really teach the people in bright and persuasive language the great tenets of our faith. Then truths need restatement in modern terms, and no one does more for religious education than the preacher who will attempt this task. Our people need instruction in the fundamental doctrines of the faith. There is one other matter in this connection on which I should like to say a word, and that is the too often neglected in worship reading of the Old Testament. Apart from all other considerations, the Old Testament contains some of the greatest literary passages in the world, and the ignorance of congregations to-day of the Bible, especially of the Old Testament, is one of the greatest defects of the age.

Now how are we to meet these difficulties? In the first place by more effective Sunday schools, properly graded and properly staffed by those who know the truths they are teaching. Sunday schools have recently passed through a difficult time; difficult days still lie ahead. May I congratulate American Methodism on the splendid Sunday school

equipment? May I also add that we envy you the provision that in many places you have made of directors of religious education, trained women often with high academic qualifications who take charge of the religious teaching and church life of the young? This seems to some of us a form of ministry to which many women might well be called and in which they will find the highest opportunities of influence.

I pass next to the question of religious education in what you call public schools and we elementary. Here East and West differ profoundly. In England in all schools, save the Roman Catholic, there is on five mornings of the week definite teaching of the Bible. In recent years many efforts have been made, with success, to improve the syllabus of such schools and to make the teaching more truly religious and character-building, given by teachers who believe in the doctrines they teach, and have been trained for the purpose. In this effort all churches have been united. The religious differences which thirty years ago sharply divided England are passing away. We are all conscious to-day that we must be united as churches if we are to meet the tide of paganism which would otherwise capture the boys and girls. As regards our secondary schools, I am sorry to say that the position is not satisfactory. Religious education is too often crowded out in the time-table, and too often is given by those indifferent to it, and whose teaching in consequence when not negative is often a mere memorizing of facts. As regards America the position is different. We are aware of the great problems of the melting pot, and of the overwhelming difficulties which confront you in New York and Chicago. Nor are we blind to the fact of the strength in the towns of Roman Catholicism, rendering it difficult for you to do that which we have successfully accomplished in England. Nevertheless I shall voice the opinions of this Conference when I state that one of the weaknesses of America is the lack in your public schools of any satisfactory religious education.

I pass to the universities. Here again the two countries differ sharply. In England all universities are absolutely undenominational. In America it is otherwise; in fact, the leading universities are, nominally, denominational. As Methodists you own considerably over 100 universities of varying power and status. We congratulate you upon your possession. We urge you to cling to your universities, to see that the weak are brought up to a higher standard, and that in all the denominational character shall not merely lie in trust deeds but in the presence in all your teaching of a definite Christian and religious atmosphere which shall mold the students to the pursuit of the highest ideals of life.

Finally, may I add a word to our ministers? Young people to-day are looking to you for guidance. They are utterly tired of the mere negations which had sway immediately after the war. They are tired of the mere pursuit of pleasure. They are seeking reality. It is within your power to lead them to the chiefest of all realities, Jesus Christ. I do not think you will win them back to the orthodox definitions and exact creeds of the past. Every age will insist upon framing in the light of current knowledge its dogmas. But I do say that by sympathy and understanding you will win them to the great realities which are unchanging—life in Christ Jesus, transforming all and transcending all.

The Presiding Officer presented Rev. E. ALDOM FRENCH (Wesleyan Methodist Church), who addressed the Conference upon the subject, "Unity Movement Affecting Methodism." He said:

Beyond all question, the suggestion made by the Methodist Episcopal Conference in 1876 of a Methodist Ecumenical Conference was an inspiration from heaven. The Ecumenical Conference by direct and indirect influence has fostered organic Methodist union so that it is now practically accomplished in all lands except the United States, and everywhere without repentance. It would be an impertinence for a Britisher to comment upon the position in America, but should the unions outlined last week be achieved they would be a great joy to the rest of Methodism throughout the world and would have a most beneficial reaction upon the movement I am here to advocate. It was when the report of the Ecumenical Conference of 1911 was under consideration that the Wesleyan Methodist Conference of Great Britain, the Mother Church of Methodism, initiated the movement which will culminate in the union of the Wesleyan, Primitive, and United Methodist Churches in the Royal Albert Hall, London, on September 20, 1932. The blessing of God is manifestly resting upon the union. A tide of the Spirit is stirring in the hearts of men in the universities and slums alike. Great developments of evangelism are being prepared in London and the Provinces and will, it is hoped, lead to still greater. We shall enter the union with negligible losses, if any. Our circuits are coming together and with courage and adventure a glorious victory can be won for the cause of Christ.

The time has come for the Ecumenical Conference to take a step forward. That is the most vital issue which is before us at the present moment. It is impossible to exaggerate its importance. The world situation has radically changed since 1876 and mighty forces have been born which profoundly affect the whole of our work. Ecumenical Methodism has become infinitely more important, but a Conference which meets only once in ten years is now utterly inadequate to the situation. Organic union is, of course, impracticable—the autonomy of our Churches must be maintained. We require an instrument for regular and authoritative communication between the sections of Methodism so there may be the fullest possible consultation and effective coöperation.

The last Ecumenical Conference appointed a Continuation Committee, but except for preparing for this Conference its action has been sporadic. A representative committee should be appointed and should include representatives of Scholarship Departments and the official life as well as of the rank and file. There should be a section on this side of the Atlantic, another in Great Britain, and a third in Australia. This question is to come before a group this afternoon, and then before the Business Committee. The plan should be drawn up by representatives who understand both sections. The plan will, I hope, be prepared by the Business Committee and it would then be submitted to this Conference. For that reason I shall confine myself to suggestion of some factors which demand the step being taken. The great danger of the

Church always is that it should not be sufficiently awake to opportunities until they have passed, and to perils until a disaster has occurred. The Church I joined when I became a member had a very romantic history. It was commenced in the eighteenth century by a young man who started a Society Class which still meets. That young man was Francis Asbury. Asbury was not always popular with his brethren. They were married and had families and wanted to settle down. He was always stirring them up and driving them on to unreached lands and unshepherded peoples. Had he not stirred them up we should not have been here to-day. Hugh Price Hughes was in the heyday of his power during the formative years of my youth. His constant text was, "Wake up sleeping Methodists." The reply of his opponents was, "The Connexion needs rest." The rest would have been the rest of death. Those who are in danger of sleep to-day are not the indolent and careless, but those are so occupied with immediate tasks that they cannot see the things that are afar off. In 1876 aviation was unheard of. To-day men can fly 400 miles in an hour. It is obvious that a new situation has arisen.

Within the limits of the allotted time, it is only possible to indicate some of the facts.

(1) The title of the subject allotted to me is, "Unity Movements Affecting Methodism." The supreme new fact to-day is that all Christian Churches are considering the question of union. There could be no greater blunder than to allow the suggestion that the question is new to Methodism. John Wesley's Standard Sermons include two on the subject.

Within twenty years of the first division in Methodism, the first reunion took place. All our unions include Churches that have already themselves been united. But now an entirely new factor has emerged. The Lambeth Conference of 1920 issued an appeal to all Christian people to unite upon the basis of the Lambeth Quadrilateral—the New Testament, Historic Creeds, the two Sacraments, and the Historic Episcopate. Some replied that one organized Christian Church for the world would be a tyranny. The issue has, however, reappeared in a new form, in South India and in North India. These Churches will be National Churches. Soon China and Africa will follow suit.

The Archbishop of York—and no one speaks with greater authority—in his recent charge delivered at his Primary Visitation has given an interpretation of the proposals, and especially of the Historic Episcopate, which, to say the least, is disconcerting. There is only one subject that justifies the refusal of union and that is where the gospel is imperiled. The gospel makes the Church, not the Church the gospel. The Archbishop's interpretation seems to imperil the gospel as we understand it. He says quite frankly that he knows he will cause pain, but that frankness now is essential to ultimate understanding. Idealists are not alarmed at difficulties, but clear thinking is necessary and a common mind is all the more essential; but I am neither advocating nor opposing union.

The Lambeth Conference of 1930 reaffirmed the decision of 1920 and also took steps to advance the union of the Anglican Church with the Eastern Orthodox Church and the Old Catholics. This was in accordance with the ideals of the most influential section of the Anglo-Catholic

movement. They claim that the Anglican Church is more primitive and more Apostolic than the Roman. They hold with Rome that Christ founded a Visible Church within which is the covenant of God and outside only the uncovenanted mercies. But they hold, in contrast with Rome, that Christ founded that Church, not upon one of the Apostles, Peter, and his successor, the Pope—but upon all the Apostles and their successors, the Bishops. The principles of the Eastern Orthodox Church are practically the same. They hope through that union to secure recognition of Rome. The movement for union with the Eastern Orthodox Church is no new thing. As far back as 1903 a development took place when Prof. Chrestos Androustos, one of the most brilliant Eastern Orthodox theologians, published an article on the validity of Anglican Orders. A manifesto ten years ago was signed by thousands of Anglican clergymen to demonstrate the doctrinal agreement of the two Churches. In 1923 and 1924 the Synods of Constantinople and of Alexandria recognized the validity of Anglican Orders.

The vital importance of the evangelical faith to the world is written in letters of blood and fire across the history of our times. We are faced with the most bitter and powerful anti-Christian propaganda the world has ever known. Why? The bitterness and cruelty of Russian Sovietism is the outcome of the cruelty of the Czar's régime. Under that régime the Eastern Orthodox Church was in supreme power. Yet ninety per cent of the dumb, toiling millions of that vast land were left in ignorance, degradation, and despair. The mystery of to-day is the nemesis of that terrible betrayal. Spain has for centuries been pre-eminently a land of the papacy. Spain is now in revolt against the Church of Rome. The Pope in his recent Encyclical declared that it is impossible to be both a Christian and a Socialist. The Roman Catholic Archbishop of Westminster immediately explained in the British newspapers that that declaration did not apply to Great Britain. That is a significant confession. The proletariat of Roman Catholic countries is largely lost to the Christian faith. In England working class movements have been led by Christian men and chiefly by Methodist local preachers.

Secondly, the subject of this Conference is, "Methodism in the Life of To-Day." But the most important point is the message for to-day. The cry for restatement of the Christian message has been reiterated until it has almost lost its vitality and become sheer cant. The daughter of a Wesleyan minister recently said to her father: "Dad, you cannot expect young people to believe to-day exactly what you believe." He retorted: "My dear, that is very old-fashioned. I said that to my father. Ought you not to be up-to-date and say something new?" Christ said that the Kingdom of Heaven is like a man bringing out of his treasure house things new and old. We are all familiar with the scientific, social, intellectual teaching of our time that demands a restatement of the message. There are also forces equally providential and equally mighty that are compelling a return upon the ancient faith and a recognition that the restatement must still be the gospel or our labors will be in vain. The Renaissance of the sixteenth century, as we all know, led to renewed study of the New Testament and to the Reformation. The Romanticist movement of the early nineteenth century fostered the

growth of Anglo-Catholicism, but by its emphasis on the historic creeds rendered a service that only bigotry can refuse to recognize. Unless Jesus Christ is what the Nicene Creed declares, with whatever new philosophy the fact may be stated, Christianity is an idle dream and the Methodist experiences are a delusion. Methodism claims its place in the Catholic Church, the Apostolic faith, the Historic Creed, the Reformation, the Evangelical Revival. The Evangelical Revival was the necessary development of the Reformation. The Doctrinal Standards of Methodism are the same: Wesley's forty-four Sermons and Notes on the New Testament. They are a collection not of statements of dogma, but a description of great spiritual experiences. John Wesley declared that a man may be as Orthodox as the devil and as far from God. The Reformation almost perished in the second generation by becoming an arid discussion of abstract theologies. The Counter Reformation, with a deeper note of spirituality, swept thousands back into the old Church. Wesley's Sermons include an exposition of the Sermon on the Mount and a Sermon on Money. Salvation by faith, salvation which is Christ himself, is the free, unmerited gift of the love of God. That is the most revolutionary doctrine the world knows. Communism is a plaything in comparison. If Jesus paid it all, then all to him we owe. We possess nothing, but are simply trustees for him, whether of what we are, or have, or can be. Our civilization is perishing. It needs a new birth. Only that message can, I believe, give the strength to bring the new civilization to the birth. Methodism went on to the logical deductions from that principle. If salvation is the free gift of the love of God, then it is for all men and makes possible the most intimate communion with him, and can be a salvation unto the uttermost. Entire sanctification is not a pietistic hobby for sentimentalists. It contains the most magnificent social program for to-day. We live among pessimists who recognize that war, if not abolished, will destroy the world, but have no hope of anything better than its restraint. Methodism must proclaim to the world that she is not out to improve war, or the slums, or the injustice between classes, but to utterly destroy all the works of the devil. There is no meaning in the Ecumenical Conference unless we have a common message. Methodism should mobilize all her resources to interpret her message to mankind. A closer relationship between the Methodisms of the world would make that more effectively possible.

Then, certain challenges have been addressed to this Conference that can only be met by this suggested development.

Sir John Kandles, one of the most honored laymen of Methodism, who has traveled the world in the interests of Foreign Missions, asked at the last Conference whether the Foreign Missionary Societies of World Methodism are in regular intercommunication. The official answer given was that they communicate occasionally and interchange their Annual Reports, but that the matter would be raised at Atlanta. All Foreign Missionary Societies are in communication with one another, but there should be an especially close relationship between Methodists. Apart from the general effect, this might help in particular fields. Continental Methodism held a Conference last year for the first time in Berlin. One of the greatest historians has declared that John Wesley is the root of the misunderstanding which sometimes obtains between the

English-speaking peoples and some European nations. The Evangelical Revival has made some things axiomatic to us and they think we are hypocrites. My friend, Mr. Spencer Watkins, was a member of the last Peace Deputation to Germany before the War. The Kaiser, discovering that he was a Methodist preacher, said: "Germany has never had an Evangelical Revival; it would have made all the difference." It would make all the difference now.

The General Methodist Conference of Australasia adopted a resolution at its last meeting, that Methodism should be asked to institute a policy to help in the prevention of war. The most diabolical event in the history of the world, save only the Cross of Christ, is not the World War, but the fact that now, within living memory of that appalling tragedy, disarmament seems to be so difficult. Methodism cannot refuse to do her utmost without an appalling bloodguiltiness. Occasional resolutions are not enough. By reason of her immense influence she could do a great deal; but only by a persistent and determined effort, which the closer relationship alone can make possible, can she render her best help.

There are other social evils—the debasing of the cinema, the liquor traffic—America has made the most magnificent and daring experiment in all history on this subject. One of the avowed objects of Methodist union in England is a new strength to fight the liquor traffic. Touch the liquor traffic and the most relentless hatred of the most merciless of vested interests is immediately aroused. It is sheer folly not to have the closest relationship with one another so that we can share our experiences.

Then Methodism has a special responsibility for evangelism. The Constitution of the Methodist Episcopal Church has the declaration, "It has always believed the only infallible proof of the legitimacy of any branch of the Christian Church is its ability to seek and to save the lost, and to disseminate the Pentecostal Spirit of Life." The Lambeth Conference only possesses a moral influence, even within the Anglican Communion; but its decisions, being corporate and not merely individual, and being those of rulers of the Church, have a corresponding great influence. The Baptist World Alliance is a more definite organization than we possess. Dr. Rushbrook, its Secretary, has rendered priceless service to the persecuted Baptists of Russia and their coreligionists elsewhere because behind the committee is the whole Baptist Church of the world.

Pan-Presbyterianism holds its conference every five years. We should begin modestly, and no doubt the committee appointed would find its way by experience, but the step must be taken by this Conference to secure a closer relationship with World Methodism, or our cause will suffer.

Methodism must do her utmost for the Kingdom of Christ. The Ecumenical Conference has done much. Under the new circumstances it can do more.

God help us to do our duty.

Necessary announcements were made for the convenience of the delegates.

The Doxology was sung and the benediction pronounced by the Presiding Officer.

EVENING SESSION

CITY AUDITORIUM

EASTERN SECTION PLATFORM MEETING

THIS session was opened by a spirited Service of Song under the direction of Musical Director H. AUGUSTINE SMITH (Methodist Episcopal Church). Hymn No. 544, "I love to tell the story," and Hymn No. 180, "All hail the power of Jesus' name," were sung.

Necessary announcements were made for the convenience of the delegates, and special attention was directed to a beautiful cluster of dahlias arranged upon the platform, presented to the Conference by Mrs. IDA STEPHENSON, of San Antonio, Tex., in honor of all our overseas visitors.

Bishop ADNA W. LEONARD, Buffalo, N. Y. (Methodist Episcopal Church), was presented to be the President for this session.

The Presiding Officer introduced Rev. UMPHREY LEE, D.D. (Methodist Episcopal Church, South), to conduct the Devotional Service. The Order of Service provided by the Book of Worship for this occasion was employed. Hymn No. 481, "O Love that wilt not let me go," was sung and Dr. LEE was heard in a Devotional Meditation.

Hymn No. 543, "Dear Lord and Father of mankind," was sung.

The Presiding Officer presented Rev. C. ENSOR WALTERS, Secretary of the London Mission (Wesleyan Methodist Church), who addressed the Conference upon the subject, "God's Work in London." (Manuscript not furnished.)

Hymn No. 551, "What a Friend we have in Jesus," was sung and the Presiding Officer presented GYPSY SMITH (Wesleyan Methodist Church), who sang an effective solo, "Pass It On." Rev. F. LUKE WISEMAN, D.D. (Wesleyan Methodist Church), was his piano accompanist.

GYPSY SMITH addressed the Conference upon the subject, "Triumphs of the Grace of God Around the World." He said:

For the sake of the young people, for the sake of the old people who have lost faith and are wondering if the old message has still its charm

and power to attract and to convict and to hold and to work its mighty miracles—I am speaking here to-night.

You who have gotten into the place where you wonder if the old story, and the *only story*, has lost its power, and if we don't want a new gospel, and if we don't want an up-to-date gospel, and if we don't need a new Bible, and a new interpretation of the Bible, and if we don't need a new Church and a new ministry—I am talking to you to-night.

I want to tell you, the old gospel—*it works—the Christian gospel of salvation works.*

I have been touching the pulse of the world for a long time—probably I have preached longer than most of the men here on the platform to-night, except perhaps Bishop Hamilton. I am now in my fifty-fifth year and am not an extinct volcano—*yet*—in my own country, where I am known best and loved best. I am loved here in America too—I am loved here in Atlanta. I know you almost as well as my own people. This is my thirtieth visit to America—my fourth visit to Atlanta.

The crowds who want to hear the old-time gospel have not changed. I see bigger crowds than I ever did. I have not changed my message. It has grown deeper—it has grown more convincing—it is more specific—it is more definite—it has a firmer grip on the eternal verities of the New Testament. It is more completely on the Son of God—and the Cross of Calvary. I have preached my message for fifty-five years and I have not changed it—*it works.*

May I suggest to the theologians that it is your business to *preach the gospel?* If you preach it, it will take care of itself—*it works.* Everywhere I have seen it work—among princes and titled people. Mr. Walters has told you to-night that it works in the slums of London. I have seen it work in colleges and universities—in palaces and in hovels.

There are no odd ones in the program of Calvary. No one is left out. The message of Methodism is that *Jesus Christ died to save all*, that all men are saved, that all men know they are saved.

I don't believe in that mongrel type of religion that says a man can be saved without knowing it. If he can be saved without knowing it, he can lose it without knowing it.

All men may be saved, because Christ died for all. When they are saved they are witness bearers. You can't keep quiet when Christ has come into your heart. You will tell about it.

There was a man converted in Birmingham in 1913—at a noonday service. This man—a business man—came to me and said, "Gypsy Smith, I am converted." I said, "Are you sure?" "Yes." "How do you know?" "Well, I have got it here [heart]. I got it when you were speaking about Jesus bearing the sins of the world." And I asked him, "What are you going to do about it?" He said, "Nothing. I am going on home. I can't talk about it." I answered, "Well, you are talking about it now." "But, Gypsy Smith, I can't talk about it at home."

He did talk about it. When he went home, he greeted his wife and daughter with a smile—went down cellar, chopped up all the wood he could find, and whistled for joy.

His wife, with amazement, was listening—his daughter was listening.

And then he said, "Wife, I have chopped up the wood, and filled the coal scuttles. Do you want me to bring up some potatoes for you?"

She said: "What is the matter? You never did those things before."

He said: "I am converted."

He talked about it. You will talk about it when Jesus enters your heart.

When Jesus came into my heart, I could not spell my name—I was a little gypsy lad. I knelt down in that little church in Cambridge on the 16th of November. When the preacher finished his talk that Wednesday night he saw me weeping and he said, "If anybody wants to worship God, come forward."

How can Jesus enter your heart? If you can tell me how God can make the rainbow strong enough and beautiful enough for the angels and the seraphim to stand on it and sing their hallelujah chorus—explain to me how he makes the songs of the seraphim—explain the glory of the morning—I can't explain it—but Jesus can enter your heart.

He got into my heart that night long ago, in the little church in Cambridge, and I *knew* I was saved. When I got home that night—to our gypsy tent—there were all the relatives—I waked up the whole crowd—my father, my mother, my brothers, the aunts, the uncles—I waked them all—and when they were all awake I said, "I love Jesus. I have given him my heart, and I am going to follow him wherever he leads me." And the next morning they all respected me. If you get Jesus in your heart, you can't keep quiet about it.

If you get religion in your heart, you will tell it. Your life will show it without your talking. You will not need a beauty shop. Your religion will put the bloom on.

The sun puts all the beautiful colors on the birds—the flowers—the trees. The color of a rose makes me think that God has broken up a rainbow. The sun makes the trees green, puts the colors on the flowers. And the sun puts the bloom on your cheek (when it is real).

What the sun is in nature, the joy of the Lord is to you. It will make you a new creature.

Have you ever thought about that poor leper that Jesus cleansed of his leprosy and then told him not to say anything about it? Imagine a leper being cleansed of his leprosy and not talking about it. Jesus might just as well have said, "Don't tell anybody but the first person you see." The leper went leaping and rejoicing on his way. And you will do the same when He comes into your heart. When you get religion everybody will know it. Fancy an ill-tempered, grouchy person like you—getting transformed and no one knowing it. Your life testifies when you get Jesus in your heart.

The grace of God—the cross of Calvary—the program of redemption takes in everybody—from top to bottom.

An ex-brewer—a fine old man who claimed to be a hardened sinner—was an expert gardener. I wanted to get that old sinner converted. I liked him. I let him know I loved everything beautiful. Everything beautiful grows in the woods, and everything that comes from the woods is beautiful. More comes from the woods than you think. We could not have this building without wood. Our churches—our pianos—for all of them we must go to the woods.

If you want harmony, go to the woods. I have seen the beauty of a cathedral in a tree—I have seen a pulpit in a bluebell—I have seen sunshine in a violet, sermons in a primrose.

Listen to me, you musicians—one thing you will never find in the woods: you will never get any jazz in the woods. They are too refined, too cultured to have jazz. Your craze for jazz is putting your musical ability, your musical culture, a quarter of a century back.

You begin with the woods—in a cradle; you end with the woods—in a coffin—and if you want to be saved you will have to go to a cross of wood.

Everything that old man—the ex-brewer—raised was a prize kind. If he grew a flower, it was the finest of its kind; if he grew a cabbage, it had to be a pedigreed cabbage; if he grew an onion, it was an aristocratic onion; and if he kept poultry, it must be of the best. I catered to him. I admired his fine flowers—his fine garden—his prize chickens. I let him know I was interested in him and his work.

One day he showed me a dozen eggs—big, fine-looking eggs. They were a special lot—very choice Rhode Island Red eggs—and they cost fifteen dollars—in your money. I said, "Don't break them." He took me to see the mother—just a plain old black Minorca—setting like an old Methodist.

You never know anyone converted in an empty pew. If the empty pews can't be filled in the ordinary way, go outside of them. Don't let the Salvation Army do all the work on the outside. Don't let them do everything on the street. I will back their drum in the street against any other kind of instrument for fetching the sinners in. The Salvation Army—God bless them—are always on the job. If you want to save people, you will have to go after them.

"You have showed me the eggs. Now show me how you are going to put the old hen on them." So he made a nest—rounded it and built it up soft and fine—put the eggs in it—then lifted the old hen off the pothook eggs—and she looked at those fine eggs. She saw them—then—and then that old hen set down—easy—on those eggs.

I told my friend, "When you get ready to take her off, don't take her off unless I am here. When will you take her off the first time?" And he said, "In two days."

As soon as his back was turned I went into the house and got an old common white egg and slipped it under the hen.

I was there two days later when he took her off the first time. And when he saw that common old egg he said, "You vixen—you have laid—" And I said, "No—no—my friend, she did not lay that egg—I laid it. Please let it stay there—I want that old hen to speak to you."

He never would let me talk to him about the gospel. He had always put me off and said he was the black sheep of his family—and that I should preach my gospel to others—not to him.

When the time came for those eggs to hatch—the old common, garden egg hatched off like the rest—and that old hen didn't know any difference. She didn't know the ordinary chick from those pedigreed ones.

There is One who said, "How often would I have gathered you under my wing."

And that old hen gathered that little common chicken under her wing just as she did the others.

I saw he was impressed and I told him about that One who said, "How oft would I have gathered you under my wing," and I said, "That old hen knows no difference—and God knows no difference."

When that man was dying I knelt beside him and he said, "Gypsy, I am under the wing and it covers me."

My friends, the gospel of God knows no difference. I think of a man in South Africa—in Johannesburg. I was staying with a gentleman known as the "People's William"—a great Methodist—a Cornishman originally. The word of grace was so wonderful in Johannesburg that I had to insist on closing the services at a proper hour so that the people might get home and go to bed at a decent, proper hour. But some one supplied me with two rooms—in the heart of the city—and I announced at the services that I would be there each day for those who wanted to talk with me. Those two rooms—every day for three weeks—were crowded like the consultation room of a fashionable and popular physician.

One morning the Zulu coachman—a smiling, happy-faced man, said to me, "The preachy must walkee this morning—the horsey—he go lame."

I cut off corners—hurrying to those rooms; and turning a corner a foul-looking, foul-smelling tramp grabbed me in his arms. He smelt like he had not had a bath for weeks; he smelt like weeks and weeks of rotten, vile whisky.

Oh, if I had my way I would turn the drink out of your cellars—I would turn it out of your sideboards.

I would make the buyer as guilty as the one who sells it. If you can't abide by Uncle Sam's laws, you ought to be sent back to the country from which you came. The man who breaks the Eighteenth Amendment because he doesn't like it will break another Amendment if he gets a chance. There are ten million Methodists in the United States. There are twenty-five million Methodists in the world. Think what twenty-five million Methodists could do if they were all of the same mind on the liquor traffic.

What is the good of you Americans voting for a dry law and then breaking it? Do you expect your boys and your girls to respect you—to respect the laws of the country—if *you* break them? They will despise you—in their hearts.

If I had my way with the drink traffic, I would choke the devil with the last bottle—and get rid of two evils with one stroke.

With his arms around me, that drunken tramp said, "Morning—my dear"—and he kissed me. I said, "You don't know me." And he answered, "What's the reason I don't know you?" And he pulled out a copy of my autobiography—showed me my picture on the first page—and said, "Isn't that you? If I don't know you, don't anyone know you. My mother sent me this from Cornwall"—and he turned over the pages to that chapter that I have tried to write on my mother. With tears in his eyes, he showed me a letter—all blurred with tears—and he said, "A letter from my mother"; and he turned over more pages and showed me another tear-stained letter and said, "A letter from my wife"; and still another one and said, "A letter from my little girl." The pages of that book were marked with tears. And in a voice shaken with emotion

he said, "Oh, Gypsy Smith, I didn't drink when I left Cornwall. I was sick and the doctor gave me drink, and now for six weeks I have been drinking steadily. I try to quit. I can sometimes go a week or two and once as long as a month and I think I am cured—but it gets me down—it masters me. What can I do?"

Oh, what can you say to preach to a poor sinner like that? What message have you for a poor, weak sinner who can't break away from his curse? What message have you for such a sinner?

You can't tell him about science—scientists don't agree anyway. Some of them prove that the world is growing smaller—and the next week you read in a magazine where another one has proven without a doubt that the world is growing larger. And now there are some who say Einstein's theory of relativity is all wrong. Some say that Nebuchadnezzar never lived—but other scientists have dug up his palace. God is throwing a few bricks at those who don't believe—and lots of them are bricks that have words and signs on them showing that Nebuchadnezzar did live in a palace.

I took that poor, sodden wretch by the hand and led him across the street and into a store—and the man in the store came forward and I said, "Brother, is there some place in here where we can be quiet to pray?" And the man said, "Yes, Mr. Smith. I have been going to your meetings. Here is a room—stay as long as you like." And there in that quiet, dingy storeroom I knelt down—and that poor sinner knelt with me. There is nothing in the world that helps a poor sinner like praying with him. And we prayed. I believe he loved Jesus. And then I kissed him for his mother—I wanted him to know that somebody cared for him.

I have watched men stand on the fringe of a crowd near the door of a saloon, and I have seen them edging forward toward the bar—wanting a drink—fighting the temptation. And to those men I say, "When you want a drink, start running away—just as fast and just as far as you can get from it—and when you are tired of running, go to a pump and fill yourself full of water."

And when I parted from that poor fellow from Cornwall I said, "Won't you be at my meeting to-night?" And he told me he would.

That night I looked around for him—my eyes are sharp. I searched that sea of faces and I was so worried I took the audience into my confidence and I told them I was looking for that man. And then a voice—right up near the pulpit—said, "Here am I, Mr. Smith. I am as close as I can get." And I looked at him—and I didn't recognize him—he was clean shaven—he was clean—had on a good suit—clean linen—hair combed—and he looked like a different person. That morning when I had been talking to him he had pulled out some gold sovereigns. He said he was not broke—that he made good money—\$300 a month in the mines there. And then he said, "When you prayed with me this morning God gave me victory and I am a new fellow." And he pulled out three letters, sealed and stamped, and said, "I have written to my mother, my wife, and my little girl and told them that by the grace of God I will never drink again."

There is no incompatibility between the humblest minister and the highest in the land.

Once I was invited to be a guest in a home for three weeks—in

Scotland—and when I arrived there at that beautiful old castle, it was about tea time, and as I went into the drawing room I found the atmosphere Scotch—very Scotch—too Scotch for me. I wondered what I was going to do in that atmosphere for three weeks, and I thought that I would pass out in a minute or two; but instead in a few minutes I was under the table, playing marbles with four-year-old John; and although I didn't know it I won the hearts of the whole family right at that minute. There were fine boys and girls in that home—Archer, Elmer, and Dan, and the two girls—and before I left there each one of those young men and the girls slipped into my room at night for a quiet talk and asked me to pray for them. And I prayed with each of them whenever they came.

Young people, I want you to know that the Christian life doesn't spoil a young lady. The love of Jesus doesn't take joy out of your life. He doesn't spoil your life any more than he spoils a rose on a June morning. He never left a square inch of sky unfinished. Meeting Jesus doesn't spoil anything.

And those Reed boys and girls have all grown up to be fine Christian men and women. Archer is a clergyman, Elmer is a presiding elder, the next boy is a Presbyterian minister, and the two girls are nurses.

John was only four then, and that little fellow liked to go out with me for walks in the afternoon; and one day as we were walking we passed a cooky shop, and John said, "Dipsy, I always go into that cooky shop." So we went in and the girl in there knew John and he picked out the messiest, stickiest cooky in the shop; and when he started to eat it I said, "No, John, you mustn't eat the cooky now, you will spoil your nice suit. Ask the girl to put it in a bag for you and we will take it home and you can have it for your tea." So John started out the door, holding the little paper bag firmly in his little hand, but I called him back and said, "Wait a minute, John; you are forgetting something. You haven't paid the girl for the cooky. Where is the money to pay for it with?" He gave me a sweet smile and said, "Dipsy, it's in your pocket."

Ten years passed and one day I had a letter from Dr. George Reed, who wrote: "The family owes you too much. We want you to come back to us. John needs you and wants you." John met me at the station, saw me to every meeting, saw me to my bedroom, and I prayed with John just as I had prayed with his brothers and sisters. And now little John is—Sir John Ford Reed—and he is on this platform to-night—and he is President of the United Methodist Church and he is Managing Director of the Missionary Board Conference, and he is my friend still. Stand up here, John, and let everyone see you.

One of your Bishops came to me the other day and said, "Do you remember being in a certain home? You won me then for Christ and his gospel."

In 1886 I went out to Wesley Hall and I took a boy with me into the woods and showed him the flowers, the birds, and the trees; and I told him about a tree that a Cross was made of and of that One who hung on that cross—and now he is a worker for Christ.

I saw the gospel work on the battle fields. I was a Y. M. C. A. worker for three and a half years. I hate war. I have been preaching

peace for fifty-four years—and if I could get America and Great Britain to understand one another, get rid of their prejudice, and bury the hatchet, it would be the greatest work I ever did.

Any man who writes one word in a newspaper, any man who makes one statement anywhere that would alienate Great Britain and America is an enemy of God and his fellow man.

I had a great experience. I saw boys converted in the trenches and dugouts. I was talking to 750 boys one night at midnight. They had all their equipment on, and when they left me they went back to the trench and they knew they were going “over the top” at dawn.

I was privileged to talk to the men. And those 750 boys—fine young men, lots of them young fathers—I knew many of them would never come back. It wasn't easy. I loved them and I said, “Boys, I would go with you if they would let me; but there is Some One who can and will go with you—Jesus will go with you.” And some of them said, “Oh, sir, we want Him”; and I told them, “Every man here who will take the Saviour now, whether he lives or dies, stand up.” And they all stood up—and we took each other by the hand and said, “We stand forever with God.” I watched them go—with my heart aching; and two days later I stood at the road where the wounded were coming. When they stopped they left a pool of blood. Presently they brought one poor fellow on a stretcher, and as it stopped near me I got down on my knees and I saw that I knew that boy—I had led him to Christ a few days before; and as I knelt and prayed, I kissed him—once for his mother, once for England and America, and once for myself. I thought he was unconscious—and I was weeping over his poor, bruised, battered head—and I murmured, “See how bruised his poor head is.” He opened his eyes a bit and said, “My head is battered, but the Crown will fit.” Then he said, “Is it Blighty or does it mean West?” (To the English lads Blighty meant home and West meant death.) I said, “Son, you will never go to Blighty. What can I tell them at home?” He whispered, “Go tell them that Jesus is mighty to save.”

Preachers, lift up Jesus. I have been trying in my blundering fashion all these years to *lift him up*. If I could, I would put back my clock twenty-five years so that I might have another quarter of a century to preach Jesus—preach his name to all—crying, “Behold the Lamb!”

This session closed with the benediction pronounced by Bishop ADNA W. LEONARD (Methodist Episcopal Church).

SIXTH DAY

WEDNESDAY, OCTOBER 21

TOPIC:

CHRISTIAN ACTIVITIES

MORNING SESSION

REV. H. E. WOOLEVER, D.D. (Methodist Episcopal Church), was the Presiding Officer for the business session at 9:30 A.M. Hymn No. 2, "Come, Thou Almighty King," was sung.

REV. H. L. FEEMAN, D.D. (Methodist Protestant Church), for the Committee on the Journal, reported that they had examined the Journal for the Men's Mass Meeting of the third day, and for the first and third sessions of the fifth day, and had found the same correct. This report was accepted and the Journal thus approved.

Bishop F. D. LEETE (Methodist Episcopal Church) presented the matter of additional subscriptions to insure the publication of the detailed transactions of this Conference.

REV. F. H. OTTO MELLE, D.D. (Methodist Episcopal Church), presented the following resolutions:

To the Sixth Ecumenical Methodist Conference.

The undersigned delegates, on instruction of Annual Conferences of the Methodist Episcopal Church, respectfully submit to this Ecumenical Methodist Conference the following resolutions:

Resolution No. 1, passed by the South Germany Conference of the Methodist Episcopal Church in its session held at Heilbronn, June 10-15, 1931.

Resolution No. 2, passed by the Central Germany Conference in its session held at Planitz, Saxony, July 14-19, 1931.

Resolution No. 3, passed by the Northwest Germany Conference in its session held at Bremerhaven, July 22-26, 1931.

All of these resolutions deal with what are, in the mind of German Christians, the greatest obstacles in the way of disarmament and world peace.

We ask to refer these resolutions to the Business Committee.

F. H. OTTO MELLE,
H. HOLZSCHUHER,
MARTIN FUNK.

I indorse these resolutions most cordially.

JOHN L. NUELSEN,
Residing Bishop of the Central European Area of the Methodist Episcopal Church.

No. 1. The representatives of 12,000 members of the Methodist Episcopal Church in Wurttemberg and Bavaria, assembled for their Annual Conference in Heilbronn, follow with close attention your deliberations and expect that your Conference will use all its influence in order to induce the Governments earnestly to adopt and carry out the plan of disarmament according to the statutes of the League of Nations. We are convinced that the restlessness, the distrust, and the hostile sentiment, the germ of which is to be found in the treaties of peace, undermine the state of Europe. We assure your high Assembly of our intercessory prayer that wisdom and power from on high may be granted unto you in order to accomplish, in obedience to God and love to men, the heavy task before you. Our Church also counts upon you.

No. 2. The preachers and representatives of the Churches of the Central Germany Conference, in session at Planitz, Saxony, July 15-19, 1931, are deeply moved by the events of recent days, which reveal the misery of our beloved people and the catastrophe of Germany's economic and financial life.

For years millions of unemployed people have lived on relief pittances. Industry and business are increasingly weakened by the inability of the people to buy. Insolvency in all circles is alarming. Suicides of whole families are not unknown. Thousands of factories, and lately the banks, have been closed. The state itself is insolvent.

No other region of our fatherland feels all this more than the factories and the coal mines of Saxony and especially in the Erzgebirge region, where the Conference meets.

Therefore, we are sending from this center our SOS call to the world. Help, before the sinking vessel with all her lifeboats is drawn into the deep!

We feel it our solemn duty to ask all who are with us in the fellowship of the Holy Spirit to give attention to our situation.

We, as German Christians and as Methodists, humble ourselves under the judgment of God. We confess with Daniel; we and our fathers have sinned. We should have been more faithful as Christians. We think with a sore heart of the dreadful World War which swept over our nation and drained its life power. Yet, after the war, our people were ready to return to peaceful work, and to heal the wounds of the war.

But a forced peace treaty tied the hands of the people and hindered reconciliation and cooperation. Stamped as alone responsible for the war, our nation is isolated from the general body of mankind, and as Christians we deeply feel the injustice. Moreover, it has laid a financial slavery on our people, including the unborn generations.

In spite of the earnest efforts and great sacrifices of government and people, it has become apparent, sooner than we expected, that it is impossible to bear these burdens. The power of the people is exhausted. Billions of our national fortune go as reparations into foreign countries.

Our brethren and sisters in world-wide Methodism, especially in America and Great Britain, and all who have received the same faith in Jesus Christ in all denominations, we urgently ask to hear our call and unite with us in prayer.

Our founder, John Wesley, once raised his fiery protest against

slavery. We ask all his children to fight with us against a new slavery. We ask God, who blessed Methodism in the eighteenth century and saved England from revolution, to use the larger Methodism of to-day to help save Germany, the heart of Europe, from another revolution which now threatens.

We deeply thank the President of the United States of America, who with an understanding heart and the vision of a great statesman has proposed a free year for our fatherland, a year of relief from the payment of reparations. May this brave step become the beginning of a decisive change!

No. 3. Preachers and lay-representatives of the Northwest Germany Conference of the Methodist Episcopal Church in session at Bremerhaven, July 22-26, 1931, are deeply moved by the events of the last weeks which reveal the misery of our beloved people and the breakdown of the German economical and financial life in a way we never thought possible in spite of the heroic efforts of our government.

Quite as heavy as the financial need, which seems to lead to a horrible catastrophe, the soul of the German people feels the fact that Section 231 of the Versailles treaty still stamps Germany as alone responsible for the World War, and that, based on this paragraph of guilt, three generations of German people shall be compelled to pay an unprecedented amount for reparations, and we see with a sore heart that these reparations not only draw the very blood out of the national and economical life but that they are used in some countries to increase armaments and militarism in a most dangerous way. Without freedom from this accusation peace between the nations is unthinkable. Justice and peace shall kiss each other according to the word of the Psalm.

Again we stand at a turning point of history. Shall Germany—and with her Europe—be driven into the chaos anxiously expected by Bolshevism?

We feel deeply the responsibility resting upon us as German Christians and Methodists, and we are ready to take our share of help by sacrifices to the uttermost, by a faithful and simple life, by humbling ourselves under the mighty hand of God, and true Christian brotherly love to all in need.

But we also feel that the hour has come when it is our bounden duty to turn to our brethren and sisters in world-wide Methodism, especially in America and Great Britain, and to ask them to hear our call, to bring our cause before God and man and to help that the German people may be freed from the unbearable burden of reparations.

Our father Wesley once raised fiery protest against slavery and gave the whole influence and power of his personality to this great cause. We ask all his children and all who have received the same faith to fight with us against the new slavery. We ask God who blessed Methodism in the eighteenth century to save England from a threatening revolution to use the much larger and much more influential Methodism of to-day to save Germany, the heart of Continental Europe, from the impending revolution.

On motion, these resolutions were referred to the Business Committee.

Rev. F. H. OTTO MELLE presented the following resolution :

Whereas Methodism has become a world-wide movement with churches in almost every country of the world; and whereas this Methodist movement is represented by more than twenty denominational organizations united in spirit and principle with one great history and aim, but differing in nonessential matters of organizations; and whereas these several Methodist churches have all a rich history of their own, and a wonderful work in the countries where they were born as well as in foreign lands; and whereas the members of these Church organizations very often have no opportunity to hear from each other and sometimes it is very difficult even for professors, pastors, and journalists to get the information about the magnificent and extensive work the Methodists are doing throughout the world; and whereas the "Cyclopedia of Methodism," embracing sketches of its rise, progress, and present contributions with biographic sketches, edited by Bishop Simpson in 1881, is out of print and out of date; therefore be it

Resolved, That the Sixth Ecumenical Conference appoint a committee on the subject of editing a Cyclopedia of Methodism, whose task it shall be to consider the question of writing such a Cyclopedia of Methodism, getting in touch with the Book Concerns of the Eastern and Western sections in order to make a budget on the expenses and the way of securing the necessary funds, and which, if the realization of the plan should be possible, shall elect the editorial staff for such a cyclopedia and decide such other questions of procedure as it may deem necessary.

On motion, the resolution was referred to the Business Committee.

Necessary announcements were made for the convenience of the delegates, and the Conference heard with sorrow of the death of Rev. WHITFORD L. McDOWELL, D.D., Philadelphia, Pa., an honored officer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

Rev. J. C. BROOMFIELD, D.D. (Methodist Protestant Church), representing the Business Committee, introduced the following resolutions :

Appreciating the vital relation of the present situation in Manchuria to the peace of the world :

Be it resolved, That the Sixth Ecumenical Methodist Conference, in its decennial meeting in session at Atlanta, Ga., hereby expresses its appreciation of the efforts of the Council of the League of Nations, and of the Government of the United States, to secure a peaceful settlement, between the Chinese and Japanese Governments, of the Manchurian difficulty.

Be it further resolved, That we pledge our support to these worthy efforts, and that a copy of these resolutions be sent to the League Council, and to the President of the United States.

On motion, these resolutions were adopted by the Conference.

Rev. MICHAEL DICKEY, Brazil (Methodist Episcopal Church, South), extended a cordial invitation to the members of the Conference to attend the session of the World's Sunday School Convention, to be held in Rio de Janeiro, Brazil, in April, 1932.

Rev. LOUIE D. NEWTON, D.D., official representative of the Baptist peoples of the City of Atlanta and the State of Georgia, conveyed the greetings of these groups to the Conference.

The Presiding Officer made appropriate response to these greetings.

On motion, the time was extended for the transaction of necessary business.

Rev. A. H. BACKUS, D.D. (Methodist Episcopal Church), introduced the following resolution:

Whereas American Methodism was organized in the year 1784 through the grace of God and the wisdom of John Wesley; and whereas, pursuant to the plans of the "Father of Methodism," Thomas Coke and Francis Asbury called our fathers together at the Christmas Conference in Lovely Lane Chapel, Baltimore, and there in vision and courage laid the foundation of organized Methodism in America; and whereas, in preparation for the 150th anniversary of this event in 1934, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church have already created Commissions for this celebration and these having merged into a Joint Commission for the united celebration of this important event; therefore be it

Resolved, That this Ecumenical Conference take recognition of this coming historical celebration, commend its wide observance, and urge all Methodist bodies, especially those with American beginnings, to join heartily in the celebration of this significant historical event.

On motion, the resolution was referred to the Business Committee.

Bishop H. B. PARKS (African Methodist Episcopal Church) was introduced to be the President for this session. Bishop PARKS presented Rev. FRANK W. COURT, D.D. (Methodist Episcopal Church), to conduct the Devotional Service. Prayer was offered by Dr. COURT.

The Doxology was sung and the service provided by the Book of Worship for this occasion was employed. Hymn No. 409, "Fight the good fight," was sung.

Dr. COURT delivered a Devotional Meditation upon the subject, "The Unsearchable Riches of Christ."

Hymn No. 293, "Art thou weary," was sung and the benediction was pronounced by Dr. COURT.

The Presiding Officer introduced Rev. DANIEL L. MARSH, D.D. (Methodist Episcopal Church), who addressed the Conference upon the subject, "Making Education Christian." He said:

No subject can be more important than the one which the committee has assigned me—namely, "Making Education Christian"—for education is the indispensable means by which society shapes its ends and determines its progress. If we are to work out the divine idea of progress, if we are to achieve ends in our civilization in harmony with the principles of Jesus, then our education must be Christian.

1. Christian education must be genuine education. No diluted article, nor substitute for the real thing, will do. We dare not advance some system intended merely to propagate our own prejudices, and call that education.

True education is intellectual life, the more abundant intellectual life—intellectual life that is intelligent and open-minded, balanced and poised, sensitive and courageous, curious and exploring, creative and manipulating, learning and growing.

The most accurate test of life of any kind, anywhere, from amœba to man, is growth. If you wish to find out whether certain bacteria are dead or alive, place them in a suitable medium: if they are alive, they will grow; if they are dead, they will not grow. By the same infallible test you may find out whether a person is intellectually alive or not.

Education is not made Christian by heresy-hunting. Education is not static, acting by mere weight of tradition and definition without motion. Some sincere but misguided Churchmen regard as safe only that person who can pronounce the shibboleth of faith with the same accent with which it was pronounced by a past generation. Such Churchmen are fettered to jargon. They are victims of meaningless ecclesiastical mummerly. They like people to talk pretentious mysticism instead of ordinary common sense. With great conviction, I insist that education cannot be made Christian by the heresy-hunter; for education is intellectual life, and the most sovereign mark of life is growth. We should expect a person who is being educated to grow intellectually, socially, morally, spiritually. Growth always means change.

A news dispatch reporting a meeting of the National Academy of Sciences recently held at Pasadena said that observations made by scientists had proved what Einstein had predicted—namely, that the universe is expanding. The scientists declared that the shift to the red in the case of the lines in the spectra of the stars indicated that evolution was taking place on a gigantic scale out on the periphery of the universe, seventy-five million light years away from the earth. That is interesting news. But in another sense, the person who is really alive stands ever at the center of an expanding universe.

Therefore, a primary element in Christian education is academic freedom. Jesus said, "Ye shall know the truth, and the truth shall make you free." Academic freedom means that each professor and student is free to seek the truth in his own way, to form his own opinions, to arrive at his own conclusions, and to announce his own convictions. He is not to be limited by patented dogma, faint-hearted consideration, inherited tradition, or acquired prejudices. He is free to be the bond-slave of Truth. He does not need to bend the knee to error, nor to fawn before flattery, nor to cringe before denunciation, nor to yield to the lawless impulse of his own self.

All advancement in human knowledge and all progress in civilization—from alchemy to chemistry, from astrology to astronomy, from wig-wams to our modern homes, from fire-signaling to telephones and radios—has been achieved through fidelity to this principle of freedom of research.

All science rests upon inviolable truth. One of the greatest scientists of this generation, Robert A. Millikan, in his recent book, "Science and the New Civilization," says: "In physics, the procedure in problem solving is always first to collect the facts—*i. e.*, to make the observations with complete honesty and complete disregard of all theories and all presuppositions—and then to analyze the data to see what conclusions follow necessarily from them or what interpretations are consistent with them." And then he goes on to say: "I regard the development and spread of this method as the most important contribution of science to life, for it represents the only hope of the race of ultimately getting out of the jungle."

The very core of the scientific spirit is the search for truth. Scientists like Helmholtz and Darwin and Louis Pasteur and Alexander Graham Bell won their immortal renown by their achievements; but they could not have achieved what they did had they not yielded unalloyed loyalty to the truth.

Without weakening the emphasis upon the word "Christian," we must place an equal emphasis upon the word "education" when we talk about making education Christian; for to attach the qualifying adjective "Christian" to any education that is less sincere, less open-minded and courageous than that which wins the whole-hearted respect and enthusiastic indorsement of eager, inquiring young minds will do Christianity a dis-service rather than a service.

2. But a sense of the responsibility of freedom is as important as freedom itself. To the words of Jesus, "Ye shall know the truth, and the truth shall make you free," we need to add the words of Peter, who had been a student under Jesus: "By well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloak of wickedness, but as bond servants of God."

The most intelligent and best friends of academic freedom know that it is not absolute. The wisest recognize the limitations of liberty, the restraints of freedom—not limitations or restraints imposed by some external authority, but by one's own sense of the responsibility of freedom. An eagle that has been confined by the bars of a cage is free when the door is opened and it is allowed to fly out. It is free to soar against the sun and to rest on mountain crags. Is it not also free to return to

the cage, or to contest the highway with automobiles, or to fight airplanes, or to go swimming in the ocean? Not if it is true to its own nature and to the essence of freedom for it.

Academic freedom is never an end in itself: it is but a means. The end is the discovery of truth and beauty and goodness. It is when one gets the idea that freedom is an end instead of a means, and that it offers no burden of responsibility, that he makes of himself a fool or a nuisance—or both! I know of nothing more intolerant than self-conscious tolerance; of nothing more illiberal than boastful liberality; of nothing more fettered than irresponsible freedom. Intellectual freedom, rightly understood, means independence from unjust restraint, not independence from all authority.

The person who feels the responsibility of his academic freedom knows that it is the truth that has made him free. And that is not always the same thing as mere intellectual assent to orthodox creedal dogma—religious, political, economic, or otherwise. Opinions are nothing more than prejudices until they become a part of our own experience and thought. Mastery means freedom. When we have mastered the art of poetry or the science of medicine we can forget the rules; for the spirit of the art or of the science has made us free, and we keep its rules most perfectly when we are unconscious of their presence. So also is it with the one who has mastered the art or the science of scholarly research or of teaching.

If our academic freedom is a means to an end, and the end is the truth, then it follows that we must reverence the truth along the way. The ancient Egyptians regarded the truth as "the main cardinal virtue." Plato taught that "the genuine lie is hated by all gods and men." In St. John's vision of the city of God, he noted that traitors to the truth were left outside with other despicable characters: "Without are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone that loveth and maketh a lie."

We ought to keep in mind Peter's exhortation to act as free men and women ought to act, "not using your freedom for a cloak of wickedness, but as bond servants of God." We do not pass into the fuller, freer life without subjecting ourselves to restriction, restraint, prohibition. Freedom is the unfettered use of all our powers that God has given for use. Our freedom should be as the vine, and our sense of responsibility as the trellis—the vine restrained by the trellis that it may rise.

The idea of liberty has been perverted, distorted, mystified until it is confused with license, and freedom with anarchy. False liberty means that a man is free to do what he likes; true liberty means that he is free to do what he ought—that he has the fullest opportunity to do the best that is possible for him. Abraham Lincoln felt the burden of freedom when he said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have."

"Hyperion to a satyr" was the hyperbole of comparative denunciation used by Hamlet of his father and uncle, the uncle having killed Hamlet's father, married his mother, and usurped his throne. Whatever else it may be, that education is not Christian which does not enable its product to distinguish between the Hyperion of liberty and the satyr of license;

between the Hyperion of freedom and the satyr of irresponsibility; between the Hyperion of human rights and the satyr of their perversions.

To make education Christian, we shall rest upon the freedom that comes by the truth, and we shall recognize the responsibility of that freedom. Then shall we be free to do what is right.

3. A recognition of values is an essential part of any program to make education Christian. The sense of values will cause us to keep our knowledge esthetically balanced, and will keep it in tune with the things of life that are worth while. Unless our quest of knowledge is assimilated by our nature, organically amalgamated with our own selves, it is likely to become an alien tumor on our psychic brain. Values will hold the standard of excellence ever before us, filling us with divine discontent, a sacred dissatisfaction with even our best achievement. A sense of values will lend an unspeakable solemnity and awe to all our work, give zest to our daily grind, and save us from the doldrums of stagnation.

J. A. Hadfield, of Oxford, in his recent book, "Psychology and Morals," says: "The first object of all education, intellectual as well as moral and religious, is the formation of right sentiments and dispositions, that is to say, the attachment of emotions to the right objects, ideas, and persons. . . . These sentiments can only become the basis of a strong character when they have become the abiding spring of right habit and conduct." The same writer, warning against the danger of liberty becoming libertinism, says that "the adequate stimulus of will, the stimulus which is peculiarly adapted to arouse the self into activity, is the Ideal." And "the Ideal is that, the attainment of which produces completeness and self-realization."

I do not know of any finer expression of values, any better cataloguing of ideas to which our emotions might properly be attached, or any more adequate Ideal as a stimulus to the will, than St. Paul gives in his letter to the Philippians: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

Reality is the passion and the plea of our novels, our theatricals, our education, and everything else. The trouble is that we become so absorbed with the quest of the real, so blinded by the passion for reality, that we lose sight of the ultimate reality. We are prone to be satisfied with the appearance of reality, thinking that what there is in the moment is everything. The sewer is real, but so are the ocean, and the clouds, and the fountains, and the flowers. The body is a machine, but the person is more than a machine. The universe appears to be mechanistic, but it is ultimately spiritual. Sir James Jeans, in his "The Mysterious Universe," says: "The universe begins to look more like a great thought than like a great machine." Speaking of the world of light, potential or existent, he says: "The whole story of its creation can be told with perfect accuracy and completeness in six words, 'God said, Let there be light.'"

A materialistic writer who enjoys a certain reputation wrote an essay recently in which he said, "Astronomically speaking, man is negligible." That sounds very conclusive. By comparison with the wonders of astronomy, man does appear to be negligible. I have told you that

scientists have been making observations of evolution going on on a gigantic scale seventy-five million light years away from the earth. How far is that? Light travels at the rate of 186,000 miles a second. Multiply 186,000 by 60 and you have the number of miles it travels in a minute. Multiply that product by 60 and you have the distance it travels in one hour. Multiply that answer by 24 and you have the distance it travels in one day. Multiply that by 365 and you have the distance it travels in one year. Multiply that product by 75,000,000 and you have the number of miles away where that shift to the red of the distant starlight was observed by the scientists. Over against such figures as these, it does seem as though man were negligible. But Prof. George Albert Coe, a graduate of Boston University, and a truly profound philosopher, whipped back the one sufficient answer. He used the identical words that the agnostic used, up to the last word in the sentence. Let me compare them. The agnostic says, "Astronomically speaking, man is negligible." Coe says, "Astronomically speaking, man is *the astronomer*." That is the answer! The astronomer is himself more wonderful than the stars. It is man that measures the distance of the stars. It is man that weighs the stars. It is in their relation to man that things are near or far. It is by comparison with man that an atom is small and a star large. The old Greek philosopher Pratagoras had it right when he declared, "Man is the measure of all things." Man, with his feelings, his faculties, and his endeavors, stands in the foreground.

There is little use for education to exhort young people to play the game of life unless it erects goal posts that can be seen.

4. To make education Christian the adult generation must be reached. We are mistaken if we imagine that the only important thing is to get the oncoming generation properly educated. Education always starts with the older generation. Prohibition of the legalized traffic in liquor came upon this country as a result of one hundred years of agitation, legislation, and education, and the greatest of these was education. Anyone who traveled in Europe prior to 1914, or who knows the currents of thought then prevalent, knows that the World War was the inevitable result of the psychological atmosphere created by a process of education through a period of forty years preceding.

After all, the Kingdom of God can become a reality upon this earth only when there has been created an intellectual and social climate favorable to the growth of the principles of Jesus. As the physical climate is modified by mountains and seas, so the spiritual climate is modified by education. As the Gulf Stream bears to the region within the Arctic Circle more heat derived from Equatorial sunshine than falls upon the Arctic zone from the sun itself, so the streams of intelligent and vital piety, of open-mindedness and tolerance, of sincerity and God-awareness, flowing from our homes and our churches should exert a climate-modifying influence in our institutions of higher learning, creating a spiritual climate congenial to the growth of Christian idealism in the soil of scientific truth.

If the religious instruction given to adults in homes and churches throughout the land were more sympathetic with and appreciative of education, of scientific investigation, of the advancement of knowledge,

then the colleges and universities would naturally be more sympathetic with and appreciative of religion. There is no reason why Christianity and education should not ever fare forth hand in hand—and when they do we have Christian education.

5. But to make education Christian, we must begin with the children. All of the modern knowledge of child psychology must be brought into use in applying truth to the child mind. We must be more concerned about the children than we are about their intellectual assent to our creedal dogma. Our program must be child-centered and not curriculum-centered.

If we can make religion natural, and normal, and wholesome in children, we shall find it ineradicably in them when they become university students. This shall be accomplished more by attitudes and atmosphere than by form.

Here, then, is the climax of the whole thing: formal education must have a transfiguring *plus* that will glorify the commonplace. We have a right to expect education to make a man self-supporting, acquaint him with practical measures for comfortable living, prepare him for citizenship, make him a man of letters, or a theologian, or a scientist, or an artist. But education should go further: it should strengthen and broaden man's faith in God; make keener his appreciation of spiritual realities; furnish him with a just conception of human life, its needs, possibilities, and obligations; deepen the distinction between right and wrong; strengthen his convictions of those truths which surround right with the most impressive sanctions.

We must create such an atmosphere around our students as will make them sensitive to life's tragic grandeur. We need a clear insight as to the true end and aim of educational endeavor—the unfolding of personality, the cultivation of ideals, the bestowal of vision, the clarifying of purpose, the strengthening of will, the development of power.

I believe whole-heartedly in the practical values of education; but while holding steadily to such values, I plead also for a *plus* that will cause a Divine nimbus to rest over the commonplace things of life; that will transform the primrose into the court of Deity and make the golden-rod significant with the Awful Immanence; that will ennoble and enrich life and give meaning to it; that will give sanity and order to the Universe, and lead us on to all things true and beautiful and good.

I have given you now the five points in a program to make education Christian—namely: it must be genuine education, free in its quest of truth; it must have due regard for the responsibilities of academic freedom; it must recognize values; it must include adults; it must reach the children. Let these five points be represented by the five fingers of my hand. If I confront life with my hand open and my fingers spread apart, I shall make no impression, but shall only leave myself bruised and bleeding. But if I unite the five, if I bind my fingers together into my fist, then I can smite life in a way that will be felt. Or, better still: if I try to seize the tools of life with any one of these fingers alone, I cannot grasp the tools well, and shall make no real contribution to the building of a new world. But if I seize the tools of life with all five of these fingers bound together, then:

"Beat down upon yon beetling mountain,
 And raise yon jutting cape!
 The world is on the anvil,
 Now smite it into shape.
 Whence comes this iron music
 Whose sound is heard afar?
 The hammers of the world's smiths
 Are beating out a star."

We are among the smiths who are beating out a new world.

The Presiding Officer presented Rev. REGINALD J. BARKER (Wesleyan Methodist Church), who addressed the Conference upon the subject, "The Church and Human Needs." He said:

Someone has said that "clever men are impressed by their difference from their fellows: wise men are conscious of their resemblance to them." In that case the modern world is on the whole more clever than wise; for we are more acutely conscious of our differences than our resemblances. The largely tacit acceptance of differing standards of political freedom and economic need is responsible to a great extent not only for the persistence of the inequalities of human life, but also for the suspicion, resentment, and hostility which make the right approach to our present troubles difficult if not impossible. The former consideration of the Rights of Man is no longer the right approach: for a discussion of rights too often flings us into an attitude of self-defense without any fundamental change of mind toward each other. Was it not Lowell who said, "He has rights who dare maintain them"? But broadly speaking the "rights" we maintain are our "differences," not "resemblances." For in maintaining "rights" we are too prone to defend what we have, or to claim for ourselves what others have. Yet our "needs," although equivalent to something of what we have not and something at least of what we have, will not include all of either. A truer appreciation of the needs of man will not only involve a readjustment of distribution but also a redirection of expenditure. As needs are inverse rights, in considering them as needs we shall not only arrive at our resemblances, but we shall discover the true standard by which to test our civilization. If needs are not common, they are not human; but common needs are surely human rights.

What are human needs? The most commonly recognized are those which are characteristically physical—the needs of food, shelter, and clothing. Too often, however, they have been treated as the only absolute needs, with the consequence that, when it has been proved that a man, who is in receipt of public maintenance, has enough for physical existence, we have assumed all too readily that justice has been satisfied. It might be true if men were merely animal; but you cannot feed men like cattle, nor expect either health or contentment on the basis of a minimum necessary to physical existence, because man does not live by bread alone.

There are other needs no less absolute. Man needs work. Activity is necessary for bodily health. Continued unemployment results in im-

paired health, loss of initiative and of the sense of social responsibility, and, what is worse, a loss of moral stamina and spiritual morale, giving rise to nerves, fed-upness, and bitter discontent. Man shares with the Creator the need of a creative life. The mechanical standardization of human ability, which is a prominent feature of our industrial life, produces effects in human nature which are most clearly seen in how men use their leisure or their enforced idleness. The vast majority are untrained for creative activity, and so their hours are spent in amusements or in other less worthy forms of passing the time away. It is more clearly seen in the way the wealthy unemployed use their gilded idleness. Yet we are slow to recognize this need of personality. We attack the "dole" or "charity," when we ought to attack the lack of work. In England one of the greatest mistakes has been to make it difficult for the unemployed to do work which was considered by the Industrial Transference Board to be of no permanent economic value. After living for nine years in an area where unemployment has been and still is rampant, I have no hesitation in saying that to give a man work, even though of no permanent economic value in itself, would preserve his self-respect, keep his initiative and capacity for work unimpaired, so that when he did return to a trade of permanent economic value, he would be better fitted for his work, and that surely is of permanent economic value, because it is of permanent human value. This does not mean that if no work is possible adequate maintenance should not be given. But as Rene Sellon says, "The ideal of society is not the dependence of one section of the community upon the other, but rather a growing feeling of interdependence of all the parts." A just order would make it possible for every man not only to receive but to give: for the Reign of God industrially would surely be this, at least, an industrial order in which all men would be givers as well as receivers of service.

Closely bound up with this need of a creative life is the need of responsibility. But such responsibility necessitates some share in ownership. If a worker's interest end in the wages he receives, and he is liable at any moment of trade depression to be dismissed, it can hardly be expected that he should feel the same sense of responsibility which an owner feels for his business. He must feel he is a partner in a concern, where the objective is the common good, and where all share equally in the losses as well as the gains. The present tendency of industry is to put responsibility in the hands of fewer and fewer men, which not only increases the risks of immoral practices among employees in times of depression, but also increases the irresponsibility in masses of workers, making them more responsive to the subhuman appeals of force and violence. It may be argued that poverty is less perilous than riches. If we have to be poor, it would not matter so much if we were all poor. But the grave injustice of the industrial system is that the minority, who are owners, have the power to impose on the majority, who are workers, a poverty which most of the owners are unwilling to share. Blessed is voluntary poverty: but cursed is the poverty we impose upon others.

Man's need of recreative rest is also an absolute human need. Yet recreation is degenerating into a round of amusements which give no

lasting joy nor peace, and often result in the exhaustion of energy. We have lost the art of being quiet; and very few of us who are professedly Christian are serene or distinguished for either joy or peace. These deep emotional needs, together with those of love and beauty, are vital to human health and well-being. Too many are starved for want of affection; perhaps the chief reason why a "means test" rouses more resentment than a "cut" is because the test is more often an inquisition than a sympathetic inquiry. Too many are starved of beauty. The drabness of the workers' domestic surroundings is responsible for much more of the discontent than even the workers realize. Many a man has beaten his wife because of the color on the wall, although he has given some other reason.

Mr. Bertrand Russell has recently poured scorn on the idea of the unity of the universe; yet the most insistent witness to the fundamental unity of our life together is the fact that all our miseries are the outcome of our disunities. And it seems unlikely that we shall ever banish them until we see that our broken fellowship is the broken body of our Lord, and that all that divides us one against the other is a spear point thrust into the heart of God. It is only when we see in the crucifixion of humanity the crucifixion of God, that we shall repent of our ways and know the things that make for our peace.

What was the attitude of Jesus to these needs? He was most intensely conscious of the fundamental unity of life in God. The universe was not capricious. God sent his rain on the just and unjust; his sunshine on the evil and the good. He was no respecter of persons; he loved the world; and he saw that no law is beneficent unless it is universally beneficent. That is why the sons of God could not only love their friends; their love must be as "catholic as God's." But Jesus found men obsessed with the task of making ends meet; and when they met they too often confined the individual in a circle of worry and anxiety from which God, love, joy, and peace were inevitably shut out. More than that, this individual concentration on his own material needs provided no permanent solution for men's economic difficulties. Jesus would never have accepted the dogma of *laissez faire*, the spirit of which, even if no longer articulate, still pervades our economic world. *Laissez faire* says, "Let every man seek his own good and the common good will be secured"—that is the philosophy of enlightened self-interest; but Jesus said, "Seek first the common good and the individual good will be secured"—that is the philosophy of love. "Seek first the kingdom of God and its justice, and all your own needs will be satisfied." The fallacy of *laissez faire* is seen in a century of restrictive legislation regulating industrial conditions, hours, wages, etc., but we are still slow to recognize that our present system stimulates in man not the desire to give but the desire to get, not the passion for the common good but the passion for his own interest. It is true that fundamentally the common good and the individual good are one; but the path of self-interest is most likely to lead to a selfish obsession with "rights" which may not be needs, and to the taking of short cuts to one's own ends at the expense of another's well-being. But to seek the common good makes demand on the love which, Canon Raven says, is "a passion for comradeship in the adventure of living together."

But this new attitude is an attitude the reverse of the acquisitive and covetous. Paradoxically enough, it implies that the world which ultimately satisfies human needs is one in which the individual does not trouble about his own. Our age has tended to place the final sanctity on physical life; and when that has been threatened, be it wages or profits, men have tended to scrap the other sanctities, the spiritual loyalties on which the new order can alone be founded. A bank manager told me recently that he often has business men come to him and say, "We have been as honest as we can"; as if to say, "Honesty is the best policy, but if, on occasion, dishonesty is better, what can we do but abandon honesty?" Mr. Gandhi was once asked to defend a thief and he asked him, "Why did you steal?" He replied, "I had to live." Most Westerners would have felt that was unanswerable, although immoral. But Mr. Gandhi asked, "Why?" Suppose Jesus had yielded to his followers' suggestion that he ought not to suffer and to die; and had renounced his mission, retiring into some remote village, and later in his ripe old age some one had said to him, "Why did you abandon your mission? Why did you forsake the way of love you had taken?" and he had answered, "I had to live"! What a change in our history there would have been! What an incalculable loss!

It is here where our need of God is most manifest. Idealism is always likely to break down in the time of crisis. It is only when the quest of the ideal becomes a vocation that it endures. It is only when the ideal becomes the will of God and it is obeyed. That is why Jesus declared our love of our neighbor is bound up with our love of God; that the ultimate test of our lives was our treatment of human needs, what we did to the hungry, the poor, the naked, the sick, the prisoner, and the foreigner within our gates—for what we did to them we did to him. But this necessitates a life dedicated to serving, not to being served; to giving, not to getting.

The immediate illustration of this new way of life was the life of the Christian community following upon Pentecost. Their life together was not a *deliberate* experiment in communism. It was, as Anderson Scott declares, "community of spirit issuing in community life." They knew that as a fellowship they were *together* the Body of Christ; and their new life together was what Stead calls "the social transcript of the Character of Christ." To some extent this has been true of every new corporate expression of Christianity.

It was true of early Methodism with its distinctive doctrine of Christian Perfection—or, as Wesley called it, "Perfect Love." In his sermon on the use of money he says: "It is true that, were man in a state of innocence, or were all men 'filled with the Holy Ghost,' so that, like the infant Church at Jerusalem 'no man counted anything his own,' but distribution was made to everyone as he had need,' the use of it would be superseded." And, while he lived in an age which did not challenge the foundations of the existing social order, there was some real achievement of a community life which seriously challenges Modern Methodism. His relief schemes, such as providing carding and spinning for the unemployed, his practical attempts to improve the health of the people, the forming of bands, the members of which were bidden to bring all they could spare to the common stock, the formation of Strangers'

Societies and Loan Clubs, and the widespread comradeship of early Methodism with its freedom from class distinctions and snobbery, with its opportunities for self-government, were more socially revolutionary than some historians admit. And the man who could say, "If I leave behind me ten pounds, you and all mankind bear witness against me that I lived and died a thief and a robber," was not as conservative as the Hammonds suggest. In practice he was more socialist than most socialists. He writes, "Do all the good you possibly can to the bodies and souls of men"; "If therefore you do not spend your money in doing good to others, you spend it to the hurt of yourself"; and though there are some who like to quote his "Get all you can," "Save all you can," and "Give all you can," it is sometimes forgotten that he interpreted "Give all you can" as "Give all you have." The secret of all this is found in his insistence on Perfect Love. He writes in his inquiry into the nature of Christian Perfection, "It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is, in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way." And though later and more prosperous Methodism has to some extent looked wide of the mark, the witness of early Methodism made possible much of the social progress of the last century. In these days of a vast complex machinery we may smile at the manner and content of the social and medical services of Wesleyanism, but they arrived, and they marked the life and spirit of the coöperative movements then unborn." The spirit and attitude of mind of early Methodism is expressed for us in two verses of Charles Wesley:

"Thy mind throughout my life be shown,
While, listening to the sufferer's cry,
The widow's and the orphan's groan,
On mercy's wings I swiftly fly,
The poor and helpless to relieve,
My life, my all, for them to give.

Thus may I show the Spirit within,
Which purges me from every stain;
Unspotted from the world and sin,
My faith's integrity maintain;
The truth of my religion prove
By perfect purity and love."

How is Methodism in our day to "serve the present age"? We are living in an age when the fabric of our world is to all appearances breaking down, or at least changing rapidly. Whether we make these changes violently or smoothly depends not only on clarity in estimating the nature of our difficulties but also on courage in using the right methods of dealing with them. And as these difficulties are not only economic, political, and social, but fundamentally moral and spiritual, it is to the Church rather than to the State that we should look for guidance and for dynamic. Governments depend upon mandates from peoples who are still divided in counsel, acquisitive in spirit, and deficient in

character. A false antithesis has too often been made between legislation and regeneration; both are necessary. We need both a change of mind and a change of heart. Jesus did not treat material needs as secondary; but he did make it clear that their solution was primarily spiritual. He resisted temptations to short-cut solutions of the bread problem because he saw that it was a problem of relationship; and right relations with our fellows are bound up with right relations with God. It was to the acceptance of the Reign of God, therefore, that he called men; and that meant admitting into your life and therefore into the life of society the sovereign and transforming power of the Love of God. He died to persuade men to accept that Love. You cannot hope to persuade men to accept that Reign until you have accepted it yourself. The world still needs evangelism, but it must be an ethical and social evangelism, emphasizing not so much the desire to "flee from the wrath to come" as the need to fulfill all the loving will of God.

But such an evangel must not only appeal to the ear; it must appeal to the eye. The ineffective periods of Church activity are those in which men hear but do not see the truth. The age of revival is one in which you can say, "God hath poured forth this which ye now *see* and *hear*." The greater part of the charm which Mahatma Gandhi has for English-speaking peoples is not his political outlook, but his personal identification of life with the starving millions of India. It was a greater than he, who "counted it not a prize to be on an equality with God, but emptied himself," and "for our sakes became poor that we through his poverty might become rich." Some return to voluntary poverty is needed if the Church is to proclaim its message in the power of his Spirit.

No Church is better fitted for this twofold witness than Methodism, if it is only true to the spirit and example of the early Methodists.

There are, however, certain social changes of the last half century which affect the scope and to some extent the nature of our philanthropy, which is the love of man. It is unfortunate that this word and the beautiful word "charity" are limited in so many minds to what men call "charities." It is easier to give a bob or a dollar to a man than to give him the affection he needs, the friendship which saves; for many the gift of a coin is only a dope for their conscience. Brotherhood does mean treating a man as if he belonged to you and you to him. To-day the State, and especially the British State, performs many of those services which used to depend on voluntary service. In less than fifty years our expenditure on social services in Great Britain has gone up from twenty to over three hundred millions. Education, Public Health services, Unemployment Insurance, Public Assistance, War Pensions, Widows' and Old Age Pensions, so typical of our day, were not known a hundred years ago. All the Chartists demanded we have, except annual Parliaments, and we nearly have those now. So "the old order changeth, yielding place to new."

There is still room, however, for voluntary aid. We can no longer characterize unemployment as the sin of the unemployed, as did Article 13 of the Thirty-Nine Articles—"We doubt not that it has the nature of sin." The proposed "cut" in unemployment benefit, even if we consider it inevitable, will mean hardship and privation to many. Here is the budget of a good Methodist who has been out of work for over two

years; he has a wife and two boys, aged 10 and 12 years; and his dole has been 30s.:

<i>For other purposes than food</i>		<i>Food</i>	
	s. d.		s. d.
Rent	5. 8	Bread	3. 0
Insurance	2. 0	Butter or Margarine	2. 6
Coal, oil, soap	3. 0	Cheese	11
Boot Club	1. 0	Bacon	8
Clothing Club	1. 6	Meat	2. 0
Collections (for Church funds)	10	Vegetables	1. 9
	—	Shredded Wheat for Boys' breakfasts	1. 4
	14. 0	Flour	9
		Lard	4
		Sultanas	7
		Sugar	1. 3
		Tea	8
		Tin of Milk	3
			—
			16. 0

No jam; no fruit; no sweets; no tobacco. His "cut" will be about 2s., 7d.; where is it to apply without hardship? And this is a typical case. In America the period of distress is only beginning and there are no organized services, such as unemployment insurance and public assistance, to meet the needs arising. Some British immigrants into America have lost all their savings in bank crashes and are now penniless because they are unemployed.

In the Fellowship to which the man, whose budget has been quoted, belongs, those in work have volunteered to share with those who are out of work. This sharing has been born of years of growth in intimate fellowship; for, if the aid we give is to be regarded as a beatitude and not a bribe, it must carry with it the gift of ourselves in love to those who are in need of our help and affection. The Fellowship includes teachers, business people, miners, ministers, and out-of-works, and a man who minds a hole in the road. There are still too many snobs in Methodism, people who will not call on the folk in the next pew because it isn't done, whose homes are open to their own set but not to the hungry, the poor, and those who feel outcast; they do not seem to understand that salvation means entering a redeemed society where wealth, social status, and even educational advantages have no privileges but only responsibilities, a society where we are to love each other as Jesus has loved us. Only in such a fellowship of love are gifts a sacrament, and as such a means of grace to him who gives and to him who receives. It does seem as if the structural organization of our social system encourages the "boss" spirit and a hierarchical attitude of mind in the employing class toward the working classes; and sometimes it is seen in the Church, where such men expect to rule, and their families scatter largesse in a way which shows that they expect the homage of the Church and the special consideration of the ministry—and sometimes they get what they expect. In independent Churches they often occupy what is called the "big seat"; in Methodism—ironically enough—the back seat. Although

we have many of all classes who are beginning to make the adventure in fellowship we are still far from practicing the brotherhood of the New Testament and of early Methodism.

But while trying to meet the physical needs of men wherever we can, it is *the increase of leisure* which opens up to the Church a wider field of service. Apart from the enforced idleness of the unemployed, the working day has practically halved in the last century; and the present century may see it reduced to four or five hours. That means that increasingly time will be at each man's voluntary disposal. Neither the unemployed nor the employed know what to do with their spare time. Industrialism has largely killed creative initiative and ability; and education is not yet full enough to make them live again. The wealthy unemployed give no good example. The first expenditure of leisure is usually on amusements, and leisure has been so commercialized that in most things we are spectators, not participators, and we have forgotten how to play and how to take our rest. Leisure is not good in itself; it depends on how it is used. We need the expulsive power of newer and better tastes and affections. Men can learn by doing, and find deliverance from bitterness, boredom, and discontent in doing something creative for one another. An English writer, in a new quarterly called *Christianity*, says: "Apart from the Society of Friends, and a few instances such as the Community House at Tonypany and the work of the Homes of St. Francis at Evershot and elsewhere, I know of no organized effort on the part of the Churches to demonstrate that the unemployed man does not live by bread alone." The Community House at Tonypany is a Methodist enterprise with a Christian and interdenominational basis of membership. Crafts such as toy and furniture making, weaving and bookbinding, as well as cookery, etc., are taught not only to the unemployed but to many also who are in work. In addition there are facilities for recreation, tennis, gymnastics, net ball, folk dancing and community singing, and an open-air stage for the production of religious drama. There is a library which is slowly being stocked with Christian literature of the most catholic kind, including books which deal with social problems from a spiritual point of view. There is a hostel for hikers and for those of other classes and communities who wish to come for a while and make contacts which shall bridge the class, church, and community gulfs of ignorance and misunderstanding; already there have been visitors from Austria, Germany, Holland, and Switzerland. And in this home of fellowship in service, thought, and prayer, many have found a new freedom and a new spiritual enrichment. Even the building of the House was an adventure in fellowship; the workers gave over 4,300 hours overtime, and some of these vowed that they would ca'canny if they had to work eight hours a day in the pit. Work began with family prayers; troubles were settled in fellowship together; and wages were paid on a flat and uniform rate with an allowance for each child. Most of the original workers and toymakers have joined the Church. The path of amusements leads nowhere; but the path of service leads to love, joy, and peace. In the Fellowship dirty work is shared, and there are no privileges which are not enjoyed by all. Of course the enterprise is only in the beginning of its days, but the experience which those in it have already shared will make it a glorious failure even should

it fail. The principles of Christian Community Life are being tested, and a grain of example is worth a ton of theory.

Finally, we must realize that Progress is not automatic. "Flesh and blood cannot inherit the kingdom of God." Each generation has to enter in of its own voluntary decision and make its own contribution; but when life is so ordered, that not only the pull of the divinest in man, but the pull of circumstance, together with the unceasing magnetism of God's love, are Godward, we shall see the Kingdom of God consummated upon earth. Till then we must be content to follow the Carpenter of Nazareth, believing that those who build on the foundation of his teaching are building on rock, that although we be a minority we are a majority if we are on God's side, and believing that we together are the Body in which once again He can live, and, if needs be, die again to meet the needs of men.

"For we know that we were fashioned
For each other long ago:
How can we deny each other
Since this secret truth we know,

That in Him we're bound together
With the cords of Fatherhood;
For the Love which makes him Father
Is the Love of brotherhood."

Timely representation of the valuable work being done in England by Rev. REGINALD J. BARKER was furnished to the Conference by Rev. H. B. WORKMAN, D.D. (Wesleyan Methodist Church).

Hymn No. 32, "When morning gilds the skies," was sung.

The Presiding Officer presented Mrs. W. H. C. GOODE, President of the Woman's Home Missionary Society (Methodist Episcopal Church), who addressed the Conference upon the subject, "Christianizing the Nation." She said:

I shall not attempt to discuss this topic, "Christianizing the Nation," from the viewpoint of the preacher and evangelist, but wholly from the only viewpoint from which I would dare to speak—that of a lay woman working in a woman's society whose mission is to bring America to Christ.

It has been many a day since womanhood decided that she dare not leave the evangelizing of her own or other nations to the evangelist and preacher alone. As she read that judgment-day decision of her Lord, "I was hungry and naked, I was sick and in prison, I was cold and weary, and ye did not minister unto me," and "Inasmuch as you did it not unto one of these least," she thrilled to the thought that all of this beautiful and possible service was especially *her* work, for was not she the Mother of all "least" ones?

So American Christian womanhood began to gather about her little children, and grown-up children who were illiterate, and to teach them

to read His Word, and write His message to others, and compute the value of wholesome living. She erected primary schools which were followed by secondary schools and colleges.

Then she began to look at the children and women who crowded the alley-ways of cities and industrial centers and saw their hunger and filth and nakedness. So she established clean homes and took into her arms these hungry and naked little ones and fed and clothed them; and some were sick, so she built hospitals and hired great physicians and surgeons and trained many nurses to take care of His sick.

She knew that some poor folk were in prison, but the prisons were so hard to enter that she did not often go there. She said, "I'll try to keep them out of prison," so she had her trained deaconesses go to the Children's Court and stand surety for "first offenders." Then with a glow of satisfaction, "Surely He will place me on his right hand now."

But again her eyes were opened to the wider vision of her country's weakness and wickedness and her own implication in it, and the little line of schoolhouses and mission stations, or orphanages and hospitals, dwindled to an ant hill before this mountain of crime, corruption in high places, lust and evil of all sorts, and she said, "If my country is not fulfilling God's expectations for her, I am implicated in that failure. If my Church is guilty, if it allows money changers and complacent Pharisees to direct its activities, I am involved in its sin"—so she began to look into her Church and through the eyes of the Church out into the life of the world, and these are some of the things she saw:

Methodism's Opportunity.—Before this Church can do the great work which the nation has a right to expect it to do, it should be a united Church, organically if possible, coöperatively if a second best is all we can achieve. I am speaking of the various Methodisms of the United States.

Naturally I am thinking of the very great advantage it would be to Methodist missionary women if such a union could be consummated and we might gather together representatives from every State and race within our national and ecclesiastical bounds for a discussion of the Christianization of a nation and the evolution of workable plans for putting into effect our ideals.

I am sure these questions would be considered by such a group of Methodist women:

What can Church women do to help bring about world peace?

How secure legislation for the protection of children?

Can a Church woman ignore citizenship duties or refuse to vote for the best candidate in either party?

How defeat assaults upon the Eighteenth Amendment to the Constitution?

How correct the evil and develop the good points of the cinema?

How secure equal privilege and fair treatment for all races and both sexes?

How secure better penal institutions—especially for women and youthful offenders?

How train the youth of the nation to appreciate the beauty and sacredness of marriage and motherhood?

Women are courageous. Usually they are not "running for office" and have therefore a freedom which their husbands, sons, and brothers are

loath to use, hence they are ready to put more radical plans into operation—witness Mary Ross' prison for women in Vermont.

I have not mentioned the most vital subject for discussion and practice, but if this or any group of Church people does not put *first* in its program the abiding value of a Christlike personality as the supreme objective, its social ministries are of small worth. Of highest importance in the teaching of these supreme values is a trained leadership in pulpit, Church and mission school, and social service activities.

National Needs.—We are sometimes told that the methods of Jesus are not applicable to the complex life of to-day. We are asked to compare Jerusalem and New York, and see if the methods of city government in practice in the metropolis of Judea in the first century could be applied to the metropolis of America to-day. We are not ready to enumerate points of similarity between Pontius Pilate and the mayor of New York, but we do wonder if some of our rulers have gone as far as did Pilate, who at least asked, "What is truth?" before he washed his hands of complicity in the death of Him who said "I am the TRUTH."

In all ages the civilization and permanence of a State has depended upon the righteousness of its citizenry. Evil is noisy. It is Evil, not Wisdom, which to-day "crieth aloud in the street, and uttereth its voice in the broad places."

The foes of Jesus have never been more antagonistic than they are to-day—nor more numerous. His way of life is ridiculed, his teachings pronounced impracticable, his revelation to humanity through the Holy Spirit declared to be but hysteria and emotionalism; but to us who believe, He Is Christ, the Power of God, the Wisdom of God. Fellowship with God—the Eternal One—is not a cheap familiarity with a good-natured, indulgent parent who can be wheedled into giving us what we happen to wish.

Home Missionary Objectives.—The Master spent few years in his missionary career. I lived for two weeks last month in a home for retired missionaries and deaconesses. These old ladies were happy to tell of their 20, 30, or 40 years of service. Lovely tales they had to tell of a boy or girl whom they had had the privilege of leading into Life in school or settlement or church. "If I could only have served a year longer—and I think I could if I had been allowed," was the usual ending of the story. Just why Jesus willed to go to the final event after but three years of professional service, we do not know. Why did he not go across the Jordan and establish churches and train the disciples to the duties and privileges of the local pastor, district superintendent, or bishop? We do not know; but what would the Protestants of all centuries have done if a static creed and form of worship had been made obligatory upon those who accepted HIM as a way of life. This wisest of Home Missionary leaders gave principles which are applicable to to-day and have fitted every century since he lived. Every fresh revelation of Jesus to certain great souls—Luther, Calvin, Wesley, Stanley Jones, Kagawa—has brought some new realization of juster human relationships.

At the North American Congress which met at Washington last December, this pronouncement was made, and it was not the result of a week's conference but of several years' study and experience.

The objectives of Home Missions are:

1. To win men and women to discipleship to Jesus Christ, to unite them with other disciples in the fellowship of the Christian Church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.

2. To make the Church available to those sections of America which lack its ministry.

3. To supply adequate Church leadership where the work of the present Church is unsuccessful or inadequate.

4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living, to the end that the Christian community life may be developed.

5. To bring the Christian impulse to bear upon all the broad social and civic questions of our day.

Agreeing that all of life must be Christianized—its business, its pleasure, its politics, its economics, even its ethics and its creeds—what is the Methodist Church doing? This is the hard part of our job. We *can* take the poor man to an inn, we *can* use our wine and oil on his wounds, we *can* pay his board—but can we and will we clear the Jericho road of thieves and robbers?

We shall have to join the minority if we boldly face the evils of our day and prophesy against them. Unless we suffer for the sinner, shall we be able to do *man's* part in saving him? Unless we in agony can say, "O Lord, I am this lustful slum dweller—I am this exacting landlord extorting money from starving children—I am this group of striking miners who blaspheme thy Name—and I am this owner who cares not that women and children starve. O Lord, I am this lawbreaker, this winebibber, this bootlegger, this political man who got my office unjustly, and I am the lawyer who freed the guilty for a bribe, and I the woman who voted the unscrupulous politician into office. I am Dives, O Lord, and I am sitting at the table of Dives throwing crumbs to Lazarus."

When he cried, "O Jerusalem, Jerusalem, how often would I have gathered your children as a hen gathereth her brood under her wings; but you would not," he set an example to all home missionaries to whom patriotism is not a blatant pride but a sacrificial love of the land which has been given to them to serve and to save. Men and women who sob with Moses, "And if not, blot me out of thy book of remembrance," are the sort of missionaries who will save the soul of America or any nation.

With this spirit of our vicarious Lord, how definitely will the Church enter into the Christianizing of this civilization? May we enumerate a few of the areas of modern life that await the healing hand of the Master?

1. How shall industry be Christianized? I wonder how many plans have been brought forward for the relief of the present depression. "New occasions teach new duties, time makes ancient good uncouth," said Mr. Lowell many years ago. Are we self-satisfied Church folk ready to accept a new economic plan? Will the autocracy of capital be exchanged for an autocracy of labor and will life be more abundant thereby? Who knows? "We struggle blindly into another day." How to cure this evil which we have and yet not fly to others which we know

not of will require *Christian* statesmanship. If Jesus should walk up this aisle, and come upon this platform just now, would he have any new message? Would he not say just what he said that day on the mountain and by the side of Galilee and in the temple? Some part of his message to us Methodists would be gentle and endearing. He might call us "little children"; some part of this might be instructive, as "When ye go take nothing with you," but some part of that reminding message might be bitter reproof, "Thou hypocrite, first take the beam out of thine own eye, and then shalt thou see clearly to remove the splinter from thy brother's eye." We are praying that a prophet may soon arise.

How can we know His mind regarding economic conditions? He told the rich young ruler just to do, and when Zaccheus had come face to face with the Master he *knew* just what he should do and hastened to arrange his business according to Christian principles. When Jesus asked the young ruler to make what to him was the supreme sacrifice, he placed his estimate on property values. When we read that 504 people in the United States, according to the preliminary 1929 income tax returns, each had an income of \$1,000,000 or over, and that 36 of this group had in income of over \$5,000,000 we agree that things are not evenly divided among brethren.

The economic need of Russia was the immediate cause of the five-year plan of Russia. Out of need grows invention. Unless our capitalism can develop a plan which will defend and conserve its own value, it will surely go down before a carefully planned communism.

I tried to write this message down by the seashore, on a hot September day. There in that cool resort the thermometer registered 94°. Nearby in New York and Philadelphia there were high, closely crowded tenements where the thermometer—if there should be one there—would go up above 100°. No cool breezes up there—hungry, tired, weak, and wicked, they crowd together. Steaming bodies, filth, and lust are there—millions of people in this land of plenty, hungry and naked and sick and desolate, cursing God and man—brothers to the 504 who have an income of a million. What is the Church to do with this problem? Who will bring the gospel of economic and spiritual brotherhood to the 504?

We have no "five-year plan" or ten-year plan, but we are hoping that one of the results of this meeting will be that Methodism will not only evolve another, or indorse its present social creed, but will surely go back to put that creed into life. Fathers and Brethren, rise to the challenge of this present need!

2. We are living in a pleasure-loving country and are asking, How Christianize pleasure? His followers should be happy and spread happiness throughout the world. In all our efforts to create wholesome living conditions for children the leaders have told us again and again that children who are kept busy with supervised work and play until habits of self-control are formed will never go to reformatories. Under wise leadership a ball game may be just as productive of Christian character as a sermon. I would rather have my grandson in Dr. Glenn Clark's football squad where boys are helped to play fair and live clean than in a class in Theology whose professor simply preached.

It may be that the only way we shall be successful in Christianizing a nation will be by giving very much more money and effort to the training

and entertaining of little children and youth than to building churches which they do not seem inclined to enter to-day. There are occasional encouraging sights. This summer I was at Ocean Grove while Gypsy Smith was there. On an evening when an especial call was given to the young people they answered that call as if they were just waiting for it.

3. How shall we bring the Christ spirit into our leisure? Some people do now have some leisure time, and if the "5-day, 6-hour, week" becomes fixed by the labor group leaders, then all laborers, except mothers, will have some leisure time to read and think and play or to drink and loaf and sleep. The increased opportunity for directing his own activities brings with it increased responsibility for guidance by Christian leaders of the young and the unlearned. Perhaps the greatest test of a man's spiritual status is to be found in his use of his leisure hours. It confronts us in every piece of work we do. I said to a social worker yesterday, "What do the children do when there is no Daily Vacation School?" "O," she replied, "they get into all sorts of mischief." What are we to do about it when we begin to "Christianize the Nation"? Teachers must have some vacation time. Shall we have more recreational leaders, so that the hot months may be spent in supervised play? In that "beautiful island of somewhere," there will be money for such a program, or better still, by that time mothers will have more leisure, less financial worry, and can go vacationing with their children.

4. What are we to do to Christianize the relations among the various races? Until we can be absolutely brotherly to every man of every race and fair and frank in all of our contacts, our statements about the supreme worth of personality, brotherhood, and social justice will get us nowhere. We must put on an aggressive fight to secure for all racial groups full human rights, and the Church may have to go to Calvary to accomplish this, but what an inspiring adventure!

Life is a series of adventures. Jesus gave the world his spirit, and that spirit prompts his disciples to similar moral adventures in their day. "He has set no rigid pattern to be copied; that would destroy the ethical initiative which he himself displayed." "We are to create, with Christ, a new earth." "Comrades in his pioneering enterprise."

This new venture of Home Missions is hazardous. It may lead even to the cross. It will compel the Church to "live dangerously." "In this world ye shall have persecution." "Woe unto them who are at ease in Zion" in this year of turmoil and uneasiness. What is it which we all desire more than anything else? Security. That lay at the basis of the desire for heaven which inspired the hymns of the pioneers. Because there was no rest here the heavenly home became more bright and fair. To-day we are too comfortable in our churches, too satisfied with the earth, to read or talk much about the other mansions. Until His followers become wholly discontented with anything at variance with His way of life and because of this "divine discontent" will force changes, the Kingdom of God will not come.

Competition or Correlation.—The North American Congress asserted very strongly its conviction that "the time has come to eliminate competition in home missions," and declared itself "unequivocally opposed to the use of mission funds for the maintenance of competitive enterprises." Well, it is easy to subscribe to those assertions. We all agree, but some

way we have not gone as far as we had hoped to be by this time, for those statements were made at the first Comity Conference. Kagawa said he became a Christian and later found that he was a Presbyterian. Most of us were born Methodist or Presbyterian and later found God in our own Church. There have been some fine examples of comity, but they have been mostly "give and take" rather than federation. We might try to allocate territory and give to one denomination exclusive ecclesiastical dominion. We might give to 48 denominations in this country a State apiece and allow those who did not draw a State to take the insular possessions.

Dr. Moore says: "The major problem which confronts us has to do with the extraordinary demands for procuring sound ethical procedure in a world everywhere in upheaval. Home Missions in its new aspect imposes upon its adherents the necessity of studying constantly and thoroughly every human situation in this country which raises a moral issue. There is only one Christian solution to any moral problem, and only those who have the mind of Christ will be able to give the correct answer to the problem."

The questions are difficult. I have mentioned only a few—others exist and still others will arise as we face forward. To illustrate—we passed the Eighteenth Amendment to our Constitution, and while we rested on our oars a new set of problems arose which call for the revelation of the mystic and the constructive thinking of the pragmatist.

A new economic order may be introduced. If such should be the case, it will bring with it new and unforeseen difficulties. Methodism faces the entire complex situation; will she save this civilization or lose her own soul?

On motion, the time was extended to permit the introduction of necessary business items and the completion of the program.

The Presiding Officer presented Bishop HERBERT WELCH (Methodist Episcopal Church) to introduce Miss HELEN KIM, Dean of Union Christian Woman's College, Seoul, Korea (Methodist Church of Korea).

Miss KIM was heard in the singing of Korean songs and addressed the Conference upon the subjects, "Reasons for and Merits of Church Union in Korea" and "Christ and the Uplift of Womanhood." She said:

Throughout the ages there have been chains of bondage that kept either the whole or parts of mankind under slavery. The Christian truth about the loving Fatherhood of God as revealed in the life of Jesus, has been the dynamic force in freeing the victims from time to time. Probably the largest single group of them were women who used to be considered in some parts of the world as a necessary evil, while in others as a toy or a plaything. Where there has been consideration or care of women, it was largely motivated and prompted by pity on women, the weak and dependent creatures. Customs and traditions dictating what women

should and should not do reduced the women's position to the level of soulless animals in many parts of the world.

But the Saviour of women appeared in the Person of Christ, declaring the sanctity of the human personality, whether it be a man's or a woman's, a five-year-old's or a fifty-five-year-old's, an African's or an American's. The leavening power of this declaration has been working miracles all over the world, uplifting women to their rightful positions.

Take, for instance, the women's activities in the Western world. The Countess of Huntingdon played an important rôle in the founding of Methodism. Jesus Christ inspired her to free herself from the aristocratic equipage and to give all she had—money, social position, and talents—to the work of the Kingdom. She built chapels and maintained them for the poor, she founded the first college for preachers; and above all, she has been the center of union among the founders of Methodism. Abel Stevens writes that "she resembled Wesley in the tenacity and steadiness with which she prosecuted her long and great work; and perhaps her sex alone deprived her of equal success and eminence." Her eminence is unveiled by time and we know to-day that she was one of the founders of our own Church, working side by side with Whitefield and Wesley. This puts the women of Methodism at once on the same level with men from its very beginning.

Again, we see Mary Lyon, a devout Christian, and her followers fighting for equal opportunity in education. They fought until they won. Only in recent years the late Miss Calkins, the eminent philosopher, was offered the honorary degree from Harvard, but she refused to accept it, for some years ago the doctorate degree was denied her because she was a woman. Another Christ-inspired woman, Anna Gordon, led the Woman's Suffrage movement, which in most of the Western countries has won its cause. The philanthropic and social welfare organizations were led by Christian women—*i. e.*, Frances Willard and the Temperance movement; Florence Nightingale and Clara Barton and the Red Cross movement. Some of these movements were not directly concerned about the position of women, but the grandeur of such work elevated women in turn. These movements are getting world-wide in their activities and influence.

Then comes the most important account of Christian women's activities. I refer here to the world-wide missionary endeavor of the Methodist women in the West. It is the most important one to so many of us, the mission products. Through missionary education a new world is open to us and the women of our respective countries, a world in which the expression and the realization of women's powers are possible, thereby making our own contribution to our societies that need them sorely.

In Moslem countries where the Koran is sacred literature we find two contrasting quotations. The first one, from the Koran, reads: "Men are superior to women on account of the qualities that God has given the men above the other and on account of the outlay they make from their substance." The other one, by Saniyeh, a Moslem girl in a Christian school, as it is quoted in the *Moslem World*: "I am now trying to show all the Mohammedan women that a woman is a human being just like a man, has rights just as he has, and can study, work, and be independent. I shall do all this till I fulfill the word of our Lord and

guide, Jesus Christ, for he says: 'Blessed are they who carry my name abroad.' I shall never be tired, I shall carry his words and teachings until death." How revolutionary and far-reaching the influence of such a fervent and solemn determination will be God only knows!

In India, where so many customs, such as child marriage and permanent widowhood, kept women under bondage, National Women's Conferences are being held, led largely by the new Christian women. Thousands gather together and discuss and resolve what they are going to do in the way of social reforms and women's education.

In the Orient, where the old sage, Confucius, had a great deal to do in the formation of folkways and mores, the Christian women are defying his stand in regard to their sex. He did not actually assign horrible positions to women. His chief trouble was his inability to see women's powers, which resulted in his serious omission of them in the respectable circles of human society. The highest estimation he had of women was expressed when he classified all womankind with narrow-minded men that are intolerable. So women were to follow and depend upon men. But how can they when the strength and power seek for outlet in stalwart Chinese women? This is no longer possible, particularly after they know their place as Jesus has found it. Consequently women played leading rôles in the shaping of new China. The new Chinese Republic does not withhold from women either the franchise or the opportunity to enter into all the professions including the highest offices in the government. Miss Ding, the General Secretary of the Chinese Y. W. C. A., told me last winter that the only problem confronting the educated Chinese women at the present time, is to find out how to discharge effectively both the household duties and the public and professional responsibilities.

In Japan the women are taught through the whole educational system the specific virtues belonging to them—namely, how to be good wives and loving mothers. Teaching these virtues may be all right, provided the women had large share in determining what they should be. The only complaint is that the parallel emphasis upon teaching the boys how to be good husbands and fathers is missing. Be that as it may, the phenomenon is that these women are fighting for their franchise, as we saw it reported in the newspapers last winter. They have not won their cause yet, but we know very well that they will not stop fighting until they get it.

The Christian women in the hermit nation, Korea, also are stirring in no inconspicuous manner, and the enlightened men are encouraging them. For the first time in Korean history women as an organized body participated in the non-resistance fight for independence in 1919. Indigenous Y. W. C. A. organizations were founded in response to their desire to have fellowship with one another in joy or in sorrow, in triumph or in defeat. Their dire poverty is not keeping them from organizing for and carrying on both foreign and home mission work. The graduates of the only college for women in all Korea, which is Christian, are few in number, but their influence is felt throughout the country in all the walks of life whether they are of great or small significance. Social reforms and changes in living habits are taking place, largely led by them—sometimes slow and quiet, but sure and sound. One of the expressions of the culmi-

nation of this process was witnessed last year when the Methodist Church in Korea saw fit to ordain women preachers, granting the same privileges to them as to men.

The fruits of the missionary work as cited are only a few of the innumerable results. And they have been prompted by Jesus' first command to a woman after his resurrection, "Go and tell." Women have been going and telling and will continue to do so until the greater achievements, yet to be attained by women, are realized. The meaning of the uplift of womanhood would indeed be limited, if it stops at merely being equal with men. Because of the natural differences, in some respects women may always fall short of men, but in others we must surpass them if the equilibrium of our human civilization is to be established. The thing to strive for by men or women is not to equal or excel the other, but to make the contribution that each is capable of. In aiming for equality the women sometimes lose sight of their superior qualities and at times reduce themselves to absurdities. For instance, some women claiming equal share of the household income spend their time in idleness trying to avoid the emptiness of their life with frivolities, cosmetics, and superstitious activities. There are such women in Korea, and I am sure you have some of them too. That is being disloyal to our highest mission. How often have we pitied men with such wives!

While men toil and labor for material provisions women should fill the homes with spiritual food. By thinking, praying, loving, and working in the worthy causes and enterprises at home and abroad, women themselves can realize their full powers. Then such a spirit and work cannot help but bless the homes and the loved ones in the homes, while the far-reaching results will mean the Christianization of the world. When God endowed women richly with emotional capacities, he was not purposeless. They were not meant for bigotry, prejudices, and vainglory; they were meant to spiritualize the whole process of human life. What is more godlike than the bottomless love, the limitless patience, and the tireless devotion involved in motherhood? Such a gift from God was made to women. And the world has yet to see the full fruition of this power in women. I do not mean to imply that God neglected men in this respect, but our experience makes it seem as though he were more generous to women.

Have you not heard great men attributing their success to the constant inspiration of a mother or a wife? When women are at their best they are also helping men to climb up to their heights, thereby uplifting the whole mankind to the place where Jesus showed us we can be. And it is for this reason, rather than self-enjoyment or self-assertion, that we seek for avenues and opportunities for expression and development.

Just as it is difficult to conceive of a happy home without a mother, it is illogical to think of a happy and peaceful world without women at the head of it. With all of the feminist movements, women in general have not had a chance yet. But the time is coming, and we cannot escape it. It is in the logic of the whole process. What do I mean? For instance, the republics will have women presidents when they have men vice presidents and *vice versa*, with full powers of execution and administration. All along the line there shall be equal representation, for it takes both the logical, business-like mind of the father and the all-envelop-

ing love of the mother, which is primarily concerned with human welfare, to make a nation a happy home for its people. How different the response of the Japanese Cabinet would have been to the League's proposals this last week, had at least half of its membership been composed of Christian women!

Can you not imagine a different League from what it is today, were there another Miss or Mrs. Briand, an embodiment of Christian love and peace, coöperating with Mr. Briand in the attempts to settle the disputes? While men invoke the peace pacts, women would stimulate and generate peace. The very table round which they sit would become sacred. Discussion of rights, duties, and obligations cannot settle permanently the troubles that breed in human hearts in the form of jealousy, greed, pride, and hatred. Only the Christian love capable of forgiveness and willing to go the second mile can bring about abiding peace. The legal aspects are important, but the spiritual aspects decide the issue in the long run. Give up, not because the law or pact demands it, but because one wants the other to have it.

Am I talking about an impossible Utopia? By no means. The kingdom of God, the final triumph of righteousness, and the goodness of God are all involved in it. That is our Christian faith. And all I am trying to say is that women must make their contribution in bringing this kingdom into existence. Some of you may question, Can the women do it? We have no evidence to prove that they cannot, for they have not had a chance yet. Our belief in the spiritual power of women that Jesus believed in prompts us to say, Yes, yes, the right kind of women who are 100 per cent Christian will and can do it in coöperation with genuinely Christian men. I can even name some women who qualify remarkably. I must insert a sentence here extricating myself from any appearance of arrogance on the part of Korean women. We belong to a country which is secluded, confined, and chained. So, even if we could and would, our situation does not permit us to play such a rôle. That is why I can, without hesitation, throw out this challenge to you, however daring it may seem. The main contention is that full participation is needed by Christian women in the international affairs in order to make the world a happy and beautiful Christian home for all mankind. That is what I mean by women's contribution yet to be made.

Christ uplifted us and saved us from ignorance, superstition, fear, and narrow-mindedness. He showed us the way to live an abundant life full of adventure, but not without confidence; full of self-sacrificial activities, but always accompanied with the abiding joy. He is beckoning us to represent him in all our human affairs. He is too great a Saviour for womankind to make an exclusive claim on him. He is the Saviour of all mankind. But since his life meant so much to us, we owe him all we have and all we are. Dare we bind ourselves again with our cowardice and timidity? Let us respond to his call whole-heartedly, without excuse and without reservations. The call is to continue to uplift ourselves until we reach the summit of our heights where we belong, and thereby uplift the whole mankind into the plane of the kingdom of love and peace. Lead on, you Western women, and let your torch be ever brighter, towering above the confusion and chaos, that your sisters around the globe may walk the unflinching steps on the Christian road.

Secretary WEEKS presented a report from Group No. II, which, on his motion, was referred to the Business Committee for consideration.

The benediction was pronounced by Bishop W. A. FOUNTAIN (African Methodist Episcopal Church).

EVENING SESSION

CITY AUDITORIUM

EASTERN SECTION PLATFORM MEETING

THIS session was opened with a spirited song service led by the Musical Director H. AUGUSTINE SMITH (Methodist Episcopal Church). The following hymns were sung: No. 50, "Abide with me"; No. 702, "My country, 'tis of thee"; No. 506, "I need thee every hour"; and "God Save the King," sung in honor of our many overseas delegates.

Necessary announcements were made for the convenience of the delegates, and Mr. JAMES DUCKWORTH, J.P. (United Methodist Church), was presented as the President for this session.

The Presiding Officer introduced Bishop C. C. ALLEYNE (African Methodist Episcopal Zion Church), to lead the Devotional Service.

Hymn No. 208, "I love thy kingdom, Lord," was sung, and a Devotional Meditation was delivered by Bishop ALLEYNE.

Prayer was offered by Bishop ALLEYNE.

Hymn No. 60, "The day thou gavest, Lord," was instrumentally rendered.

The Presiding Officer introduced Rev. E. B. STORR (Primitive Methodist Church), who addressed the Conference as follows:

An early Greek thinker summed up his philosophy into the pregnant sentence, All things flow. It took the world two thousand years to awaken to the profound truth and wide significance of that speculation. Modern philosophy might be said to be based on it. The idea of a static world has given place to that of a changing and evolving world.

From the fact of change arises the need of adjustment. It is that need that has brought East and West together in this Conference. The world to which we belong is a very different world from that in which Methodism was born. The changes in modern life are so rapid that every decade brings the necessity of some readjustment. Advancing thought demands a constant reselling of our message. New conditions demand

new methods. A conquering Church must be a Church that keeps abreast with the times.

But change is only one factor in the case. There is also the constant. In these days of pragmatism and relativity it is not safe to speak in absolute terms. Perhaps there is nothing that remains absolutely unchanged—not even God himself. But there is the relatively constant. There are no fixed stars, says the astronomer—the stars are speeding through space as though shot from a cosmic gun. Yet the night sky that Columbus saw when he stumbled upon this new world 400 years ago was almost exactly the same as that which overarches us now.

I want to draw attention to some of the constants which form the background against which all our adjustments to change are set.

1. There is a constant in the material with which we have to deal. Human nature is our raw material and human nature does not change.

That statement is perhaps suspect because of the use to which it has been put in defense of war. "Universal peace is a baseless dream," we are told. "Human nature does not change. Man is a fighting animal—he has always fought and he always will fight." The argument is utterly false—but false in its conclusion, not in its premise. For man, in his fundamental instincts, remains the same amid all changes of environment, and through all development of civilization.

The new woman, the modern youth—have you heard of them? Some people talk as if our age had produced an absolutely new type. Nothing of the kind. The man who rides to his city office in a motor car is twin-brother to the man who jogged to market behind an ambling pony. The new woman with bobbed hair and short skirts and dainty cigarette case and emancipated views is, in the essentials of womanhood, very like her Puritan sister of 300 years ago. Amy Johnson is only a twentieth-century Boadicea.

Psychology has come in these days to shed its revealing light on human nature. No preacher, no Sunday school teacher, can afford to neglect this wonderful help that psychology gives to an understanding of the material that he has to handle. But as psychology as a science is new it is well to remember that the things it deals with are not new. Gideon was suffering from an inferiority complex, though he did not know what it was. King Solomon would have presented Freud with a splendid subject for study.

For our purpose the important fact is that man is incurably religious. From the very dawn of history we find him knocking at the doors of the infinite.

The other night I was shown round your magnificent Parliament House—the Capitol at Washington. We came to the President's room. The door was locked so that we could not go in, but a light was shining brightly within. I jumped on a chair and looked through the fanlight. I could not see much save a tiny area of the beautifully colored roof; but bold and clear there stood before me the one word—religion. It struck me with the force and beauty of a parable. In the room of human nature the names of a thousand interests and a thousand impulses are printed. But if you will look through the right fanlight you will see this one—the deepest and divinest of them all—the one that bears the name religion.

The post-war world presents some new and baffling features. The Church is up against a new temper; the atmosphere has subtly changed. Never, I believe, was religious work more difficult than it is to-day. But human nature is fundamentally the same as it always has been. We must try new methods of approach in our aim to win men into the Kingdom, but we can be sure that we are addressing ourselves to a need and a capacity that the hurrying feet of Time cannot crush or wear away.

2. There is a constant in our message. The gospel remains the same through the changing years.

God has met man's search for reality by an ever-growing revelation of himself. It is impossible, except in thought, to distinguish the two factors. God's revelation is reflected in man's unfolding thought. This twofold process can be traced very clearly in the Old Testament in which we move steadily from the low and barbarous conceptions of God that Israel shared with other Semitic nations to the sublime conceptions of the prophet of the Exile and the later Psalmists. Then in Jesus this evolution of thought finds its consummation. "God, who in ancient days spoke to our forefathers in many distinct messages and by various methods through the prophets, has at the end of these days spoken to us through a Son."

There is a sense in which the process of revelation is still going on, but since Jesus came it has taken a new form. The revelation is complete, but it has to be seen and understood. Through all the Christian ages men have been endeavoring to understand it. There is in it the profundity of God, and the human mind will never exhaust its depths of meaning, or reach the limits of its manifold implications. Then, too, the advance of knowledge in other fields involves a constant readjustment of Christian thought. Two discoveries in particular—first that of the insignificance of our earth in the vast universe and then that of the animal origin of man—staggered Christian thinkers and compelled fresh orientations of our faith. In this sense God continues to reveal himself, and each age receives some fresh light. But the gospel does not change: it remains ever the same. There is something final in the work of Jesus Christ.

What is this unchanging gospel? Ah, the very attempt to state it in words limits it. God did not give us his message in words, but in the living Word. It is a spirit to be apprehended by spirit rather than a logical statement to be comprehended by the mind.

But we have to declare that gospel in words. Yes, and it will run itself into any mold of thought and speech. Is not that the meaning of the miracle of Pentecost? Each age has to interpret the eternal gospel in the thought-forms of the age. If we could be spirited back two centuries and could listen to some of the early Methodist preachers, we should get a few shocks. Their way of handling Scripture was not ours; their apologetics would seem to us hopelessly weak; above all, their detailed knowledge of what would happen to us when we died would make us smile. But they preached the gospel, and they got it across. The selling they gave to the gospel was its necessary form then to commend it to men; but it was not the selling, it was the essential and unchanging gospel within it that made it effective to salvation.

Methodism came as a needed reaction against a baleful intellectualism.

Its fundamental principle is that the gospel is not a set of doctrines, but a living and unchanging Reality apprehended in a living experience by faith. A doctrine is our vision of a reality, and our attempt to imprison the vision in intelligible words. The gospel is the reality itself, which is so much bigger than our understanding of it, and has a power in it that is more or less independent of our presentation of it. It is because Methodism has felt in its very bones that its history has on the whole been free from heresy-hunting. Orthodoxy and heresy—what are they? Not meaningless terms, but terms with ever-changing contents. The heresy of to-day is the orthodoxy of to-morrow. There is only one real heresy, and that is disloyalty to one's own vision of truth. The thing that always matters most profoundly is that a man should have a personal gospel—an experience of the redemptive grace of God in his own life. Without that, he may be as orthodox as the devil, but he has no gospel for a sinning and a sorrowing world.

I am not disparaging Theology. God forbid! One of the most hopeful signs of the age is a revival of interest in theology. We are bound to be theologians; we must try to make clear to our own thought, and to the thought of our people, the mysteries of God. But do not let us confuse our intellectual statements with the gospel. The gospel may be in our statements. Thank God, it may be in them even when they are illogical and very imperfectly true; and that is an encouragement that some of us badly need. It will be in them if our own hearts have been swept by the tides of redeeming love.

Our diverse ways of looking at things, which are largely makers of temperament, divide us into various schools. One is a modernist, sensitive to dawning truth, but let him not imagine that Modernism will save the world. Another is conservative and only appreciates truth when its hair is white: but let him not imagine that the world will be saved by a dogmatic assertion of doctrines, even if they be doctrines that once moved men's souls as the blast of the trumpet moves the war-horse.

3. There is a third constant in our resources.

Our resources are partly in ourselves. The supreme thing in Christian service on the human side is personality. Spirit can only be moved by spirit. Methods must change, but methods are only a means for the expression of human qualities. When we see those rather grim Methodist ancestors of ours going with their stern message to men, shaking them over the fires of hell, let us not forget this—they went with the marks of sacrificial love upon them. Brethren, there must be a Cross in our message, but it is equally necessary that there should be a Cross in our lives. The ultimate secret of persuasive spiritual appeal on the human side lies in goodness and sincerity, sympathy and love; and these great human qualities cannot be dated.

But our final resources are not in ourselves. They are in God. "Not by might, nor by power, but by my Spirit, saith the Lord." The early Church overthrew the classic Paganism of the Roman Empire; Methodism swept England and America like a cleansing fire, through the agency of men and women who were filled with the Holy Ghost. And those divine resources are ours. In their mystery and in their might they remain the same age after age. The new Methodism, with its modern message and its up-to-date methods, will only be so much cum-

bersome machinery except as it is a channel through which the grace of God is poured upon the world.

Brethren, this is no time for patting each other on the back. Our tragic failure in the day of crisis mocks us now. The Church cannot shake off its share of responsibility for the present state of the world. But if we have learned our lesson it is a time for mutual encouragement. In this day of dark shadows and grim menace I would speak an encouraging word. Let us remember, then, that the world we have to deal with is a world that is hungry for God: that the gospel intrusted to us, the eternal gospel of God's redeeming love in Jesus Christ, is still the power of God unto salvation both for man and society, and that as we place ourselves in line with God's will he will pour the energies of his grace into us, and through us fulfill his eternal purpose.

Hymn No. 556, "Blest be the tie that binds," was sung.

At this juncture, the audience stood in reverent silence, with the Auditorium in darkness, thus observing a nation-wide tribute in honor of the late THOMAS A. EDISON.

The Presiding Officer introduced Mr. ARTHUR A. RICHARDS (Wesleyan Methodist Church), who addressed the Conference as follows:

We have listened during the Conference to so many addresses on various abstruse and academic subjects that I feel there is an opportunity to talk directly for the time allotted to me to the young fellows and girls.

Now is undoubtedly the time of youth. The crisis of the days of the War was largely a matter of youth. But particularly the present day, with its opening responsibilities, is the day of youth. How to approach such with the idea of securing the young life for service to Jesus Christ is one of the most difficult problems.

When the late Dwight L. Moody visited England on his first missionary tour his great appeal to the English people was based on the sympathy and *Fatherhood of God*. His appeal met with a tremendous response, but it is open to serious doubt if any such appeal would win to the same extent in England at the present time. The call is rather to that of challenge and the enlistment of young men and women in holy service on militant lines—and in the challenging spirit is probably the correct approach. The foundation teaching is the same, but the emphasis has been changed.

Without doubt it is the age of youth. Of all the periods during life, youth is the most fascinating. Maeterlinck said: "Our veritable birth dates, not from the date of the calendar, but when something great and unexpected happens in life." And to that period I would desire to speak.

Youth is the *period of sympathy*. A story with a funny ending, or a story of pathos and sadness, should find a quick response in youth. Later in life these become ordinary. One has said, "Laughter and tears are closely allied in the young person."

Further, youth is the *time of passion*. It has been said that "their tempers are like liquid fires" waiting for bursting and expression. It is

of course well known that it is the *time of formation of habit*. Most of the decisive battles in life are fought in youth, and the "set" in life is usually given before we are thirty years of age.

It is elementary psychology, but will be helpful if we adopt this method:

1. Youth is the period when the intellect begins to develop and open out. Up to a certain period we have lived by rules and regulations, told to do this, and told not to do that; but there comes the time when we think for ourselves. The thinking is immature and unclassified, but it is, nevertheless, thinking. A young friend of mine has recently passed his matriculation. Amazing as it may appear, in his own judgment he is ready to deal with any of the great difficulties present to modern life. It is a wonder that he has not been sent for by the British government to solve some of its present problems. Interesting and amusing as this is, he is nevertheless a great boy—and if won for Jesus Christ will be a valuable asset to the Christian Church. His thinking is diffuse and not properly classified, but it is at such times I would like to urge that the challenging spirit shall be present in regard to his thinking and reading. We are ultimately Christian *by conviction* and not by feeling. Therefore, all attention should be given to this developing mind that it may be trained along strong, Christian lines.

2. With the opening of the intellect other things are happening. All human passions are being stirred and asking for expression. It is no use decrying passion—it is an inherent constituent of human nature. When God created man he made us men and women, and not neutrals. Therefore the existence of passion is not in itself wrong. The great danger lies in the absence of control. This age is one of great freedom. Young persons have a freedom to-day quite unknown to our fathers and mothers. The latch key is given very much earlier in life. This freedom applies particularly to girls, and in our great cities girls are in places of business and many of them occupying positions of responsibility and trust. And again, many of them are earning more money than the boy with whom they are friendly. It is now quite unnecessary for a girl in London to be chaperoned when going to theater or concert, and they find themselves going about London and in the suburbs with a freedom which, in many respects, is admirable, but to thinking persons suggests a possibility of danger. Their information on all questions affecting human life is in most cases very complete. Innocence with knowledge is probably preferable to innocence without knowledge. But in all the movement of modern life with its freedom of thought and contact, it is essential that our young people should have this challenging spirit in regard not only to thinking but to conduct.

If I can suggest a motto for young fellows and girls, I think I shall put it this way: "My life shall be a challenge and not a compromise."

This leads me to the last position suggested by a young friend of mine who said, "Very well, but if I want my life to be lived in this challenging way, how can I do it?" When such question is put, there is only one answer and it is this: "I should at once introduce such young person to Jesus Christ, who was and is the greatest challenger the world has ever known."

Our young friends must not forget that He was a *young* man, finishing his earthly life at the youthful age of thirty-three. Young and strong,

he challenged the thinking of his day and refused to accept every interpretation given to him by others, whether doctors of the law or not. He challenged the morals of his age until—because of his challenging spirit—he was taken to Calvary.

A little while ago I was attending a Wesley Guild rally in London. There were present about 1,400 young fellows and girls. At the close, after the roll call, we sang the hymn so often sung at such gatherings, "Let me see Thy footmarks, and in them plant my own."

On looking at them, as on many other such gatherings, I have wondered how much of these lines our young people understand. He was subject to satire, anguish of heart, denial by those who were close to him, cruel treatment, and ultimately Calvary—then—I hear our young people singing, "Let me see Thy footmarks, and in them plant my own." He challenged and paid the price. And to-day he stands on the platform of young life in imperious command with his one word for which no apology is made: "*Follow Me.*"

"Follow the Christ, the King;
Live pure, speak true,
Right wrong,
Else wherefore born."

Take the motto—make it your own: "My life shall be a challenge and not a compromise."

The Presiding Officer introduced Rev. W. HAROLD BEALES, M.A. (Wesleyan Methodist Church), who addressed the Conference upon the subject, "The Cambridge Group Movement." He opened his address with a series of incidents, illustrative of the unreality of religion for many young people of to-day, and of the way in which the Group Movement was giving to them a new thought of God, and of the life which they could live in fellowship with him, and then continued:

What, then, is this Cambridge Group Movement? There are several similar movements in England just now. They are completely independent of each other both in work and in origin. Our movement, for instance, has no connection with the Oxford, or Buchman, Group, though I salute it from this platform! Yet all these movements have a common origin in the greatest sense. All the discouraging things that have been said so far in this Conference about English Christianity are true. Yet I believe that the winds of God are beginning to blow over our island again, and, as so often, the young people are among the first to be aware of them, to feel their stirring touch upon their lives.

Methodist union gave our movement its first impulse. It is a great thing to build a new Church; and these are great days in which to do it. Moreover, three Churches cannot become one in a day, nor by the compilation of a common book of laws. It will take at least a generation to unite the three Methodist Churches of England, though we shall come together next year. This is, therefore, a young people's business. It is

their high privilege and responsibility to assist in the building of a new Church, better and more adequate than any other they have known.

Our first Cambridge Group came together in these circumstances. A committee, consisting of a number of students and two ministers, met to think out a way of enlisting the enthusiasm of Methodist university men and girls for the new Methodist Church. The Committee obviously had to ask questions—fundamental ones. Why should people be concerned with Methodism at all? What is its special contribution? What is its message, its gospel? What is the gospel? There followed another vital question, What is the gospel for me?

They found that they knew all too little about it. Before they could do much for other people, God must do much for them. After months of meeting together, they had developed a real friendship for one another. Now new ties bound them together—a common hunger, that would not be ignored, after God; a deep fellowship in spiritual poverty. More and more, prayer became central to their activity. The immediate scientific situation helped them. I need not enlarge upon that for those who heard Professor McDougall's great address two nights ago. Faith was not only not cowardly; it was inescapable. In consequence, they could make their approach to spiritual reality *along more than one road at once*. They could struggle with their intellectual problems; and, at the same time, they could make direct approach to God. So then, prayer became more and more central, as I say—group prayer, and private prayer. Habits had to yield to its urgency. Lesser values in their lives had to be sacrificed for the sake of greater ones. No one allowed himself or herself in less study. Christianity must surely not make us less efficient for the ordinary purposes of life. But some of them managed with less sleep; others temporarily cut out amusements, or some exercise—and so on.

Now prayer is the neglected factor in our modern Methodism. I can claim to speak with knowledge there. I have had hundreds of long and intimate talks with young people in England, and already quite a few in America—enough, at least, to make possible a first comparison between the two countries. Our folk have not been taught to pray. They think of it in meager terms of thanksgiving and petition; and even so their atmosphere of prayer is all too often incredibly narrow. They know little of that mental prayer which uses, let us say, the Bible and the hymn book. Adoration and wonder, communion, confession, intercession, self-giving in dedication or surrender or committal—these are largely closed pathways to them. We ministers have to be prophets, we have to interpret our Christianity in terms of present-day thought, and necessity, and aspiration. But it is a terrific tragedy if we can preach endless topical sermons on events of five minutes' importance while all the time the very heart of our people is crying out for the living God.

Anyhow, this prayer was honored, as prayer always is, even when it stumbles! We recall the eighth chapter of Romans. So the day came when one after another in that Group began breaking through into a new living knowledge of, confidence in God, in Christ Jesus. I say "in Christ Jesus," because he was the Way, the Truth, and the Life. Later on the Group was to find that many young people are held up because

they have neglected Jesus Christ. And they wrote a small manual, called "The Way of Jesus," for the express purpose of stressing his centrality.

I cannot continue the story of the Group in any detail. It has been told in the book, "A Group Speaks." It happened that, just when that first Group was brimming over with the joy of God's finding of them, an opportunity came for visiting a company of young people in another part of the country, thirty or forty of them, in a typical suburban Church. They were almost in despair—trying to find a satisfying religion and failing. Some were considering abandoning the Church altogether. A week-end visit from the Cambridge people completely altered the situation. They found that they were able to *share* their new experience. "I woke up on Tuesday morning," wrote one of the visited group afterwards, "with dismay. The Cambridge Group had gone. What could we do now? To my joy I found they had left behind One of themselves." And that "One" was spelt with a capital "O."

So, willy-nilly, the Group was launched on a movement. For more than a year now, it has been spreading rapidly, and is still doing so. We avoid publicity as much as possible. We desire that no new reputations should be made out of the Group. Yet the thing spreads; and we find it hard to keep pace with our opportunities.

Let me close by trying to tell you a little of the Group idea. It is based upon the Epistle to the Ephesians. Its root thought is that of the Body of Christ. A Group is primarily a company of friends, banded together to seek God, and to coöperate with him in the saving of the world. Friendship is cultivated and strengthened in every possible way. Only thus can we have that complete honesty and frankness and intimacy that are vital for our conversations. There can be no heresy and there are no shocks in Group. So we keep our individual groups fairly small, and they ordinarily meet in private houses. We do not mix the ages. Young people are better "on their own," as we say in England. Older people must learn to trust them, both for their development and work. The help which older people can clearly give will be most fruitful, when it comes to their juniors spontaneously and unforced. A Group has two never-forgotten purposes. One is to *become* a Group. It cannot do that save in the finding of Christ. The Body must have a Head. And, having become a Group, it must get to work. It must express its religion in definite evangelical service. "Outworkings" are an all-important part of our movement. I must not stay, however, to describe particular forms of activity this evening.

Group religion implies individual religion. A hand must be in immediate contact with the brain, or it is out of effective coöperation with the rest of the body. We always emphasize a "lonely hold upon God," a personal knowledge of and fellowship with him. But it implies something else which the Church has never yet worked out. The beginnings at Pentecost were not followed up. Christianity is a truly social religion, the religion of the Body. John Wesley taught Christian Perfection in terms of Perfect Love. You cannot isolate love. You cannot distill it and put it in a bottle. It is a matter of relationships. We have never worked out holiness in terms of the Body of Christ, the whole developing life of the Church, ultimately overcoming and absorbing the world. Our holiness gatherings are too individualist. It is a *holy* thing to *live*

a love which crosses every barrier—of class, of color, of nation—and realizes the final unity of all mankind in Christ Jesus. “And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints unto the work of ministering.” The Church a hive of ministry, everybody in it striving with all his or her gifts to help everybody else! Why, you could divide the people of some of our Churches into two classes, those who have been offended, and those who might have been! But here is the Apostle’s thought—a holy conspiracy, and for what? “Unto the building up of the Body of Christ.” As the double process goes on, of expansion and continuous mutual ministry, something develops and grows in the midst of the life of the Church, a new life, of marvelous unity beyond what we can imagine to-day. “Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto”—what? Perfect men and women, splendid individuals? “Unto a full-grown *man*, unto the measure of the stature of the fullness of Christ.” The true superman is a group! The one far-off divine event, to which the whole creation moves, is the gathering up of all men and all nations into utter oneness in Christ Jesus. “That they may be one, even as we are one; I in them and thou in me, that they may be perfected into one.” Only when this consummation is reached will Christ have come into his kingdom, will his cross have won its complete victory.

“Man as yet is being made, and ere the crowning age of ages
 Shall not aeon after aeon pass, and touch him into shape?
 All around him darkness yet; but while the races flower and fade
 Prophet eyes can catch a glory slowly gaining on the shade,
 Till the peoples are one, and all their voices blend in
 Choric halleluiah, ‘It is finished. Man is made.’”

These are Group dreams, and we are at A, not even yet at B and C. But they have their present influence. Only a few weeks ago, a girl in one group flung up her job because it was not Christian. At once and instinctively her comrades closed round her. She must be maintained until another place was found for her. A little obvious thing. Yet are we not too often strangers to each other in the Church, our lives unshared where most difficult?

Where will the Group travel? I do not know. That is in God’s hands, not ours. I only know this, that, as I see it spreading in Methodism and outside, amongst students and others, touching the lives of older people as well, I simply cannot be a “defeatist.” Why should any of us? God is the same yesterday, to-day, and forever. A disappointed, disillusioned world is his opportunity. He will not force himself upon us. He is so unobtrusive because he loves us in the *way* in which he does. He waits upon the doorsteps of our lives. If we will, he will come in to us, and sup with us, and we with him. If we will but join our *work* with his,

“Lo, the promise of a shower
 Drops already from above.”

Hymn No. 631, “Jesus shall reign where’er the sun,” was sung and the benediction was pronounced by Bishop JAMES CANNON, Jr. (Methodist Episcopal Church, South).

SEVENTH DAY

THURSDAY, OCTOBER 22

TOPIC:

THE CHRISTIAN SOCIAL ORDER

MORNING SESSION

MR. FRANK A. HORNE, New York City (Methodist Episcopal Church), was presented to be the President for this session.

Rev. F. A. DEMARIS (Methodist Episcopal Church), for the Committee on the Journal, reported that they had examined the Journal for the sessions of the sixth day and had found the same correct. This report was accepted and the Journal thus approved.

Rev. J. C. BROOMFIELD, D.D. (Methodist Protestant Church), for the Business Committee, presented the following reports on matters referred to that Committee by the Conference:

REPORT NO. 1—SESQUICENTENNIAL OF AMERICAN METHODISM

Your Committee, having carefully considered the resolutions introduced by A. H. Backus and others concerning the observance of the Sesquicentennial of American Methodism in 1934, heartily approves the purpose of these resolutions.

W. N. AINSWORTH, *Chairman*;
J. C. BROOMFIELD, *Secretary*.

On motion, this report was adopted by the Conference.

REPORT NO. 2—CYCLOPEDIA OF METHODISM

Your Committee, having carefully considered the resolutions offered by F. H. Otto Melle and others and having to do with the publication of a Cyclopedia of Methodism, reports their approval of the idea embodied in these resolutions and recommends that they be referred to the Publishing Houses and the Publishing Agents of the cooperating Methodist bodies.

W. N. AINSWORTH, *Chairman*;
J. C. BROOMFIELD, *Secretary*.

On motion, this report was adopted by the Conference.

REPORT NO. 3—NATIONAL DAY OF PRAYER

Your Committee, having carefully considered the resolutions presented from the Ministerial Alliance, etc., of Denver, Colo., and having to do

with the observance of November 8 as a National Day of Prayer, recommends that, in view of the fact that November 8 is but two weeks away and also in view of the fact that other Churches could not join in this petition to the President of the United States to set apart November 8 as a Day of Prayer, and in view of the further fact that the Ecumenical Conference embraces Britishers, Canadians, Japanese, Koreans, Mexicans, Cubans, and others, that the petition be not approved.

W. N. AINSWORTH, *Chairman*;

J. C. BROOMFIELD, *Secretary*.

Rev. HARRY E. WOOLEVER (Methodist Episcopal Church) presented the matter of establishing an International Religious Press, representative of the various bodies of Methodism composing this Conference, and, on his motion, the following Memorandum upon the subject was referred to the Business Committee for consideration:

INTERNATIONAL RELIGIOUS PRESS

On Tuesday evening about thirty-five of the delegates connected in various ways with the Methodist Press met to see what could be done to organize an international news service for the use of all the papers of the Church throughout the world. The idea met with general approval and a small committee, consisting of H. E. Woolever of the United States, W. B. Creighton of Canada, H. Holzschuher of Germany, R. L. Archer of Malaysia, and G. A. Metcalf of Great Britain, was named to outline a plan for the carrying out of the idea. This Committee met and suggested the following:

1. That an organization be created to be known as the International Methodist Press with headquarters in Washington for the receiving and distribution of material throughout the whole constituency.

2. That the aim of the organization shall be to collect and distribute not only items of news that shall be interesting throughout the whole constituency and in the daily press as well, but also to furnish stated articles and other material of general interest and value.

3. Divisional headquarters shall be named in Great Britain, on the Continent of Europe, in Asia, Japan, Mexico, and such other countries as shall be decided upon, with correspondents in all countries where Methodist work is carried on.

4. There shall be a directorate named to consist of seven members which shall be charged with the responsibility of working out the whole detail of the scheme and giving direction and management to it.

5. It is proposed that this service shall be financed by each paper that will make use of the material making the contribution in direct ratio to its circulation. The expenses would be confined to the paying of the services of a secretary, the assembling and sending out of material and for postage, etc., and would not in the aggregate be very large.

6. It will be the purpose of the organization to plan for the exchange of papers throughout the whole field, for the general sharing of material

and experience as opportunity allows, and the furthering in every way possible of the interests of the world-wide Methodist press.

7. It is hoped that this whole scheme will have the enthusiastic indorsement and moral backing of the Ecumenical Conference.

Necessary announcements were made for the convenience of the delegates, and the Presiding Officer introduced Mr. W. H. HAWTHORNE (Primitive Methodist Church) to lead the Devotional Service.

The Doxology was sung. Hymn No. 334, "My faith looks up to thee," was sung. Mr. HAWTHORNE was heard in a Devotional Meditation.

Hymn No. 282, "O Jesus, thou art standing," was sung and prayer was offered by Mr. HAWTHORNE.

Rev. SANTE UBERTO BARBIERI, Porto Alegre, Brazil (Methodist Church of Brazil), and Rev. VICENTE MENDOZA, D.D., Pueblo, Mexico (Methodist Church of Mexico), were introduced to the Conference by the Presiding Officer.

The Presiding Officer addressed the Conference upon the subject, "The Christian Social Order." He said:

It is most gratifying and significant that the Program Committee of the Conference has given so large a place to vital and timely questions which are now so greatly upon the hearts and minds of our laymen and young people, particularly the student group.

Religion and Science and the Christian Social Order are here recognized as of primal importance and worthy of inclusive emphasis, indicating that our religion is of to-day and the modern world.

Our age demands that religion shall be in harmony with science and philosophy and also bring forth fruitage in its application to the social order. The rank and file of our laity are not only theologically illiterate, as Bishop McConnell has said, but unfortunately many are also socially illiterate so far as appreciating the full application and implication of the gospel to the present economic order is concerned. Their training, experience, and associations hitherto have made most business laymen quite conservative. This state of mind, however, has been shaken by the present depression. The perplexity and grave anxiety of the world-wide economic situation has led many men to question the permanence of things as they are and to look and plan for a better and more Christian order of society and industry.

This is evidenced by the Swope plan and the proposed referendum of the Chamber of Commerce of the United States.

It is not the function of the Church to devise and inaugurate a new economic plan, but it should supply the motive and ideals and insist that Christian principles be applied in the human relationships of the new economic order which is now in the travail of a new birth.

The recent Delaware Conference of the Methodist Episcopal Church

made the following statement concerning the present world-wide situation:

"Men are in need not because a beneficent Providence has failed to answer the age-old prayer of Christians, 'Give us this day our daily bread,' but because we have been profit-minded rather than social-minded. The raw materials are here, the machines are here, the capital is here; millions need the goods—and the jobs—but multitudes stand hopeless and suffering in the midst of our abundance. The question may well be asked, 'Are we to be cursed with our plenty and the bread given by a kindly Providence, that could abundantly supply the needs of all our brothers, become but frozen assets that mean bread lines, unemployment, and insecurity rather than the satisfaction of the needs of suffering millions?'"

The technique of a good material life for all seems to be here. The glory of the modern industrial world is its ability to produce; the tragedy is its apparent inability to distribute its goods and escape the economic traffic jam with its attendant problem of unemployment, underconsumption, and insecurity.

In the face of such conditions, which do not seem to be improving, the Church dare not be complacent and "pass by on the other side." It must not take an ultraconservative and stand-pat position. It should take a truly Christian liberal stand as the only bulwark against a Christless radicalism which is utterly materialistic and avowedly atheistic.

The program of Monday evening on Religion and Science, the topic of this morning, and the findings on social and economic questions will be, I believe, among the outstanding features of the Conference, because of their pertinency to the thinking and living of 1931.

The Presiding Officer presented Rev. IVAN LEE HOLT, D.D. (Methodist Episcopal Church, South), who addressed the Conference upon the subject, "Christ and Society." He said:

"The scientist is more interested in the pursuit of truth than in truth itself. But it is very truth that the religious man desires with the deepest cravings of his nature." So writes a prophet of our day. In other words, science is like a game of seeking truth and it excludes all those interests and objects which would interfere with the technique of the activity. "If science should attain the final truth about God and the technique of close contact with him, religion would take over these findings and use them continuously and gloriously. But science would drop the matter entirely once the truth has been found."

Religion earnestly seeks the truth, and it is not deeply interested in the technique of the search. Religion desires certainty and would exclaim with Paul, "I know whom I have believed." The disciples of John came from their disturbed Master with the question, "Art thou he?" They must know. Jesus pointed to the things done and urged that a report of them be taken to John. "Here is the evidence—I am the truth."

John expected a fiery judgment and a great national repentance; the expected thing had not come to pass and John was perplexed. Our own age is raising the question of John. Nations have not turned about in

repentance, the world has not been saved from war with all our technique for peace, and the masses of humanity are interested only in material things. Can Christianity save the world? Is Jesus really the Saviour of humankind? Dr. Knudson writes: "In Rome Christianity descended into an ecclesiasticism, in Greece it became a philosophy, in Germany it became a system of doctrine, in England it became the religious side of imperialism, in America it is being reduced to Rotarianism."

We are fond of referring to the religious interest of our day as evidenced by newspaper discussions and magazine articles. It may be that the tentative and hesitating attitude of such articles is an indication of the weakness and vagueness of religious interest.

Any estimate of the state of religion would be unfair if it did not call attention to another side of the picture. In the first place, multitudes are maintaining happiness amid difficult circumstances, and are ready to help others less fortunate. In the second place, as a whole people still believe in God, have a profound reverence for Jesus and his teaching, and maintain lofty aspirations.

As one looks at such manifestations of religious interest he takes courage. To come from general terms to personal experience, everyone must have: (1) Authority, (2) an assurance of the triumph of righteousness, (3) an experience of God's love. Your need is the need of every other human soul.

Writing of the finality of Jesus Christ, Dr. W. E. Orchard says:

(1) The finality of Christ does not mean that the Christian revelation is exhausted. One can believe that Christ is the finest expression of God we will ever see in this world and yet know that there are vast realms of thought yet to be explored with the principles of Christ as our guide.

(2) Christianity is final because there is nothing final about it. In ethics it replaces law by principle and goes beyond justice to love and mercy.

(3) The discoveries of our day are promising. We have come to know Jesus of Nazareth as no other generation. Science is granting that the measurement of reality must be qualitative as well as quantitative. The religion of Jesus is the finest qualitative measure of the world and life.

The Christ of fact and the Christ of experience must complement each other in our faith. He is historical; he is ever present. How clearly the author of John's Gospel present him as both historical and ever present! The author of that Gospel had to reinterpret Jesus, the teacher of Galilee, for men and women of the great Greco-Roman city of Ephesus. He insists on the historic Jesus, and lays emphasis on that fact. At the same time he is sure that the human needs of water, bread, light, and life can be adequately met by him who is the living water, the bread from heaven, the light of the world, and the eternal life.

In protesting against the assertiveness of a science that would explain all and that type of current humanism that would cast religion to the scrap heap, Dr. William L. Sullivan writes:

An ill-educated nation is being led to believe such nonsense as that a trained modern intelligence cannot accept God any longer. It is strange

indeed that the dilettante should select religion as the region of his casual holiday. Religion is the first beautiful companion that man encountered in his wilderness. It is the pathway between life and death that is worn deepest by the feet of perpetually seeking generations. It is never far away when man knows exaltation and capture. It is always present when he transcends himself in unearthly consecrations. It opens the door of vision when his genius hungers and thirsts for the substance behind all symbols, and other hand than can open it there is none. It is by his side when he walks the high and lonely places where he makes the discovery of himself. In life it is with him, illuminating him as his noblest, scourging him at his basest—the latter presence even more wistfully loved than the former. Neither in death does it leave him; but when all other voices mourn of irreparable defeat, it alone lifts the cry of defiance and stands on the ruins of mortality announcing mysterious and splendid victory for the fallen.

If the Christian religion can justify its theistic position and its loyalty to Jesus against the attacks of cynicism and can have the courage to face the modern temper, the question will arise: "Has the influence of Jesus permeated society in the Christian lands, or is there sufficient strength in the movement to resist for long?" Suppose, for illustration, there should be an economic revolution in one's own land, and an attempt made to crush religion—could Christianity hold out for a generation? How Christian is society?

Undoubtedly the Christian leaven is at work. I sat with a group of business men at a dinner when the subject of discussion was the motive in business. A railway president gave his experience: "My motive in business when I began was profit; then the motive changed to enthusiasm for my work; finally the motive has changed to service. Last Thanksgiving Day I was riding with the president of a great corporation, and we were discussing a sumptuous dinner that day in contrast with the hunger of men out of work. Said he: "I am not fooling myself; I know the depression will last. We are providing all of the jobs we can, but we must come to a more equitable distribution of wealth before we solve the problems raised in this hour of distress." The representatives of nations sign an agreement to outlaw war as national policy. These reactions indicate that the spirit of Jesus has touched economic and political life. Is society Christian?

When I am thinking of our own half-hearted Christian belief in the world as the subject of redemption I open a book and read:

They lived in crowded dwellings with little windows, with dark, dirty corridors, with low ceilings. In every five or six persons one had to sweep and scrub the floors, cook the food, go marketing, wash clothes, nurse the children. With rare exceptions this work was done by women, the so-called housekeepers. . . . Small wonder that after toiling fifteen or sixteen hours a day they were unable to finish their work. Rooms were cleaned thoroughly only twice a year, on the eve of some holiday. Children were always unkept and ragged. Food was prepared carelessly, was tasteless and deficient in nourishment. . . . The food often burned, and a suffocating smoke spread through the rest of the house. Here in the kitchen also was a garbage pail—during the day this refuse poisoned the air—thus lived millions of people. And the remarkable thing is not that they existed, but that they did not all die. All this will be written about

us a few decades hence. (In the new society) there will no longer be dwarfs, people with exhausted, pale faces, people reared in basements without sunshine or air. Healthy, strong giants, red-cheeked and happy, such will be the new people. But to accomplish this we must have new cities and new houses. Our whole life must be changed. Down with the kitchen! We shall destroy this little penitentiary! . . . Down with the dark and small and crowded dwellings! . . . Down with these abominable old cities. We must take them over.

From the central square, like the rays of the sun, avenues and boulevards will radiate in all directions. Buildings will not stand in a row like soldiers, all facing one way. Each dwelling will turn toward the sun in order to get as much of its light as possible. White house-communes, schools, libraries, hospitals will be surrounded with flower beds. At every entrance you will be greeted by green giants—oaks, pines, linden trees; the happy singing of birds and the calm, sustained, refreshing voices of trees instead of the present clang and rumble and roar, will be heard on the streets of the city.

A great plan men have conceived, a great task they have set themselves—to change nature and to change themselves. Are we, such as we are, fit for the new way of life? We know little; we have few engineers, few physicians, few scientists; half of us above eight years of age in the village cannot even read. We need factories, not only to refine iron and steel. We also need factories to refine people; we need schools, universities, libraries, cottage reading rooms; we need books and newspapers—many times more than we have now. We must eradicate drunkenness; we must close shops of alcohol and replace saloons with theaters and moving pictures, with clubs and rest homes. We must root out unouthness and ignorance; we must change ourselves; we must become worthy of a better life. And this better life will not come as a miracle; we ourselves must create it.

That is the gospel of the most radical transformation of society in our day. The whole scheme of reorganization may be wrong; I am not discussing its merits. I am simply saying that Lenin is creating more of a stir in his land than the Christ of any land I know. Quite apart from the attack on religion in Russia and the whole scheme of readjustment, leaders there are revealing a passion for betterment that must make us ashamed of the efforts in behalf of our Christian program.

In the United States we have a social passion against the evils of alcoholism, but many Methodists can be enthusiastic for prohibition and yet comparatively indifferent to such world-wide social evils as racial antagonisms, the war menace, and the unemployment situation. Many give the impression of preaching a full social gospel when they support prohibition and insist on believing that the millennium is here with its enactment. I yield to no man in my support of what President Hoover has termed "the noble experiment," but does not our silence about other social evils indicate that the Spirit of Jesus has not yet become dominant in society, and has not even possessed our own souls?

Racial antagonisms are everywhere. Every nation in the world faces them. England meets them in India as we know them in the United States. There are here and there great souls who have the mind of Christ toward men of other races, but many, in both majority and minority groups, are so concerned about rights as to keep hatred alive in their hearts. Perhaps the chief sin is committed by the dominant

group, but let me say that one great hindrance to better relationships is the bitter antagonism often found in the heart of the man who considers himself oppressed. We must cultivate a mutual respect. We must go farther than that and hold all men as our brethren in Christ. We have a long way to go, and time may be shorter than we think.

Time may be shorter than we think, for racial antagonisms lead to strife. The war menace has been discussed so frequently in this Conference that I need to say only a word. The Bishop of Plymouth, speaking at the International Conference of the World Alliance for Friendship Through the Churches, used this sentence: "Patriotism is a noble emotion, but to render unto Cæsar the things which belong to God is idolatry." The technique for peace does not assure peace, and we need to remember that even the World Court and the League of Nations must be supported by a will to peace. Is H. G. Wells too pessimistic?

To me it is as if I were watching a dark curtain fall steadily, fold after fold, across the bright spectacle of life with which the century dawned. I do not see any adequate effort to prevent its fall. Efforts are being made, but they are limited and insufficient. . . . We have been brought to the very borders of the Promised Land of Progress. And the amount of human determination to cross those borders and escape from the age-long sequences of quarreling, futility, insufficiency, wars, and wasted generations that fill the blood-stained pages of history is contemptible. . . . The last thing we human beings will produce is concerted effort; only under the spur of greed or panic do we produce that. We shake our heads sagely at 'the dreamers.' . . . And when presently the rifles are put into our hands again, we shall kill. The whips will be behind us and the enemy in front. The Old History will go on because we had not the vigor to accept the new.

The United States must support the World Court. This government ought to and must become a member of the League of Nations. But all of us, of every land, must let our representatives to the February Conference at Geneva know that the people at home will support them in their plans for disarmament. This is an immediate task. We can and we must speedily create that climate in which war will die.

In our day we have had thrust into our hands the opportunity to change the climate of this world. War has shown us its hideous horrors. If we cannot eliminate it with what we know, weak is our Christian vitality. Economic injustice and selfishness have filled the world with thousands of idle and hungry men. With this heartbreaking spectacle we ought to overcome some economic wrongs. We may not know all that ought to be done; we would probably make mistakes in an economic program, but our Christian groups ought to get some things done we know should be done.

"Perhaps we do not realize the full meaning of the Kingdom of God. Christianity, so far as it serves humanity, will endure in spite of our mistakes; not so our civilization; we do not have an unlimited time in which to win our society to Christ." In the midst of our economic bankruptcy, listen to these words of a college professor whose brother, unemployed for months, committed suicide: "Should my brother have been treated less kindly than a beast? Was it just, was it Christian, was it ordinary humanity to send him forth to starve when the commercial and industrial racing had temporarily ceased?" In the economic depression

are we spiritually bankrupt? It is an inspiring thing to see men moved to charity as they are this year in America, and it is the Spirit of Jesus which prompts that giving. But we must think beyond this present winter.

Furthermore, in justice should it be said that many employers of labor are anxious to do the right thing and the Christian thing! They are not mean, but confused. We must not be unfair enough to criticize all employers of labor as instruments of the devil in a determination to maintain economic injustices. Many of them need our sympathetic support, and the courage of our faith, and the creation of that climate in which human values survive as of more importance than much gold and many earthly possessions.

Yet the system is so unjust as to demand some changes. Many are the things which must change before the world order is Christian. The transformation of society is a partial transformation, and the danger is that we may consider as Christian a society that is not Christian. Dare we be as revolutionary as the truth, as fearless as the Christ?

The Presiding Officer introduced Mr. CHARLES WASS (Primitive Methodist Church), who addressed the Conference upon the subject, "The Church and Industrial Relations." He said:

A legend associated with Edinburgh's famous castle says that a bugler blowing the Last Post one stormy night in March was killed and thrown over the rocks. Every 31st of March, so the story runs, when the Last Post is sounded, the sound of a fifth bugle can be heard, whose notes linger long over the sleeping city. The dead bugler comes back to challenge living men.

So, this generation cannot with impunity shirk its responsibilities. We remember our inheritance, hold in honor the dead who died with such heroism, but we honor them best as we take up their tasks and perfect the work for which they gave their all in full.

The tasks of our generation are distinctly our own. Their magnitude and variety would have astonished the fathers of fifty years ago. More is demanded of the Church to-day than the provision of the traditional means of grace—*i. e.*, the Word faithfully preached and the Sacraments duly administered; essential and preëminent as these are, it is impossible to stand aside from common life and the dust and smoke of the working world. The gospel is as wide as man's needs, and the social emphasis, a feature of our century, must be met. In short, the Christian gospel is to prove itself to the modern mind, the one supreme social dynamic.

The last generation of Evangelicals interpreted the gospel on too individualistic lines, and the march of thought in our century is calling upon us to balance their witness by the application of the gospel to the large and more complex life of this industrial epoch. Indeed, the gospel of the Lord Jesus Christ has never neglected the more secular pursuits of man, his daily concerns and duties to his fellows.

Jesus Christ was the unwearied servant of man, and the peerless philanthropist. The lowliest were in his brotherhood. He taught righteousness as no other ever taught it, and in his picture of the final judg-

ment those only are approved who feed the hungry and clothe the naked. The same passion for men burns within the apostles. The early Church never neglected the unfortunate ones within its borders. Widows and orphans were lovingly cared for, foundlings rescued, lepers tended, the blind, the dumb, and the insane sheltered. By the third century these activities were so highly organized that even the historian Lecky bore his testimony and said these institutions of mercy were unknown to the pagan world.

The work never ceased, though the form varied. It was carried forward in the Middle Ages. Recent inquiry has proved the Monasteries were, in their day, the most important centers of social development. Mr. Hanney in his book, "The Spirit and Origin of Monasticism," declares, "All work for progress up to the dawn of the Renaissance came from the Monasteries." Learning survived within its walls, education was only possible within its schools, and agriculture was the art of the monks. They conquered the Fens, and plowed the fields and made barren wastes into fruitful farms. The Monasteries were the refuge of the poor and the oppressed. In the twelfth century St. Francis of Assisi was not only the leader of a great spiritual movement, a reformer before the Reformation, but he also carried the gospel into the common life of his times. Bonaventura, the Seraphic Doctor, not one wit behind his master, was a great organizer of social work. He organized hospitals by voluntary service, helped destitute girls to dowries, and ransomed captives from the Saracen invaders. In the fifteenth century Savonarola was the fiery prophet of righteousness, but also, what is often forgotten, a social reformer who anticipated much of later generations. He opened workshops for the unemployed, enrolled the youth of Florence into a brigade of holiness and service, much like our modern Scout movement. He even organized labor guilds and industrial schools.

So the spirit lived and the gospel never lost its human touch. We necessarily pass over much of importance, but we Methodists like to remember how the evangelical zeal of John Wesley was matched only by his social enthusiasm. He built an orphanage, cared for the poor, and provided work for the workless as far as he was able. He visited the prisons, and his concern for the intolerable and inhuman lot of the prisoners had something to do with the work of John Howard and Elizabeth Fry.

It was in the nineteenth century that social service took the form of social legislation. The Industrial Revolution radically changed the life and habits of men and women, but it was men of Christian character and outlook who first felt the need for reform and worked for it. Richard Oastler and Lord Shaftesbury, for example, took up arms against the appalling conditions of child labor. A modern historian of the Industrial Revolution says: "The crowning scandal of the Industrial Revolution was the use that was made of children. The employment of crowds of children dated from the time of Arkwright's spinning machinery. . . . The Poor Law had sunk into depraved depths. . . . A model mill near Manchester worked its children 74 hours per week, the majority worked fifteen hours per day." The masterly achievements of the later period of the nineteenth century, in the betterment of the lot of the common

citizen, may be said to have arisen from the revolt by an enlightened Christian conscience against the encroachment of a gross materialism.

We see from this rough sketch how recreant to the Christian spirit are those who deprecate great human projects in the interest of what they are pleased to call the spiritual vocation of the Church. We see the very genius of the Christian religion compels social activity. Its virtues are not *ascetic* but *athletic*. Its lamp of devotion must not only burn on the altar, but must flame on every beacon hill to call all good men to arms to do battle against everything that dehumanizes and robs the humblest of their true heritage. We must subscribe to a recent pronouncement of Dr. Parkes Cadman: "It is plain that the business of saving souls must extend to every influence by which souls are affected. When so much is granted, the enterprise of the Church is enormously extended. The soul-saving Church is bound to lift the collective life to the highest moral and spiritual level. In order to do this she dare not be dumb in the presence of social, economic, and industrial evils. They are virulently busy. They deface the Divine image in man, and nominally Christian organizations that tolerate them are regenerades from God's purpose." The cry, "Business is business," and not the concern of religion, is a pernicious doctrine, and has been responsible for much that is soulless and unethical in industrial relations. Dean Inge, in his latest book says: "It is quite natural and inevitable, if we spend 16 hours of our waking life thinking about the affairs of this world and only five minutes thinking about God and the Soul, then this world will seem about 200 times more real to us than God and the Soul"—which means, if religion has nothing to do with industry and social life, then the practical effect will be that the bulk of the day is spent in stark paganism.

All I can do is to state a few guiding principles that should characterize the Christian attitude toward industrial relations. The work of organization belongs to the statesman, but the Christian world should point to the ideal to be achieved—*e. g.*, we may not be able to stage a solution of the unemployment problem, but we have a right to insist on a solution. It may be that some radical alteration in the whole economic and industrial structure may be necessary to achieve this; well, so let it be, for man is more than constitutions and worth all the coal mines and gold mines put together; the relative value of men and things is involved. God's honor is involved too, for the resources of the world are more than equal to the needs of his family. Despite the industrial depression there are two propositions which cannot and will not be gainsaid:

1. There were never so many needy families in the world.
2. The potential wealth of the world was never so great, and the means of its realization was never more easily facilitated.

I leave it at that, but the Christian conscience says that these two things ought to be matched, and no vested interest ought to be allowed to prevent it.

Another thing is emerging with increasing clarity. The Christian Church will continue to inculcate the practice of practical charity and philanthropy, but it will have to interest itself in a more direct way in the conditions under which money is produced. No amount of public benefactions, even when they are given in hospitals and universities and

Churches, can purge money that has been reaped in dishonest ways or in ways inimical to the health and rights of another.

I want briefly to suggest three things the Christian Church should emphasize:

1. *The Church Should Emphasize the Sense of Stewardship in Industry.*—Some men are in business simply to make money. Some men are working at a trade simply to make a living, with little heart or pride in their work. Such a standard does not satisfy the Christian ethic. The true man finds a vacation in his daily task, and comes to his place not by accident but feels it is the place God meant for him; only thus is induced the shining integrity so essential to the best workmanship. John Ruskin had engraved on his father's tombstone this eloquent testimony, "He was an entirely honest merchant," and Thomas Carlyle said, "I would write my books as my father built his bridges, by good sound workmanship."

Our Lord always emphasized the idea of stewardship and individual responsibility. No man is entirely self-made. He is a debtor to the community in which he was born and which prepared the stage for his activity, and in his turn he must recognize his obligation to the collective life of which he is a part. R. H. Hutton said of Goethe: "He lived to build the pyramid of himself." Unfortunately Goethe had a large progeny, as is too painfully manifest in social and industrial relationships. That is the negation of the Christian spirit and inimical to the best interests of the community. Whatever our grade of labor, whatever our gifts or possessions, these we hold as trustees and not for selfish ends or personal aggrandizement.

2. *The Church Should Emphasize That in Industry There Must Be a Loyal Copartnership.*—This can only be based on mutual respect, consideration, and good will. The solidarity of the human life is one of those primal laws that God has plowed into the very constitution of the universe, which we flaunt at our peril. By recognizing this fact we help toward social unity and social integration. We are members one of another. St. Paul's metaphor is true for our industrial society. There are many members—hand and foot, eye and ear—but one body. The eye cannot say to the hand, "I have no need of thee," nor again the head to the feet, "I have no need of thee." Quite the contrary, each one needs the other, and only together do they make up one body. So with the industrial organism. As individuals we are incomplete: no one is self-sufficient; we only realize ourselves through another, and we cannot obscure the claims of the humblest without suffering ourselves. I have studiously avoided such antitheses as capital and labor, employer and employee, for the principle is the same whatever our part in the great industrial movement. You cannot have one set of obligations for the man whose work is that of administration and another for the manual laborer. Your navy and your architect, your scavenger and your doctor, your soldier and your general, are each part of a great human army locked in indissoluble ties of mutual interest and social advance. All barriers tend to fall as we see we are not made for *independence* but *interdependence*. We are learning in these latter days that there are no frontiers in this human fraternity. Recently we discovered that we must put our enemy on his feet if we were to stand ourselves. So it came to pass that the

U. S. A., France, Italy, Japan, and Great Britain met in solemn conclave to consider ways and means to save Germany, her erstwhile enemy, from economic despair. Her fall would shock the world to its foundations. Or again, America and France lending money to balance the British budget. There is truth in what Oliver Baldwin said some short time ago, "That no country could be rich for long while others remained poor."

Impelled by the principle, missionary enterprise is moving in big sweeps, which involve the economic and industrial man as well as the spiritual man. In missionary retreats the question of the education of native races and the industrial conditions of backward peoples is keenly discussed as thoroughly part of the process of delivering them from superstition and idolatrous worship. The peace and happiness of the world hang together; you cannot contract out of the weal or the woe of the race even if you would. God has made of one blood all the nations of the world. The conditions under which the work of the world is done are the concern of every man, and especially those of the household of faith, for they know that their satisfaction can only be secured in happiness of another, and that you cannot impair humanity at one point without impairing it as a whole. A loyal coöperation must mark industrial relations. The lines upon which this can be achieved are for a wise statesmanship to determine, but the principle must be more firmly established if we are to have any pride or peace in our industries.

3. *The Church Must Emphasize the Necessity of a More Vital Manifestation in Industry of the Spirit of Christ.*—Behind all economic and industrial reform lies the need of a new spirit and that the spirit of Christ. I cannot state it better than by using the words of Rufus Jones, in "The Quest for Fundamental Ends": "If we are to rebuild the world, we must begin by rebuilding the inner spirit of man by giving him a sounder faith in God and his fellows, and imparting a profounder confidence in the silent healing forces of life and love and the available spiritual forces." There is no such thing as a purely economic solution of our industrial problems, for economic and spiritual life cannot be separated. Karl Marx called attention to many anomalies, but he led off a wrong track when he taught that material factors alone determined the course of history and that social problems were merely a matter of economics. G. B. Shaw, who can scarcely be regarded as an orthodox Methodist, spoke with an authoritative accent when he said in a speech a few years after the war: "After reviewing the world of affairs for over sixty years, I am prepared to say that I see no way out of the world's misery than the way the will of Christ would have found if he had undertaken the work of a modern statesman." Mrs. E. B. Browning says:

"It takes a soul to move a body,
It takes a high-souled man
To move the masses even to a cleaner style,
It takes the ideal to blow a hairbreath off
The dust of the actual—Life develops from within."

John Ruskin once defined work as "The serious application of our powers toward the attainment of some worthy object." If the workaday life were conducted in harmony with such a conception, it would go

a long way toward satisfying the Christian conscience. The tragedy is that so much of the energy of the world is dissipated in producing unworthy things: drink, armaments, inane and insane luxuries and unhealthy pleasures. Perhaps the madness will pass, and like the wise housekeeper we will refuse to spend our strength for that which is bread for neither the body or soul. The Church in her corporate capacity knows no party politics, but cannot stand aside and withhold her help from any movement that makes for the humanizing of life and industry. She must read this task in the light of a great *Stewardship* maintained by a sense of *Solidarity* and inspired by the *Christian Spirit*.

Musical Director H. AUGUSTINE SMITH (Methodist Episcopal Church) led in a Service of Song, during which the following hymns were sung: No. 577, "O God, our help in ages past"; No. 482, "Jesus, Saviour, pilot me"; No. 407, "Be strong, we are not here to play"; No. 481, "O Love that wilt not let me go"; No. 423, "Where cross the crowded ways of life."

The Presiding Officer introduced Rev. J. C. BROOMFIELD, D.D. (Methodist Protestant Church), who addressed the Conference upon the subject, "Marriage, Home, and Family." He said:

So interwoven are the units in this grouping as to make it impractical to treat them separately. In their discussion I am profoundly conscious of their basic relation to human life in all of its ramifications.

The nature of this Conference determines my angle of approach. If this were a gathering of anthropologists, or biologists, or physiologists, or sociologists, or psychologists, each would make its own type of deliverance, and their deliverances would be largely devoid of religious significance. But this is a world-wide Conference of Methodists, and their deliverances on the vital questions involved in this subject must be determined by the Christian ideal of marriage as set forth in the Book.

The business of Methodism is not to accommodate itself to the changing environment and standards of earth, but to get back to the Book, and to proclaim the "Thus saith the Lord" on this all-important question. That there is a growing contrast between the popular conception of Marriage, Home, and Family, and the Christian ideal, none will deny. That this contrast provides our problem we all agree. But our problem is by no means a new problem, neither is it as acute to-day as in other days. It was a problem in the days of Moses, when because of the hardness of men's hearts certain laxities were permitted.

It was a problem in the early days of the Christian era. Juvenal, the Roman satirist, scoffs at the woman who had eight husbands in five autumns. Tertullian in the second century bitterly remarks, "Divorce is the first fruit of matrimony," and St. Jerome in the fourth century tells us of a man in public life who had married his twenty-first wife, and he happened to be her twenty-second husband. In Christ's day the learned rabbis interpreted the unseemly thing in Deuteronomy 24: 1, on

account of which a man could give his wife a bill of divorcement, as anything in her he might not like. In the midst of this looseness, Jesus declared the never-to-be-revised divine ideal of marriage, as set forth in Matthew 19: 4-6.

Before presenting what I regard as Methodism's threefold responsibility on the matter, I desire hurriedly to survey the situation in which we find ourselves. In making this survey we have access to literature that leads all the way from sex-brute lust up to romantic love as the basis of marriage, home and family. Confining ourselves to the days in which we are living, the first thing confronting us is *the new abandon* with which we write and talk on subjects cognate to the theme we are discussing, such as the science of eugenics, the education of youth in matters of sex, birth control, the use of contraceptives, companionate marriage, etc. Some one has said, "This is a sex-obsessed age, stimulated by such agencies as the movies, and encouraged by the use of contraceptives."

A number of years ago the *Ladies' Home Journal* was the leader in this new abandon, and its pages were open to the dissemination of sex-knowledge. In the course of time, however, this influential publication virtually confessed it had made a mistake, and that after all old-fashioned modesty had proven itself a better safeguard of morals than the sex-knowledge it had been advocating. This new abandon is sickeningly manifested in the movies and in much of our current popular literature. Witness the movie-billboards portraying attractive young women as "having found something better than marriage," or "loving too much to marry and spoil it all."

Following this new abandon in speech and printed page, is the *new freedom* achieved by women. It is an open secret that many of the so-called female intelligentsia of this country are against marriage and parenthood. Margaret Sangster tells us: "The most far-reaching social development of modern times is the revolt of women against sex servitude." They are fighting to be relieved of what they regard as the disabilities of marriage; they are demanding freedom in love, and a new social order that will give women much choice in the matter of motherhood—whether she will be a mother, and if so how much. This group does not regard home-making or motherhood as a satisfying experience of self-expression. They are unwilling to accept the self-effacement that marriage and motherhood often involve. As evidences of this new freedom writers on marriage and the home call our attention to the following facts: More divorces are being sought by women than by men; 4.5 per cent of divorces are sought in the first year of married life, 6.6 per cent in the second year, and 40 per cent between the third and seventh year—suggesting that the coming of children has made marriage irksome.

As reflecting the attitude of the "female intelligentsia," they tell us that it takes three graduates of Bryn Mawr to produce one child, and five honor students of Wellesley to produce the same result. The old adage, "Men lose their independence in marriage, and women find theirs," is now obsolete.

Added to this new abandon in speech, and the new freedom achieved by women, is the *new emphasis in individualism*, intensified by the increasing urbanization of our population. In 1900 forty per cent of our

population lived in cities, in 1910 forty-five per cent, in 1920 fifty-one per cent, and in 1930 fifty-six per cent. From 1921 to 1928, in 257 cities, the number of folks living in apartments rose from 24 to 48 per cent.

Dr. Henry M. van Dyke writes of America as "The Land of Room Enough," but it does not seem so to be, when we think of the congestion in great city apartments, and the renting of homes on the basis of so many square feet. The spacious family fireside is missing, and a steam radiator, or a hole in the wall or floor, makes a poor substitute. The traditional unity and loyalty of the family in the country, born largely of their common economic task, seems impossible in the city. The sociologist tells us that our modern civilization, with its trend city-ward, has broken the social monopoly of the home and family, and has scattered its functions—excepting only the biological. So true is this that the home is being facetiously referred to as a boarding-house and breeding place. This rampant individualism, so outstanding in the city, accounts for such phases as the changing family, the shrinking family, the drifting family, the unadjusted family, the centrifugal family, the disorganizing family, the decentralized family, and the modified family. They tell us that the machine age has done this, and we have the pathetic figure of a Gandhi and his spinning wheel protesting against what the machine has done to the home and family.

In the United States, as possibly in no other country, the family of the immigrant has to be considered in a study of this sort. The immigrant family settles in the United States as a social unit; but, where there are children in the family, this unity gradually is broken up through the Americanization process of the public schools, and the new social surroundings.

Possibly the most serious phase of our problem is the *failure of society* to recognize home making, which includes parenthood, as the highest and noblest coöperative art in all the world. The biggest job in all the world is the job of making a successful home. Only home builders really build anything.

The family is the primary cell in our social organism; it is the permanent unit in the onward march of civilization. Its biological basis is unchangeable; its spiritual basis must be made permanent.

In the midst of all this newness and failure, with their attendant havoc, social science seems to stand helpless, and is only able to suggest as possible remedies birth control and companionate marriages.

According to Mary E. Richmond, who for many years directed the studies of the Russell Sage Foundation on marriage, a new community awakening is due on the subject of marriage, akin to the awakening on Public Health twenty years ago, and that results, comparable to those of the Public Health Movement, may be expected. In the meantime the builders of this program apparently felt that the voice of Methodism ought to be heard on the important subject. Methodism has a contribution to make. Other major divisions of the Christian Church are making their contributions. Why should Methodism be silent?

There are three things Methodism ought to do. First, hear again what God doth say through his Son concerning this subject. In response to the tempting question of the Pharisees, "Is it right to divorce one's wife for any reason?" Jesus answered, "Have ye not read, that he which made

them at the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." In these words the original status of marriage was restated. In Christ's estimation marriage is a holy institution, created by God, coeval with the race, and confirmed by divine sanctions. He guarded its obligations and graced its celebration with his presence. He taught that marriage is according to the will of God. This was his position in the midst of the extreme laxity of his day, concerning the marriage relationship, both in the Roman Empire and among the religious leaders and teachers of his own people. Therefore when the sanctity of marriage is questioned or denied, it is the duty of the Church to defend this divine institution. Methodism cannot afford to be uncertain as to the teachings of Jesus on this vital question. His sayings seemed hard to the disciples, and he recognized their hardness; but he did not soften them. Hear him, as he says, "All men cannot receive what I have been saying," and then to bring our uncertainty to the command of the absolute—"Be ye therefore perfect, even as your Father in heaven is perfect."

That the Church, in her leadership, does not know her mind in the matter, is reflected in the pronounced division expressed in official gatherings such as the recent Triennial Convention of the House of Bishops and House of Deputies of the Protestant Episcopal Church, and the General Assembly of the Presbyterian Church.

Church bodies appear to be tinkering with the great issues involved, rather than proclaiming the Christian concept of marriage, as a profound biological-spiritual experience in which God participates. It is not enough to teach the ideals that have arisen out of the experiences of the race. There are divine and eternal principles that must be upheld.

In the midst of the present rage for things new, is our opportunity to emphasize the old-time idealistic teachings of Jesus concerning marriage and its obligations. Too often the approach of the Church to this vital question has been through the sensational evening sermon, rather than through any consistent program of Christian social education. When she does undertake to instruct her people, it must be in the teachings of her Lord.

The second thing Methodism must do is to proclaim to the world the teachings of Jesus concerning marriage. The world is not in need of fine-spun theories, but of positive affirmations. The Christian conception of marriage opened a new era for mankind; it elevated marriage and compared it to the union between Christ and his Church. What we need is not more legislation, or more Church accommodation, but a fastening of this conception on the minds and hearts of men. If this is ever done, the Church of the living God will have to do it. Her influence on society is deeply involved in her views of the ethics of marriage, and the relations of men and women. Because of this our Presbyterian friends, through their "Commission on Marriage, Divorce, and Remarriage," are appealing for a permanent promotion of a program of education relating to marriage and its allied subjects. This program is to be presented through the public school, the Church school, the college, and the home. Among other things they are suggesting "A Seminar on Marriage for all Young

People over Eighteen Years," as well as a like Seminar on the Home. The Commission is also suggesting the approach of this problem under the following headings: "The Education of the Minister," "The Education of the Minister to Be," "The Education of Parents," and "The Education of Youth for Parenthood."

The Commission openly charges the failure of Christianity to reproduce the Christian marriage in the present generation as being largely responsible for much of the social bewilderment in which we find ourselves. The result of this failure on the part of the Church to inculcate in the present generation the divine principles that sanctify marriage, and educate it in regard to the spiritual qualities necessary for a successful home, is obvious. "It has culminated in a sex-stampede and a practical acceptance of a pagan standard of life and living on a hitherto unprecedented scale."

The tendency to-day, Moses-like, is to suffer men and women, because of the hardness of their hearts, to do many things altogether out of harmony with the Christian ideal.

Jesus made no provision for such hardness of heart, neither should Methodism.

When Jesus said, "It was not so from the beginning," he uncovered the law of marriage in the eternals. His lofty teachings are being reënfined to-day by the new emphasis we are placing on the sacredness of personality, and the equal partnership of men and women.

In response to these teachings Church bodies are seeking to interpret to their people what they understand by Christian marriage.

One of the best definitions I have found is the one adopted by the General Assembly of the Presbyterian Church, at Cincinnati in 1930, and again in Pittsburgh in 1931. "Marriage is an institution ordained of God for the honor and happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other mutual love, honor, fidelity, forbearance, and comradeship, such as should assure an unbroken continuance of their wedlock as long as both shall live. This institution finds its justification in the establishment and maintenance of the Christian home in which children shall be born, and nurtured in the Christian faith."

In such a definition there is no compromise with the tendency of these days to make the best of a bad situation, but rather a clear-cut declaration in harmony with the mind of Christ!

The third thing Methodism ought to undertake is the rebuilding of the temple of religion in the home. Ex-President Coolidge said recently: "The greatest need of America is religion, the religion that centers in the home." If this need is ever met, Methodism must help supply it.

Reflecting the value of religion in the home in the preservation of the marriage ties, our Protestant Episcopal friends tell us that their Commission on Marriage, after years of extensive research, has found that 98 per cent of the homes of Church members are never broken up. Their religion, scanty though it be, preserves them.

We need throughout the world the duplication of the home described by Burns in his "Cotter's Saturday Night":

"The cheerfu' supper done, wi' serious face,
 They, round the ingle, form a circle wide;
 The sire turns o'er, wi' patriarchal grace,
 The big ha'-Bible, ance his father's pride:
 He wales a portion wi' judicious care,
 And 'Let us worship God,' he says, with solemn air."

Dr. John Finley in his book, "The Eternal Debt," interprets that debt to be the debt of parents to their children to maintain a real home, and to guarantee the well-being of the next generation.

With marriage recognized as a divine institution, with God honored in the home in family worship, with children given their God-ordained place in marriage, and with sex-relations kept as a mutual expression of comradeship and affection, then marriage will remain the happiest and noblest, and most enduring of human relationships.

The Presiding Officer introduced Rev. JAMES M. ALLEY (Methodist Church in Ireland), who addressed the Conference upon the subject, "The Church and Public Affairs." He said:

What do we mean by Public Affairs? In the widest use of the term everything that affects the public life of the people, all that has to do with the community, comes under the heading Public Affairs! How it may be on this side the Atlantic I know not, but with us the term has come to mean, as a rule, a particular part of the public life of the people. When we think of the science of government, the rightness or wrongness of this or that theory of government, the making of laws as well as the administration of them, of National and International relationships, we use the term Politics. When we speak of Public Affairs, we think rather of administration, of the activities of the State; of the public, the communal, life of the State or City.

Has the Church any direct relationship to and responsibility for the right conduct of Public Affairs? There have been times when the mere asking of such a question would have seemed absurd, for certainly the Church claimed it did not look after the public affairs of men, and the private affairs of men; and that too not only in Roman Catholic countries but also amongst people of the Reformed Faith. Gradually a different order prevailed. The Church became more and more individualistic in its outlook and work. It turned its attention to the individual—the saving and the improving of his soul. The Church's concern, so it was said, lay with the next world and not with this. In our own day there have been Churches which would have expelled from their fellowship anyone who took any interest in public affairs, local or national, and at least one devout Plymouth brother sleeps beneath the inscription on his tombstone, "A man of God, who never voted."

As Methodists, you and I have not so learned Christ. Wesley, the flaming evangelist, who was never tired of affirming that a Methodist preacher's one business was "to save souls," has made it clear by the many-sided interests of his own life that there are more ways than one of accomplishing that glorious mission. Wesley himself did not hesitate to intervene in public affairs. Everyone remembers his letter to

Wilberforce, written only a little while before his death, on the burning question of slavery in America. Almost a decade before that he wrote to Pitt, the youthful Premier of Great Britain—he was then only twenty-five years of age—on the question of taxation. Pitt was proposing a number of new taxes. Wesley in his letter strongly urges that if only the existing taxes were equitably collected there would be no need of further taxation. He declares that the land tax was being scandalously evaded, that towns which should have paid four shillings—were only paying in some cases as little as fivepence; that folk who should have paid the window tax for a hundred windows only paid for twenty; that the servant tax was similarly treated, and that distillers only paid tax on about one-fortieth of what they distilled. Then, not to mention other efforts of a similar character, there is his “Word to a Freeholder” written on the eve of the General Election of 1747. Those were the days of a greatly restricted franchise; only a small proportion of Methodists had votes, yet so far from counseling them to abstain from voting, Wesley exhorts every Methodist to vote as if the whole election depended on his vote, and as if the whole Parliament depended on that single person whom his vote might help to make a member of it. He demanded that they should withstand bribery and corruption in every shape and form; neither to eat nor drink at the expense of candidate nor to accept, directly or indirectly, either favor or money.

When some narrow-minded folk would have cribbed, cabined, and confined Methodist activities to one channel and especially would only have what they called “Gospel Sermons” preached in Methodist pulpits, Wesley declared: “That term ‘Gospel Sermon’ is now become a mere cant word. I wish none of our Society use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor brains, bawl out something about Christ and his blood, or Justification by Faith, and his hearers cry out, ‘What a fine Gospel Sermon.’ Surely the Methodists have not so learned Christ.”

In a gathering like this it is not necessary to stress the fact that the primary duty of the Church is to the Individual. Men speak sometimes of “saving the world” and of “saving the masses.” The only way in which we can save the world is by saving the individuals who compose the world. Salvation is a personal thing. Conversion is always a matter of personal conviction; it is a soul turning to God as a flower turns to the sun. The supreme business of the Church is to proclaim to every man the story of the Cross and of the empty tomb, to seek to win from every man whom it can reach a verdict for Jesus Christ. Woe betide the Church when anything else, however important, is allowed to obscure this primary duty and privilege! Woe betide the Church when it loses its evangelistic edge, or forgets the urgency of the gospel call! “To-day, O that ye would hear *his voice!*”

This also scarcely needs to be said: that in prosecuting its primary work of winning men for God the Church is rendering most effective service to the public life of the community. Men talk of and long for a regenerated world. You cannot have it apart from the regeneration of the individuals who make up that world. A golden age cannot be built out of brazen hearts. As Herbert Spencer put it, “There is no political

alchemy by which you can get golden conduct out of leaden instincts." Every individual truly won for Jesus Christ becomes as light, as salt, as leaven, in the community in which he lives.

Accepting then as axiomatic that the Church's business is to "turn men from darkness to light, and from the power of Satan unto God, that they may receive remission of their sins, and an inheritance among them that are sanctified," does that mean that the Church has no concern with public affairs? Here is a Gothic Church in a large city. The building has fallen upon evil days. Once it was crowded to the doors with worshippers of the well-to-do class. The character of the neighborhood has completely altered. The families that once lived in its noble house have moved out to new suburbs, the houses in which they dwelt are now tenements, every room housing a family, some of them two families. The gray streets have lost their glory. The people who live in them now are for the most part fighting a hard, and often a losing, battle against want. Vice, and sin, and misery abound.

"City of festering streets by misery trod,
Where half-fed, half-clad children swarm unshod."

Has the Church of Christ, represented in that neighborhood by the handful of worshippers who gather week by week in that beautiful Gothic building, with its stained glass windows and glorious organ, done its duty when it has proclaimed the evangel to those who gather within its walls, or even when it has carried that evangel out into the open air? Has it no responsibility for the people who swarm about its doors? Is it no concern of the Church that within a stone's throw almost of its doors, week by week, little children are being, as Charles Kingsley put it, "not so much being born into the world, as being damned into it"? Has the Church no responsibility for those living in that area who see no escape from starvation but sin, and no escape from sin but starvation?

Surely it has. Since "*all* unrighteousness is sin," the Church cannot claim to be fulfilling its mission if she deals only with unrighteous effects and shuts her eyes to unrighteous causes.

Early Christian art used to represent the Church as a ship, a sort of lifeboat, surrounded by stormy seas from whose perils she is seeking to rescue shipwrecked humanity. It represents one side of the Church's work, but only one. Surely the Church that daily prays that God's kingdom may come on earth as it has come in heaven, and that his will may be done on earth as it is done in heaven, must believe in, and work for, the transformation of human society, the taking of the stones of Ramah and building therewith Geba and Mizpah. A redeemed individual needs a redeemed society in which to properly function; a godly life cannot be lived at its best in an ungodly world.

It is sometimes affirmed that Jesus when on earth dealt only with individuals and not with societies. Surely they who so affirm have forgotten his "Woe unto you, Chorazin," "Woe unto you, Bethsaida," and his lamentation over Jerusalem. He spoke not merely to individuals, but also to societies, to the Scribes, the Pharisees, the Sadducees. The precepts he uttered are as applicable to men when they act collectively as when they act as individuals. Moral and spiritual principles are not

annulled because persons are compelled in many ways to act collectively. The Church has as much responsibility for the enforcement of those principles in the one case as in the other.

How then can the Church best exert a healing and helpful influence in Public Affairs?

This is clear: she will not do it by allying herself with any one political party. No party has a monopoly of the virtues. Parties, because they are parties, cling only to aspects of truth; the Church must seek for the whole truth, and that is not to be found in any one party, but amongst them all. The Church should rather be inter-party than pro-party.

Nor will the Church as a rule help the great end it exists to promote, by committing itself to any particular form of political or economic faith. The Church cannot claim to be an infallible judge of methods. She has a right to demand the removal of a palpable evil, but she has no right to pronounce, as a Church, between rival suggested means of removing the evil. Shallow-minded folk will sometimes accuse her of "sitting on the fence" because she does not enthusiastically adopt the method which commends itself to them, but for the Church to definitely adopt to-day any particular form of political action may well be as disastrous as when, in bygone days, she committed herself to the doctrine of the Divine Right of Kings.

As Dean Inge makes clear in his latest book, it is the political aspect of the Church of Rome that has excited against the Church in many lands a hatred which is almost unknown in Protestant lands.

The Church's best contribution to the purification and transforming of the public life of the community must ever lie in the production of Christians of the right type—Christians who are not content merely to practice in their personal and semi-private relations the virtues that go to build up the Kingdom of God, but who realize that, in a very real sense, every man is his brother's keeper, and that every Church has a responsibility for the quality of social life as a whole.

Ezekiel, who is at once the most perplexing and the most entrancing of the old Hebrew prophets, has a striking picture of a time in Jerusalem when disgusting presences lurked in the byways, and even obtruded themselves in the highways of the Holy City. For the most part the people grew so accustomed to these unclean things that they scarcely noticed them. But there were some who were deeply moved because of the abominations around them. They "sighed and cried" for their removal. Ezekiel tells us that God placed his mysterious mark upon those who thus "sighed and cried" for their city's betterment. When the Church succeeds in getting her members so to see and feel the utter immorality of the abounding evils of to-day, that they sigh and cry for their removal, then the day of the world's redemption will indeed draw nigh.

When slavery still existed in your country (as at one time it had existed in all countries) there came to one of your Southern States on a visit to some relatives, a raw, ungainly, uncouth lad from the North. They brought him to see, what he never before had seen, an auction of slaves. As he saw a young woman trotted up and down as if she were a horse, as he saw men come and feel her limbs as if she were an animal,

the hot blood mounted to the face of that rough, ungainly lad from the North. Clenching his fists he cried, in an undertone, "My God, if you give me a chance to hit this thing, I'll hit it hard." It was Abraham Lincoln. God gave him his chance to hit the thing, and he smote it to its death.

The Church's duty is to so make clear to her members, and especially to the young men and women whom she can influence, the evil, the horror of War, of Slumdom, of the Drink Curse, of Impurity, of Gambling in every form—Irish Hospital Sweepstakes and all—that they will say, "My God, if ever you give me a chance to hit this thing, I'll hit it hard."

You in this great and glorious country have learned afresh that it is one thing to get a good law upon the Statute Book, and quite another to get that law enforced. Some of you are familiar with that great book by Prof. Lewis Gillen, of Wisconsin University, on "Criminology and Penology." Dealing in that volume with the failure of the American police force to cope with crime, the writer says that one great reason for their failure is the lack of coöperation of ordinary citizens with the police against criminal classes. He points out that in America you have no fewer than 16,000 statutes, Federal, State, and City. Not even a trained lawyer knows them all. How then, Professor Gillen asks, can the police be expected to know and administer them? The result, he declares, is that the police only enforce those laws, as a rule, for which there is a rather keen public demand. In most European countries, the Professor says, there is interest and pride in seeing that the laws are kept, but in America there is indifference and criticism. How far that is so, I know not, but he adds that if there were public backing for the law and less indifference to its right administration, and less of that maudlin sentiment which so readily signs petitions for the pardon of criminals, there would be better civic life.

Surely here is work the Church can and ought to do. She will not teach her people that all law is sacrosanct, but she will teach them that if laws require alteration they should be changed by constitutional methods, and that till they are so altered they are to be obeyed by every Christian member both in the letter and in the spirit.

May it not be along the lines thus indicated that in some measure lies the way out for the Church to-day? Our young people, we have been reminded, are not worrying themselves about their sins. They are ready, many of them, to respond to a call for heroic service.

Some of you will recall the poem found in the pocket of an Anzac soldier, who was killed at Gallipoli. The first stanza of it is a tilt at Charles Wesley's greatest hymn:

"I would not to Thy bosom fly,
To shirk off till the clouds roll by.
If Thou art half the man Thou wert,
Thou'd turn in scorn from such a prayer,
Unless from some poor workhouse crone,
Too toil-worn to do ought but moan."

Then the poem goes on to pray that Christ will thrash him, beat him, anything so long as he is not allowed to be a shirker in the battle of life.

It is the poem of a very young man. Had he been spared a few

years he would have come to realize his need of a hiding place from life's storms, and to see that only when he had found refuge in Christ could he most effectively help his fellows. Apart from this, who cannot but sympathize with his desire to prove himself as good a soldier of Jesus Christ as he was of the British Empire?

If we can get the chivalrous soul of the young people of to-day to see that the Church stands for the bringing down of the New Jerusalem from heaven to earth, and to feel that it is because they have not brought the dew of their youth into the Church that she has so largely failed in her great mission, they would, at least very many of them, say, "Here am I, Lord; send me." Thus would be brought nearer the day when the glad anthem shall rise from earth to heaven, "Hallelujah, the Lord God omnipotent reigneth. The kingdoms of this world have become the kingdoms of our God and his Christ."

On motion, the time was extended for the transaction of necessary business.

Bishop W. N. AINSWORTH (Methodist Episcopal Church, South) presented a report originating in the sessions of Group III, approved by the Business Committee, and dealing with the subject of Prohibition. This report was in three parts, as follows:

STATEMENT ON PROHIBITION

PART ONE: THE SITUATION IN THE UNITED STATES

The Methodists of America report to the world that for one hundred and fifty years they have encouraged every method that would tend to lessen the evils of intemperance and curb the traffic in alcoholic liquors. We have tried every plan that the wisdom of men could suggest. We pledged drinkers to moderation, but found that the seeds of an insatiable appetite had been planted. We pledged multitudes to the abstinence from the use of distilled liquors, but discovered that indulgence in milder liquors created the alcohol habit. We encourage the total abstinence movement, but the growing liquor traffic debauched men faster than they could be reached. We tried licensing liquor with the result that it became entrenched in law and custom. We tried high license and found that the saloon that could pay the highest license was the saloon linked with gambling and prostitution. We tried local option. It was too local and too optional to withstand a national and world evil. We adopted State-wide prohibition, but national organizations poured a stream of intoxicating liquors across the State lines and a Federally protected national trade used the mails to build up a great express and freight business. We passed the Webb-Kenyon bill to protect dry territory against the inroads of liquor from wet States, but the brewers and distillers sent long trainloads of it under the protection of interstate commerce laws, and their liquors mysteriously leaked out in transit. We closed the saloons in the country districts, but boys and girls went to the city, met the liquor traffic there, and the taxes of the farmer went to support institutions maintained for the relief of city delinquents and defectives. We tried

government ownership in South Carolina, and it failed. By inevitable steps the issue became saloon versus no saloon.

Gladstone declared, "Alcohol has caused more deaths than war, pestilence, and famine combined." National prohibition became a necessity because the evil itself was national and growing. The fight for prohibition was not a battle, but a war. It is a struggle against an age-old evil, which has blighted the nation for generations and scourged the world since the beginning of the agricultural era. Prohibition demands a downright conviction and intolerance of defeatism and a fighting determination to win. It is the bounden duty of the government to exact respect for all law. The will of the people truly expressed in law must be made to prevail over crime. If a measure passed by a two-thirds vote of Congress and ratified by 46 out of a possible 48 legislatures could be nullified or thwarted by obstructive processes, the prestige of the government would be seriously impaired, the validity of electoral decisions would be menaced, and republican forms of government would break down. This is the time, therefore, to defeat every affront against the majesty and authority of the United States Government. Prohibitionists, being human, have made some mistakes. We have not given sufficient attention to education. We have neglected our pledge-signed appeals for total abstinence. We have not sufficiently stressed the subject in our pulpits, but foolishly have expected the laws on the statute books automatically to do our work. We are confronted by a generation that has grown up since our educational programs have been in full operation.

This World-Wide Conference of Methodism sends out a clarion appeal to the press and pulpits of Methodism everywhere for the education of the people on the evils of intemperance, the value of abstinence, and for the training of all our members in the fundamental principles dealing with this evil and inefficient methods for overcoming the curse of alcoholism and the legalized liquor traffic. In just a word, a crusade of reverence for law and of personal observance of it must be led by the Church of Jesus Christ. Every Christian home should set an example before every other home on this subject of the use of intoxicating drinks.

The obstructive agitation to establish a reign of nullification and lawlessness on the part of certain subsidized newspapers is a definite attack upon the liberties and the rights of the dry majority of the citizens of this country. We call upon all loyal American newspapers that still retain a lofty idealism to help the Church in furthering this great cause of prohibition. For generations the Federal Government has permitted, protected, and perpetuated the liquor traffic by a system of license. It did this despite the fact that this system violated the principle of righteousness held by millions of people. The dries of those days were always law-abiding. They sought relief by direct appeal to the Christian conscience and to the alert intelligence of the American voter. They patiently awaited the glad day when a convinced majority should by orderly processes establish a different and better system. These dry voters had a perfect right to expect that their victories democratically achieved would be respected and the new law observed just as they themselves had had respect for majority rule in the old days when a system utterly obnoxious to them had been maintained. Prohibition is an honest effort to do away with a terrible evil. It was launched after every other

method of dealing with the problem had failed. Good citizens everywhere, even though they do not believe in the wisdom of the policy, will certainly place themselves loyally at the service of their government for law enforcement. They will obey the law. They will advocate its observance. They will support its enforcement. They will back its faithful law officers.

Prohibition arrived by democratic methods, followed constitutional processes, was preceded by thousands of local campaigns, was the major issue in every legislative and congressional election for a generation. It is entitled to as fair a chance and adequate time to show what it can do for mankind as was given the license system.

The policy should be supported because of its idealism. It was the product of the tears, the prayers, and the unceasing work of our crusading mothers. It was the blessed hope of the citizens of high ideals in the nineteenth century. The purpose of the law cannot be challenged. The immortal Lincoln in his famous Washington's birthday address said: "Whether or not the world would be vastly benefited by the total and final banishment from it of all intoxicating drinks, seems to me not now an open question. Three-fourths of mankind confess the affirmative with their lips and I believe all the rest acknowledge it in their hearts."

Prohibition came none too soon for the high tension of the war. It struck at the root of the evil by outlawing the making and selling of intoxicating drinks. It stopped the distillery, the brewery, closed the saloon, broke the power of the liquor traffic in public life, removed the saloon with its abnormal temptations from our streets, and destroyed the license system. Every citizen is assured of his rights to life, liberty, and the pursuit of happiness by the laws of the land. The defects in the enforcement of any law do not justify a citizen in violating it. Prohibition at its worst has proven better than the license system at its best.

The Church of Christ must aggressively lead this whole temperance reform. We are impelled to it by the interests of our people, by the prophetic messages of warning from our Bibles with the glorious pictures of better days, by our mission of making this a better world for our being in it, by the practice of the Golden Rule, and by the setting of a safe example before our young. Therefore we appeal to all classes of people that, everything else having been tried, they adopt obedience to law, submission to governmental authority, and loyalty to the ideal of a sober world. We call upon every mother with a child upon her knee, every father with the responsibility of his example upon him, every school-teacher with the welfare of her pupils before her, every minister of the gospel, every molder of public opinion and leader of sentiment, to unite in the appeal of the immortal Lincoln: "Let reverence for the law be breathed by every American mother to the lisping child that rattles on her lap; let it be taught in the schools and seminaries and colleges; let it be written in the primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice; in short, let it become the political religion of the nation."

PART TWO: CANADA'S EXPERIMENT

The laws governing the liquor traffic in Canada are Federal in regard to manufacture, importation, exportation, wholesale trade, and transportation, and Provincial in regard to retail sales. Except for a period of about three years during and subsequent to the great war Canada never had a general prohibition law. Eight of the nine Provincial Legislatures enacted temperance acts which forbade retail sale for beverage purposes. Although manufacture and importation were permitted under the Federal law, these Provincial enactments emptied our jails, increased the comforts in our homes, and improved the general conditions in industry and commerce. The friends of the liquor traffic, however, were not pleased with these measures. They developed an insidious and persistent campaign for their repeal. It was unfortunate that the temperance people did not continue their constructive education as to the evils of the beverage use of liquor and apparently depended upon enforcement of the law for its protection. There was bootlegging and there were "blind pigs" and other forms of violation. An iniquitous publicity made every violation appear a weakness of the law rather than an evidence of the lawbreaking character of the liquor traffic. Every brewery and distillery, every wholesale and export warehouse, with other places, became centers of agitation for the repeal of these Provincial acts. The method called "government control" (really government sale) was devised. While each Province enacts its own law—and these laws differ much from each other—the basic principle is that the government is the vendor, each person who buys must procure a permit, and the profits are placed in the public treasury.

This method is commended by the opponents of prohibition as fostering true temperance and being a most successful method of controlling the evils of the beverage liquor traffic. An examination of government records answers that claim. The criminal records reveal that from 1922, when eight Provinces were under their Provincial acts, until 1928, when nearly all Provinces had adopted government sales laws, drunkenness increased 55 per cent, violation of liquor laws 126 per cent, convictions for non-support of wives and children 109 per cent, assaults 45 per cent, vagrancy 132 per cent. The liquor bill for Canada in 1930 was \$193,000,000, equal to the total output of Canada's flour mills, and four times the amount spent for boots and shoes. The claim is made that, as the profits are placed in the public treasury, government sale reduces the financial burdens of the people. The debt of every Province in Canada, however, has increased since the adoption of this law. To cite one instance, the debt of British Columbia has increased from \$34,000,000 in 1922 to \$102,000,000 in 1930, after eight years' experience of government sales law. The increased cost of caring for the wreckage of society absorbs most of the so-called profits of this business. In Vancouver, in dry 1920, this cost per capita was \$1.99, while in wet 1930 the cost had increased to \$8.19 per capita. Under our Provincial temperance acts, our jails and prisons were often empty, but under government control acts they are taxed to capacity and several counties have found it necessary to provide more cells.

The effect of government sale upon citizens is alarming. The

law forbids drinking in any public place and requires that the liquor be consumed in the home or in the hotel room. It provides that the public treasury shall receive the profit, including every citizen as a beneficiary. It proposes to destroy bootlegging, but bootlegging continues in every Province, and often with increased frequency. It gives respectability to the traffic, breaking down the natural antipathy of young and old toward it. It familiarizes the presence of liquor in the home, removing any sensitiveness concerning its possession. In consequence the home becomes degraded and too often the whole family participates in the use of intoxicating liquors; the pocket flask becomes common and the bottle is frequently introduced to guests. The citizen forgets that the amount received as profit is scarcely one-tenth of the amount spent on liquor. The liquor traffic is a supreme law-breaker, a ruthless home destroyer, and a menace to character, to employment, and to every good thing in human life. It is not possible to increase the facilities to obtain intoxicants and multiply four- or six-fold the amount consumed without greatly increasing the evils which are consequent upon the beverage use of strong drink.

These are among the reasons that influenced the General Council of the United Church of Canada to inaugurate an effective campaign of education in behalf of both total abstinence and prohibition, based upon scientific data and reliable statistics, and to declare its belief that prohibition is the only legislation that can effectively deal with the evils of the beverage use of intoxicating liquors.

PART THREE: THE RESOLUTION

In view of all these facts:

Be it resolved, That the Sixth Ecumenical Conference of Methodism places itself on record as unequivocally committed to a sustained program of education that will build throughout the world a conviction of the imperative necessity of sobriety and to a program of legislation and law enforcement that will effectively protect society from the ravages of the liquor traffic. And that we especially rejoice in the progress of the United States of America in its supreme effort to exterminate this traffic.

On motion of Bishop W. N. AINSWORTH (Methodist Episcopal Church, South), seconded by Rev. E. ALDOM FRENCH (Wesleyan Methodist Church), this report was unanimously adopted by the Conference.

Necessary announcements were made for the convenience of the delegates, and the benediction was pronounced by Bishop H. LESTER SMITH (Methodist Episcopal Church).

EVENING SESSION

CITY AUDITORIUM

TOPIC: CITIZENSHIP

A Service of Song under the direction of Musical Director H. AUGUSTINE SMITH (Methodist Episcopal Church) was the opening feature of this session.

Hymn No. 489, "He leadeth me! O blessed thought!" and Hymn No. 383, "Onward, Christian soldiers!" were sung.

The chorus choir of the Trinity Methodist Episcopal Church, South, Atlanta, was heard in the rendition of an anthem, "The Lord Reigneth."

Necessary announcements were made for the convenience of the delegates, and additional subscriptions were received for the published proceedings of this Conference.

The Hon. ARTHUR M. HYDE, Secretary of Agriculture, Washington, D. C. (Methodist Episcopal Church), was presented as the President for this session, and on taking the chair said:

It is good to be here. It is good to escape for a moment from a world whose catchwords are markets, overproduction, low prices, depression. If only for a moment, it is good to rub elbows with those whose world revolves about such ideas as duty, service, faith, citizenship.

I am glad to breathe the air outside the arena where selfish schemes frequently masquerade as measures for the relief of distress; where local advantages are sought over the bowed head of suffering, and greed oftentimes ambushes behind the skirts of service. I am happy to mingle for a moment with those who, no matter how far short performance may fall of intention, nevertheless pledge allegiance to government, not to take something out, but to put something in.

If the government is the objective upon which the forces of greed converge; and if Washington is the arena in which organized selfish interests struggle for mastery, the fault lies not so much in the personnel of government, nor in the form of government itself, as in the people whose creature it is. Leadership is not blameless. Demagogic and unscrupulous leaders, newspapers which pander to the baser elements in our nature, and great organizations built upon selfish, trade, and class interests—these are the agencies which create sentiment to ram through measures which are not in the interest of the whole people. Such movements would break harmlessly against our constitutional safeguards except for the support of the people who have been tolled or beguiled into demanding them.

There is a disposition to condemn politics, and to stigmatize those

who labor in that field. It is pertinent therefore to point out that every American citizen is, by virtue of his birthright, born into politics, and that he cannot except by negligence or indifference escape its obligations. This country was not built, it has not been maintained, and it will not be perpetuated by hands that are too dainty, too supine, or too indifferent to labor in the field of politics. The large increase in the number of citizens who do not vote at all is an alarming symptom in a representative government. Many of these same people shiver at the very thought of racketeers, socialists, and communists; yet, in the aggregate, they are themselves a greater menace to our institutions. In thought, action, and atheism, I am worlds away from being a socialist; but if I were compelled to choose between the redness of the radicals or the yellowness of the indifferent American, I should unhesitatingly choose red.

In our present economic condition, men are lashing out blindly in opposition to whatever is. There is too much wheat, they say, while people are starving. There is too much cotton, they assert, while people are freezing. Therefore there must be some great change made in our constitutions and laws.

Who starves in America? Who freezes? I dare to assert that more men died to set up the free government of this great country than ever have or ever will starve under its sway. I dare to avow my faith, and I can prove it by to-day's papers in this or any other American city, that wherever hunger or cold threaten to stalk the footsteps of the needy, there American altruism and brotherhood are gathering their forces.

The fundamental need of the hour in America is more courage, more faith. There are abuses to correct, injustices to abolish, wrongs to right. But our farms, our factories, our mines are all here. Our resources are all here. Yonder are our schools, our colleges, our churches just as they were. Our people are here, just as fertile in resource, just as alert in initiative, just as capable as they ever were. What have we lost save courage, and faith?

In their extremity, men cry out for changes in the laws, changes in the Constitution, changes in our social relations, changes in our institutions. What is needed is not some great scheme of statecraft. Too long already have we relied upon the state to do what we ourselves should do. What is needed is not some gigantic Five-Year Plan of economic growth and development. Too long already have we relied upon the maps, charts, and formulæ of the economists. What is needed is not some change of the institutions that surround us. What we need is the old-time downright, forthright Methodist change of heart.

The Presiding Officer presented Hon. N. W. ROWELL, LL.D. (United Church of Canada), who addressed the Conference upon the subject, "International Citizenship." He said:

As Christians we recognize, though we may not always discharge, our national duties as citizens, but the subject assigned suggests that our duties and obligations extend beyond our national boundaries. What does International Citizenship signify? The Christian should be a citizen of the world with interest and sympathies as broad as humanity. Human

need anywhere is the concern of the Church everywhere. We must not only Christianize our national life, but we must Christianize our international relations.

It was in an intensely nationalistic atmosphere that Jesus of Nazareth was born and lived his life. That he was an ardent patriot is shown by his lament over the impending fate of Jerusalem, but his horizon was not limited to national boundaries nor his sympathies to the Jewish people. He gave to our humanity a new conception of human relationships, that of the solidarity of the race and of the universal brotherhood of man.

The Apostle Paul caught the larger vision and became the chief interpreter and exponent of the new gospel to the other nations of the world. His bold proclamation that God "hath made of one blood all nations of men for to dwell on all the face of the earth," and that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," was to the Jews a stumblingblock and to the Greeks foolishness, but to our humanity the saving gospel of life and hope. Christianity is not nationalistic, but universal in its outlook and appeal, and it was in the proclamation of this world-wide gospel of human brotherhood that the Church won her great triumphs in the early centuries of the Christian faith.

Protestant Christianity divided into many national Churches; and these, subdivided into many denominations or sects, lost for centuries this universal note. It has been recovered to some extent through the modern missionary movement, but a religion that is not universal in its outlook, in its sympathies, and in its appeal, cannot meet the needs of humanity.

With the marvelous expansion of knowledge and the application of modern science to human need and desires, the world has shrunk until it is to-day one great community, one in adversity, one in prosperity, one in peace, and one in war—and the dire consequences of war.

This being the case, the world has now come to recognize that the nation-state is no longer an adequate form of political organization to meet the needs of human society, and the problem is to supplement the nation-state by some form of political organization through which the nations may cooperate for the preservation of peace and the promotion of human progress and welfare. The government of this country recognized this need when, in the closing days of the World War, it declared to the nations the conditions upon which peace might be made. One of these conditions was that "A General Association of Nations must be formed under satisfactory covenants for the purpose of affording mutual guarantees of political independence and territorial integrities to great and small states alike!" This was one of the conditions upon which Germany laid her arms down and the Armistice was signed. It found expression in the treaties of peace in the form of the Covenant of the League of Nations. During the past ten years the League has steadily grown in influence and in utility as a medium for international cooperation. It has more than once preserved the peace of Europe and we earnestly hope that it may now, with the cooperation of the United States, succeed in preserving the peace of Asia. All students of international affairs interested in the preservation of world peace must recognize and

appreciate the spirit and practice of coöperation in the work of the League which this country has shown in recent years and which is more marked to-day than at any time since the League was established. But the League of Nations can never fully accomplish its great and beneficent purpose for the welfare of mankind so long as this country remains outside its membership. The world is indebted to the government of the United States for the establishment of the League of Nations, and posterity will hail Woodrow Wilson not only as one of your greatest Presidents, but one of the greatest benefactors of mankind.

The League of Nations does not profess to decide disputes of juridical character. There must be a court composed of jurists of international repute to decide such questions, and we have in the Permanent Court of International Justice at The Hague such a tribunal. It has already decided many important and difficult questions arising between nations and has demonstrated the contribution it is able to make toward the maintenance of international relations on the basis of justice and peace. May I pay tribute to the part which the United States Government and people have taken in the establishment of this great tribunal! And particularly to the work of Mr. Elihu Root, the veteran dean of the American bar. Mr. Root when Secretary of State instructed Mr. Choate, the head of the American Delegation to the Second Peace Conference at The Hague in 1907, to propose to that Conference the establishment of a Permanent Court of International Justice. Great progress was made at the Conference in shaping the Constitution of such a court, but the Conference failed to realize its objective through inability to agree on the method of selecting the judges. It was Mr. Root and members of the American Bar Association who pressed upon President Wilson the importance of including in the covenant of the League of Nations which was to form part of the Treaty of Versailles' provision for the establishment of such a Court. After the League was formed, Mr. Root was one of the leading members of the Commission which framed the Constitution of the new Court. Two years ago Mr. Root, notwithstanding his age and impaired health, again went to Europe to confer with jurists of other powers to settle the form of a protocol under which the United States might become a member of the Court and at the same time safeguard the points which the Senate considered essential. This protocol has now been signed by your Government and the President has submitted it to the Senate for approval. May one express the hope that Mr. Root may live to see as the crowning achievement of his life the United States a member of the Permanent Court. Ever since its formation a distinguished American jurist has been a member of the Court—first, John Bassett Moore, then your present Chief Justice, the Hon. Charles E. Hughes, and now the Hon. Frank B. Keller. Adherence by the United States to the Permanent Court would greatly strengthen the Court and the cause of international justice and peace.

There are, however, disputes which are not of a juridical character and which conceivably the League may not be able to settle by conciliation. How are these to be determined? The League of Nations has now formulated a Treaty or Convention, known as the General Act, under which every member of the League signatory to the General Act binds itself to submit all international disputes arising between it and other

members signing the General Act either to judicial determination or to arbitration or to conciliation, and to be bound by the results of the submission. And in so far as the General Act is accepted by the nations of the world and is carried out, it eliminates war as a means of settling international disputes. Great Britain, Canada, and many other nations have signed and ratified this General Act, and between all the nations so signing war is eliminated for the future. This is a great step toward world peace.

The Kellogg-Briand Peace Pact, renouncing war as an instrument of national policy and pledging the nations parties to it to settle all their disputes by peaceable means, marks a great advance in international relations, because its signatories include all the principal nations of the world whether in the League or outside it; but the Peace Pact provides no method for securing the enforcement of its obligations. The League of Nations, the Permanent Court of International Justice, the General Act, and the Arbitration Tribunal at The Hague provide the machinery for enforcing the obligations of the Kellogg-Briand Peace Pact.

Will you permit a word of testimony—testimony should be in order in a Methodist meeting? Before the World War there were many people in Canada who thought, as one of our greatest political leaders declared, that Canada should not become entangled in the maelstrom of European politics; but the war taught us that we could not keep out, that our humanity was essentially one, and that the wise course for us was to frankly take our place among the nations prepared to coöperate for the preservation of the world's peace.

We became members of the League of Nations and of the Permanent Court of International Justice when organized. In 1927 Canada was elected a member of the Council of the League, our representatives have attended every meeting of the assembly and for three years sat on the Council and participated in the discussion of and settlement of all matters that came before the Assembly and the Council during the whole period of our membership.

Our participation has not involved any impairment of our national sovereignty, nor required us to perform any act which we would not otherwise have cheerfully performed. On the other hand, we have the satisfaction of realizing that to the full measure of our ability we have coöperated whole-heartedly in all practicable measures for the preservation of the world peace.

Our experience of the first ten years of the League's operation was such that in 1929 we signed the optional clause of the Permanent Court, accepting the compulsory jurisdiction of the Court, and in 1930 we signed the General Act. To-day Canada stands committed to submit every international dispute arising between her and any other nation member of the League which has also signed the General Act, and which cannot be settled through the ordinary diplomatic channels to judicial determination or arbitration or conciliation and to abide by the results. Canada has done everything in her power to eliminate war as a means of settling international disputes, and what Canada has done Great Britain and all the other dominions of the Commonwealth have done.

Were the United States to decide to participate in the work of the League by becoming a member and also to join the Permanent Court,

it would give to our humanity new hope and new confidence that peace and justice might prevail throughout the world.

A grave menace to world peace lies in the growth and increasing expenditure on armaments. All the great powers except Germany, which has been compulsorily disarmed, are spending more on armaments to-day than before the great war. The estimated annual expenditure on armaments by all the powers is £900,000,000, of which Europe spends 60 per cent, the United States 20 per cent, and the rest of the world 20 per cent. To mention only some of the countries represented here, Great Britain's expenditure on armaments has increased from £77,179,000 in 1913 to £112,778,000 for the year 1930-31, the United States from \$283,085,000 in 1913 to \$707,425,000 for the year 1930-31, and Japan's from 187,904,000 yen for the year 1913 to 475,723,000 yen for the year 1930-31.

This enormous burden of armaments on nations suffering from the acute economic depression and divided by suspicion and distrust can only lead to disaster unless checked. Under the Treaty of Versailles by which Germany was compulsorily disarmed, Germany was assured that her disarmament was in order to render possible the initiation of a general limitation of the armaments of all nations. And Germany is now demanding, and properly demanding, that other nations fulfill this obligation, or that she be relieved of hers. One cannot hope to preserve the world's peace with an important part of Europe compulsorily disarmed and the rest increasing its armaments, and unless the Disarmament Conference, in February next, makes very real progress toward a general and agreed limitation of armaments, no one can foretell the result in Germany and in the rest of Europe. It may lead to a revolution or war, more possibly both. It is undoubtedly one of the most momentous conferences of modern times, and I desire to pay a tribute to President Hoover and his Government, and Ramsay MacDonald and his Government, for the leadership they are giving in the cause of disarmament, for the support they have given to the Disarmament Conference, and for the efforts they are now putting forth to make it a real success.

Another factor in the international situation which prevents the restoration of normal economic conditions is the burden of war debts and reparations, which hang like a millstone around the neck of many peoples of the world. Canada, like the United States, is a creditor nation in respect to international war debts and reparation. May one venture to express the opinion that a reconsideration of the whole question of war debts and reparation on a basis that will greatly relieve if it does not entirely remove the burden, is essential to the restoration of economic health? The solution of the war debt and reparation problem would so relieve the burden of humanity as to give new hope and new courage to millions of people, would stimulate employment in every country, would increase the purchasing power of millions of people, and would aid in restoring commodity prices to a basis at which men can live and earn some return for their labor.

It is in this larger realm of international affairs that our International Citizenship must find expression. We must Christianize not only our national life but must Christianize international relations.

What part can the Church play in the solution of these and kindred

problems so vitally affecting the welfare of our humanity? Much every way. It can and should help to create an atmosphere and public opinion without which governments in democratic countries cannot act. Its voice should ever be heard in an effort to quiet and remove racial animosities and national prejudices which are contrary to the spirit and teachings of Christ. It can present a solid front against war, and in favor of practicable proposals for the peaceable solution of disputes between nations. It can and should proclaim the Gospel of Universal Brotherhood, and when the Church again catches the universal note of its Founder and the Apostle Paul and not only teaches but practices the implications of that gospel, the Church will again achieve as great triumphs as in the early centuries of the Christian faith.

If the Church to-day is not one of the most potent factors in influencing the current of the world's life, if she has largely failed to Christianize international relations, of even so-called Christian countries, what are the reasons for the failure? There may be many reasons; I venture to mention but one. She is so divided. Her leaders and members spend—must spend—so much time in operating the machinery of the Church, so much time in the mere struggle for existence, often in communities where one Church would serve the community better than three or four—the Church has not the energy or vital power required to grapple with the grave problems of our time.

When the Church so recognizes the magnitude and difficulties of her task that, conscious of her own weakness and confessing her own divisions and shortcomings, she is able to hear her Master's prayer, "That they all may be one," and act it, she will move forward to new and larger conquests for the Kingdom of God and for the causes of Peace, Justice, and Human Brotherhood.

That prayer has been heard in the Churches of Canada, and the United Church of Canada, formed by a union of the Methodist and Presbyterian Churches, was born of the effort to realize that prayer.

The Presiding Officer presented Rev. R. W. GAIR (United Methodist Church) to conduct the Devotional Service.

Hymn No. 461, "How firm a foundation," was sung and prayer was offered by Rev. R. W. GAIR.

The Presiding Officer presented Mr. JOHN R. MOTT, LL.D. (Methodist Episcopal Church), who addressed the Conference upon the subject, "The World Task of Methodism." He said:

In the light of extensive world journeys and contacts incident to my official relations with four world organizations and movements, I wish to share with you my conviction that our world-wide Methodism, in common with other sections of the Church of Christ, as they to-day confront the non-Christian world, are facing an absolutely unprecedented world situation. In this respect there has been nothing like it in the annals of the Christian faith. There may have been times, as a matter of fact there have been times, when in certain parts of the world the doors were as wide open to the friendly and constructive ministry of

Christ as they are at present; but I make bold to say that never has there been a time when simultaneously the doors were so open on every continent and in virtually every part of each continent as they are now. Some might raise the question, Does your generalization include the Mohammedan world? A decade ago this would not have been the case, but in the light of the evidence brought before me in the chain of conferences of Christian workers among Moslems over which I have presided in the different areas of the Mohammedan world, and in the light of my visits to nearly all of the Mohammedan lands, I am obliged to say that my statement does include the Mohammedan world. Someone else might ask, What about the Jews? There again I might have entertained doubt a few years ago, but in view of the facts brought before us at the notable conferences of Christian workers among Jews held not long ago in Budapest and Warsaw, and more recently in Atlantic City, I have no reservation in affirming that the Jewish peoples of the world are to-day accessible to the Christian messengers and message as never before. There has been a marked disintegration of Jewry in recent years. Millions of Jews who not long ago under unfriendly flags were comparatively inaccessible are now scattered among thousands of Christian communities in nations where religious toleration exists. Still others may press the question, What about the unoccupied fields of the world? At the World Missionary Conference in Edinburgh it fell to my lot, as Chairman of the Commission on Occupation of the Field, to list the then unoccupied areas. I was pained, in reviewing that report recently, to note how many of those areas are still unentered. I wish to emphasize, however, that the fact that these fields are still unoccupied is not due to anything inherent in the difficulty involved in entering them, but rather to the fact that the Christian forces have not addressed themselves to the task. It remains to be proved that any one of these fields to-day would be found inaccessible to those who, in the language of Neesima, "advance upon their knees." More and more I am coming to see and to believe that Christ is more apt to break out and manifest his sufficient power in the midst of situations which, from a human point of view, we are prone to regard as impossible.

The present world situation is likewise unprecedented in point of urgency. This thought is with me by day and by night, that what we Methodists and the members of our sister communions would do, we must do quickly. Why is the situation of such unparalleled urgency? Let me answer, first because of the rising tides of nationalism and racial patriotism which I have found surging and overleaping the banks in nearly all parts of the world. Every backward race, every oppressed people, every depressed stratum of society seems to be on their toes, as it were, tingling with new aspirations, hopes, and ambitions. I confess that I am responsive to it all. I recognize in it not the working of sinister forces, although doubtless such forces are striving to dominate the situation, but rather the brooding of the Spirit of the Heavenly Father over his world-wide family evoking in them longings for larger life and larger liberty. Again we are reminded of this extreme urgency as we think of the plastic condition of the world at the present time. The titanic forges which have been working overtime in recent years have made the world molten. This raises a central question, In what

molds shall the new world set? Shall they be the ancient molds that have broken before our eyes and disappointed us, the molds of materialism, selfishness, and militarism, or shall they rather be the molds of idealism, altruism, and unselfish constructive coöperation? Thank God, there is another reason why the present is a time of such great urgency and that is because of the rising spiritual tide. We see evidences of this in the world-wide expectations of the masses, also of discerning leaders who give one the impression that we are on the threshold of something which transcends in promise and possibilities of good that which lies in the past. Again we recognize this rising spiritual tide in the growing interest in religion manifested by inquiry, discussion, and criticism. Above all, we must see it in the realm of faith, for the facts show that the Christward movement is increasing, not only in volume, but also in many a field, in momentum. Need I point out that it is always wise to take advantage of a rising tide? We can do more under such conditions in a few years than in those long, weary, waiting periods when the tide is ebbing. I have always thought that if the leaders of the Churches in Scotland, England, and America had heeded the testimony and exhortations of Alexander Duff, that remarkable Scottish missionary, as in the fifties he traveled about these countries on deputation work, the religious history of India might have been markedly changed.

The world situation is not only unprecedented in opportunity and urgency, but also in danger. This is due to the rapid spread in recent years of the corrupt influences of our so-called Western Civilization. I have found these deadly influences eating like gangrene into the less highly organized lands and races of Asia and Africa. We see great peril also in the fact that a new generation is coming forward in non-Christian lands who are so largely without recognized and accepted guiding principles. They have thrown off the restraints and sanctions of ancient systems of faith and morals and, generally speaking, they remind one of ships on stormy seas without chart, rudder, and compass. Add to this the nonreligious and even antireligious movements which have sprung up in recent years and the critical character of the present situation, near and far, becomes much more apparent. In this connection I need only emphasize that sinister movement, judged by effects already visible, which has its chief base of propagation in Russia. One cannot but admire the world-wide sweep of its plans of propaganda, the able leadership it has deployed all over the world, and above all the passion which animates so many of its leaders and followers. Possibly the principal aspect of the dangerous world situation is that of the startling spread in our day of divisive influences among men. Some of these are in the economic realm. They are recalled to our memory by such phrases as these: ruthless competition, economic imperialism, commercial exploitation, the unjust use of national resources. Again these divisive influences are seen in the sphere of international relations. For example, think of the misunderstandings which one finds in every country of the non-Christian world, and all too much also in the nations of Christendom. Show me the country which to-day understands its neighbors near and far. This is serious, because misunderstandings lead to collisions, multiply hot-spots, and widen friction zones. Then again, there has been in recent years a marked lowering of the prestige of

Western countries in the thought of Eastern lands. May there not be reasons for this changed attitude? Another adverse aspect of the situation internationally is the keen dissatisfaction with arrangements existing between their governments and the governments of the West. China is not the only country complaining about unequal treaties. Ambassador Page, in talking to me about a certain country in Europe which I shall not name, said, "That nation is oscillating between fear and cupidity." How aptly that phrase describes many a country to-day. President Hoover reminded us in his Armistice Day address that there are now 25,000,000 men and boys in armies and navies and reserves, or 5,000,000 more than there were at the beginning of 1914. Why is it deemed necessary to have 5,000,000 more men and boys in armies, navies, and reserves now than it was before the World War unless it be that there are many nations which are oscillating between fear and suspicion on the one hand, and cupidity and selfish ambition on the other hand? Serious as are the economic and international divisive tendencies, even more serious are those in the realm of race relationships. The improved means of communication in recent years have set the races of mankind to acting and reacting upon each other with startling directness, power, and virulence. There is something which takes place when two races are thrown against each other without superhuman guidance and restraint which tends to draw the worst out of each. In other words, there is in a race, as in an individual, not only a height which lays hold on highest heaven, but also a depth that reaches down to lowest hell, and the deepest sub-depths of hell into which I have been obliged to gaze have been in those parts of the world where, I repeat, two or more races have been brought into juxtaposition and are not dominated by superhuman power. It reminds me of a conversation which I had in China with that eminent Irish civilian, Sir Robert Hart. This was right after the Boxer War in which thousands of Christians and some missionaries suffered martyrdom. As I recall, he had been in China upward of forty years, administering with marked fidelity and integrity the Chinese Imperial Customs. Speaking to him of the conflict between the races of the Orient and the Occident, as well as of other parts of the world, I asked, Sir Robert, what is the way out of the trouble and what will make the world a safe place? He replied that there must be either a colossal military and naval establishment (and he indicated that it would have to be so colossal that it would break down the powers of the world to maintain it), or the spread of Christianity in its purest form. The world has seen in recent years the building up and the achievement of a colossal military and naval establishment. Has it improved international and interracial relations? Has it relieved friction points? Is not the opposite true? Has not the time come for us to lend ourselves with great conviction and intensity to Sir Robert's alternative—the spread of Christianity in its purest form?

This leads me to emphasize what the present unprecedented world situation demands from such a great and potential body as world-wide Methodism. First of all is the demand for an awareness or comprehension of this expansive, urgent, and perilous world situation; an awareness of the changed mentality or psychology of the peoples of the non-Christian world; an awareness of the unanswered questions, especially

of the oncoming generation of the youth of the non-Christian lands; an awareness of the forces which oppose as well as those which favor the world mission of Christianity; an understanding of the apologetic imperatively demanded in these days; and, above all, an apprehension of our limitless spiritual resources.

We are summoned at a time like this to proclaim a larger message. The recent World Meeting at Jerusalem in connection with its remarkable deliverance on the message for our day, in the formulation of which Christian leaders of fifty-one nations representing all the great races of mankind and including in their number men and women of the various ecclesiastical backgrounds united, declared quite simply that our message is Christ, the same yesterday, to-day, and forever. Not a new Christ, but a larger Christ in the sense that there are so many more millions of Christians now who have experience of Him and so many more communities and peoples among which there have been demonstrations of his wonder-working power. Jerusalem afforded us the apologetic much needed, as I can testify, among the students and other youth throughout the world, because in preparation for that notable meeting and in its deliberations a sincere and thorough effort was put forth to ascertain the values of non-Christian systems of faith and practice. Possibly in the past we have been prone to fix attention on the weakness, shortcomings, even stains and errors of non-Christian faiths. As a result of this and other causes there has been a skepticism among many who have said to themselves, We quite understand how it is that Christ rises higher than the weaknesses and sins of the founders and exemplars of other faiths; but if we knew all that is good, beautiful, and true in them, might it not prove to be the case that whereas Christ would still be seen to be desirable, He might not be absolutely essential. At Jerusalem the more open-minded and thoroughgoing we were in dealing with the non-Christian faiths, the more just and generous we were, it was found that the higher Christ loomed in his absolute uniqueness, sufficiency, and supremacy—the one other than all the rest “strong among the weak, erect among the fallen, believing among the faithless, clean among the defiled, living among the dead”—alive for evermore, the Fountain Head of spiritual life and transforming energy.

The world situation as it exists to-day summons us as Christian forces to much more comprehensive plans. How inadequate our plans are! How unworthy they are of such a great Saviour and of his illimitable resources! I am glad to say, however, that there are multiplying illustrations in different parts of the world of a splendid enlargement of Christian programs. Think, for example, of the new Five-Year Movement which recently has been projected in China. Its leader is the truly great Chinese prophet of this Movement, Dr. Cheng Ching-yi. Nothing stirred me more on my last round-the-world journey than his unburdening himself to me when I came up from India, Burma, and Siam to the Far East. He met me in Hongkong and said that after long thought and prayer it had been borne in upon him that the best way to meet the confusion and chaos in China incident to the carrying forward simultaneously in that land of five revolutions—an economic, a political, a social, an intellectual or literary, and a religious revolution, due also to prevailing civil war, banditry, and famine, due moreover to a spirit of

depression and defeatism among so many of the Christian workers—would be to summon the Churches of China to a great advance. When I asked him to indicate concretely what his plan was, he replied, Would it be too much for the Christians of China to unite and go out to double the number of Protestant Church communicants in China within the next five years? I asked, How many are there now? He replied, 435,000. I then said, It has taken over a hundred years to build in China a Christian Church of such dimensions, and now you suggest the practicability of doubling that number in five years. Never will I forget his answer, Why not? That set me to thinking. The more I reflected, I could think of nothing in the commands, program, and ability of Christ which would lead me to give a negative answer; nor, as I reflected on what such a sustained effort would mean in calling out the latent energies of the Chinese Church and in affording such an example to world-wide Christendom, could I reply in the negative. Later Dr. Cheng attended with me a series of conferences in the principal divisions of China where he shared his vision and plan with the Chinese and missionary leaders. Still later, the program was presented at the meeting of the National Christian Council in Hangchow. In all of these gatherings, after extended discussion and much prayer, the leaders in attendance voted unanimously in favor of Dr. Cheng's proposal. A similar one has been launched in Japan, but without any collusion with the Christians in China. It was that inspiring Christian social reformer, Dr. Kagawa, who conceived the idea after studying at long range the Protestant Church in France. He was impressed with the fact that that body of less than a million members had become a nation-wide power among forty million people, and had said to himself, If there could be a million Protestant Church members in Japan, they likewise might permeate with their ideas, ideals, and influence the Japanese nation with its sixty millions. He shared the vision with me, and I invited him to attend the conferences of Christian workers in different parts of Japan. When he presented his program at these gatherings, it made a profound impression and the leaders present committed themselves to it. Later the National Christian Council of Japan, representing officially the various Churches and Missions, decided to make this their major work. The program calls for increasing the number of Protestant Church members in Japan within three years from 240,000 to 1,000,000. This Movement which was launched two years ago is called the Kingdom of God Movement. It has already been attended with mighty signs and wonders.

Has not the time come for our Churches in the West to expand our conceptions and programs into terms more nearly commensurate with the opportunities which God has opened before us and with the powers which he has placed at our disposal? It certainly is no time for Methodists in their foreign mission policy to content themselves with trying simply to maintain the status quo. If we are not advancing, we are slipping back. In the next place, we are summoned to advance. In one of the section meetings of our Ecumenical Conference the question was considered, Are we not near the end of the missionary enterprise? It leads me to ask, Which end? If those who ask or entertain the question mean, are we near the beginning, as contrasted with the end of the

realization of our foreign missionary obligation, I agree; but, if they mean the opposite, I emphatically dissent. Think of the vast totally unoccupied areas of the non-Christian world. Moreover in certain of the fields which we speak of as occupied, such as India, China, great stretches of Africa, and parts of Latin America, there are still entire groups, involving millions of inhabitants, who are completely untouched by the missionary agencies and agents. With a few conspicuous exceptions, the indigenous churches are by no means able to stand alone, whether judged by the evidences of their stability or maturity, or by their economic resources, or by the number and equipment of their leaders. We are relatively only in the beginning of the period of specialization of Christian missions. One of the most distinctive contributions of the recent World Missionary Conference at Jerusalem was that it ushered in what will be known increasingly as the era of sharing on the part of the older Churches of Europe, America, and Australia on the one hand, and the younger Churches of Africa, Asia, and Latin America on the other hand. I predict that this era will stretch on through generations to the infinite mutual enrichment of all the Churches and of the world mission of Christianity as a whole.

Coupled with the call to enlarged effort is the requirement that our work be conducted with higher efficiency. If one is called upon to cut down a forest, the time spent in sharpening the ax is not lost time. The world mission of Christianity is such a stupendous undertaking that it calls for improvement all along the line in our training processes and in employment of the best methods of scientific survey and evaluation of our work. In this connection we cannot but commend the decision of the National Christian Council of India, Burma, and Ceylon to have made the impartial and thorough survey of the Mass Movement of India now in progress under the direction of Dr. Pickett, one of our ablest Methodist missionaries. We likewise must recognize the timeliness of the action of this same Council, together with that of the Councils of the two home fields, the British Isles and North America, in sending out to India the past cold season an international educational commission to study Christian higher education in that great field. We were fortunate in having as the British members of the Commission Dr. Lindsay, the Master of Balliol, Dr. Macnicol of Scotland, and Canon Davies, and as the American members Prof. William Adams Brown, President Hutchins of Berea, and Professor Buck of Drew Theological Seminary.

Unquestionably we hear the call to augment the leadership of the Christian forces. I have in mind both the quantitative and the qualitative aspects of the subject. We must have for the missionary career more of the strongest young men and women of the universities. We need them in order to fill great gaps which already exist, not a few of which are of major importance. We must have more of them also in order to provide a worthy succession for many distinguished missionaries who have been on the field for thirty-five, forty, or more years, but who must soon hand over their burdens to younger shoulders. We need them, moreover, in order to supersede not a few relatively incompetent workers who are holding positions of great responsibility but who are not adequately qualified to meet the demands of the present stage of higher specialization. The enlarged numbers are needed to keep from breaking

down so many missionaries who are now carrying impossible loads simply because there are not enough workers available. The reinforcements are needed to make more highly productive all the workers who are now on the field. I did not visit a Christian hospital or a Christian college where I considered that the staff was adequate in size to cope with the situation. There are still tens of millions of people in totally unoccupied fields. The most optimistic students of the sources of supply with whom I have taken counsel tell me that there are not visible on the horizon anywhere nearly enough volunteers among the North American and British students to meet the demands.

Irresistible is the demand that there be liberated in the near future a vastly greater lay force to be related to the plans of the expanding Kingdom of Christ. Without such increased lay forces, there cannot be developed an adequate or dependable economic base for the world-wide operations of the Church. Moreover, in the all-important tasks of policy-making, program-building, and wise administration there are needed, as never before, the insight, judgment, organizing ability, social contacts, and influence of men of large affairs in the realm of industry, commerce, finance, government, and the so-called secular professions. If the impact of our so-called Western civilization upon the non-Christian world is to be Christianized, larger collaboration on the part of laymen in the world mission of Christianity is absolutely indispensable. Moreover, if we are to wage triumphant warfare on the other side of the world, we must not have so many untaken forts here at the home base, and it is an idle dream to think of conquering these fortresses apart from the enlarged coöperation of laymen.

How greatly also is needed an enlargement of the financial resources available for the world mission! In view of facts such as I have stressed here to-day, do you not agree with me that this is no time to tolerate debts or deficits? Further, let me reiterate that the present is no time to be contented with simply trying to hold our own. In the light of the conferences of leading laymen which I have been attending in all parts of the British Isles and North America during the last year or two and in the light of my first-hand contacts with the Missionary Societies on both sides of the Atlantic, I have come to the conclusion that there is money enough in the hands of the Christians of our English-speaking countries alone not only to maintain the present missionary program but also to carry it from strength to strength and to make possible its steady and wise expansion. If I may depend upon the answers given to my questions by your leading authorities on such matters, from thirty to sixty per cent of the Church members in the Methodist and other Protestant denominations are not giving anything to foreign missions. My recent conversations with leaders of certain of the Missionary Societies represented here have revealed the fact that they imperatively need certain large capital sums. It would be nothing short of a calamity not to have available in the years right before us the funds necessary to meet these opportunities. If asked to indicate why it is that the funds are not more fully forthcoming for the missionary program, I would express it briefly as follows: We are not sharing sufficiently the knowledge of the facts. We are not sharing, as we should, the up-to-dateness of the facts. We are not sharing sufficiently the concreteness of the

facts. We are not sharing the greatness and wonder of the undertaking. We are not sharing the wholeness of the program in its wide and fascinating variety. We are not sharing the oneness of the undertaking. Above all, we are not presenting a sufficiently expansive program to challenge the most generous and sacrificial response. In my study of missionary beneficence, I have never discovered a case of inadequate financial backing where the funds needed were not forthcoming, if all the factors here stated were supplied.

In some ways the most appealing summons which comes to us from this overwhelming world situation is that we afford the object lesson of a triumphant unity. The sheer magnitude of the task of making Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life, and in all human relationships, makes this absolutely essential. Moreover, the extreme difficulty of the undertaking (never did it seem so difficult to me as on these recent journeys) necessitates such a united front. Moreover to afford the climax apologetic—the one for which Christ himself prayed—there must be the genuine unity of his followers. Here let me congratulate the members of the British branches of Methodism present on the great achievement which has brought you together. I need not remind you that the eyes of other areas of Christendom are looking to you for a demonstration of the fact that unity does make possible certain achievements of great significance which otherwise cannot take place. May God grant to the still divided bodies of Methodism here in America like leadership, statesmanship, mutual consideration, capacity to sacrifice, and superhuman wisdom, love, and power to effect similar triumphant unity! Evidently Christ looks for this demonstration primarily in the realm of the world mission of Christianity. In praying as He did in His high-priestly prayer that we all might be one, you will recall that it was not unity as an end in itself, but “that the world might believe.” What does not such a vital and victorious unity make possible!

Finally, the present world situation is a summons to undertake what, from the point of view of the world, is impossible. More and more I have come to see that from the Christian point of view it is easier not only to undertake but to accomplish the impossible than it is the possible. One reason is that the impossible kindles and exercises the imagination—the faculty I sometimes think of all faculties which is least developed and employed. Christ and his program make an infinitely greater appeal to the imagination than does any other faith. The impossible calls out all of our other latent powers. How comparatively latent so many of our energies are! We are told by psychologists that in the frailest invalids are hidden powers which if released would startle the world. It requires the overwhelmingly vast, difficult, and apparently impossible program to arrest and hold the attention and enlist the participation of men of largest affairs. The reason why they are men of large affairs is that they do not dissipate their energies by dealing with fractions. Above all, it is the things which are impossible with men that are possible with God, and, therefore, it is the sincere attempt to do the impossible which inevitably leads to deepening our acquaintance with God, and of insuring present-day demonstrations of the reality and wonder-working of his power. I am deeply stirred as I remind myself

that surging all about us here to-night is an atmosphere of Divine resource. The chariots of Israel and the horsemen thereof! God grant that we may be so pure in heart, so single-eyed in motive, so humble in spirit, so responsive and serviceable in will that we may be open and unhindered channels through whom singly and corporately He may communicate His superhuman impulses and power.

The benediction was pronounced by President C. RYDER SMITH (Wesleyan Methodist Church).

EIGHTH DAY

FRIDAY, OCTOBER 23

TOPIC:

WIDER HUMAN RELATIONSHIPS

MORNING SESSION

REV. JOSEPH T. BARKBY (Primitive Methodist Church) was presented to be the President for this session.

Mr. M. E. LAWSON (Methodist Episcopal Church, South), on behalf of the Business Committee, presented resolutions dealing with the subject of "British Unity":

This Ecumenical Conference recognizes, with delight, the fact of the approaching union in Great Britain of the Wesleyan Methodist Church, Primitive Methodist Church, and the United Methodist Church.

We desire to congratulate and felicitate the Methodists of Great Britain; we pray that the blessings of Almighty God may be upon the Church thus united; that the Holy Spirit may grant it future success, and that this example of united forces may have a salutary effect upon the Methodists of the world.

On motion, these resolutions were adopted by the Conference.

Rev. M. E. LAZENBY (Methodist Episcopal Church, South), for the Committee on the Journal, reported that they had examined the Journal for the first and third sessions of the seventh day, and had found the same correct. This report was accepted and the Journal thus approved. The report included a commendation of the Secretarial Staff, because of the accuracy and neatness of the Journal of Proceedings.

Bishop W. N. AINSWORTH (Methodist Episcopal Church, South) presented a letter of greetings from the Presbytery of the City of Atlanta:

The Presbytery of Atlanta, comprising 78 Churches and representing more than 15,000 followers of the Lord Jesus Christ, would avail itself the privilege of greeting their brethren of the Methodist Ecumenical Conference now in session in our midst. We rejoice in the world-wide spread of Methodists and Methodism and we pledge to these our friends our goodwill, our prayers, and our cooperation in the Lord.

On motion, the Secretaries were instructed to send a suitable response to this letter of greetings.

Rev. JOHN W. HOLLAND, D.D. (Methodist Episcopal Church), for the Business Committee, submitted the following report:

REPORT—INTERNATIONAL NEWS SERVICE

Your Business Committee has received by your vote and given a careful examination to the proposal to organize an International News Service for the use of all the papers of the Church throughout the world, and reports its approval of the above proposal, recommending that the same be referred to the Ecumenical Council for organization and forth-carrying.

W. N. AINSWORTH, *Chairman*;

J. C. BROOMFIELD, *Secretary*.

On motion, this report of the Business Committee was adopted by the Conference.

Bishop W. N. AINSWORTH presented to the Conference Rev. SANTE UBERTO BARBIERI (Methodist Church of Brazil), who presented the greetings of that Church to the Conference. Reference was made by Rev. S. U. BARBIERI to the effective work done in Brazil by Rev. MICHAEL DICKEY, Missionary to Brazil from the Methodist Episcopal Church, South, and to coöperation received from Rev. W. G. CRAM, D.D., General Secretary of the Board of Home Missions of the Methodist Episcopal Church, South, and these persons were then introduced to the Conference.

Necessary announcements were made for the convenience of the delegates.

The Presiding Officer presented Rev. L. O. HARTMAN, D.D. (Methodist Episcopal Church), to lead the Devotional Service. The Doxology was sung and prayer was offered by Dr. HARTMAN. Hymn No. 180, "All hail the power of Jesus' name," was sung. A Devotional Meditation was delivered by Dr. HARTMAN.

Hymn No. 528, "Peace, perfect peace," was sung, and the benediction was pronounced by Dr. HARTMAN.

The Presiding Officer said:

I am pleased to speak a word of appreciation and thanks to our friends in Atlanta for the splendid hospitality which they have extended to us. Quite a number of us from England are obliged to return three

days earlier than we originally expected. Before going, we want to say how grateful we are for your unexcelled hospitality. You met us on our arrival, you have housed us in your fine hotels, have taken us into your homes and lavished your hospitality upon us; placed your automobiles at our disposal to take us into the beautiful country around this City of Atlanta. As I have looked upon your attractive streets and homes, I have said to myself, "When my Atlanta friends get to heaven, they will never know they have been out of it." It seems to many of us that your one aim has been our well-being. We have lived and moved amid a hospitality never known to be exceeded and this is my third Ecumenical Conference, to say nothing of many other Conferences upon which I have attended. We have been treated so splendidly that your names will ever be written in the Book of Our Remembrances. This Conference has given to some of us a new sense of the greatness of Methodism. When we attend Ecumenical Conferences, especially such a Conference as this held in America, where harmony is so manifest, and where so many splendid churches are, we get a fresh sense of the mighty hosts which we are ourselves connected with in England and in other parts of the world.

Let me say a word about drink and temperance. Concerning your effort on this side of the Atlantic in dealing with the drink traffic, may I say that in all sincerity you do not desire for yourselves any greater success in this movement than we desire for you and that we constantly pray for your success. Our most popular alcoholic beverage is beer, but we are drinking only a little more than one-half the quantity we drank in 1914. There are many people who still drink spirits, but you will be glad to know that to-day in Great Britain we are drinking less than one-third the quantity of spirits we drank thirty years ago.

Recently, on returning from a meeting one night, I saw the very saddening sight of three drunken women. I am unable to remember when before this I have seen this type of drunkenness in London, and my work occasions me to visit every part of London. I go to the best and worst parts of the city and it has been a long time since I saw a drunken person in London before seeing these unfortunate women.

Since 1914 we have closed more than one-half of our English prisons because there was no further use for them. There are things to sadden us, indeed, there are many such things in our country, but there are equally many things to gladden us also.

We are anxious to do something in our land that will please the King of Kings and Lord of Lords.

The Presiding Officer presented Rev. E. C. URWIN, B.D. (United Methodist Church), who addressed the Conference upon the subject, "The Attitude of the Church Toward War." He said:

What is the Christian attitude in respect to war? It might seem, in our day, to be possible, almost for the first time in history, to give a definite and assured answer to that question. Christian communions, one after another, in Europe, Great Britain, and America, have deliberately

affirmed, in almost identical terms, that war is incompatible with the mind and spirit of our Lord. Many of them have gone further, and have explicitly declared that from henceforward no government can be assured of their moral support which refuses to submit its cause of dispute to an international tribunal, or a court of arbitration. What is more, the governments of the nations have yielded to the mood of the hour, and representative statesmen of many peoples, great and small, have signed an international compact, renouncing war as an instrument of national policy, and declared their solemn intention of seeking the settlement of their disputes by peaceful means. At this very time, we are on the eve of a Disarmament Conference, the avowed aim of which is at least a substantial diminution of armaments, military and naval, in the fulfillment of pledged agreements.

With such an array of facts, a superficial optimism might conclude that the question is settled, and the banishment of war from the life of civilized peoples on the way to be accomplished once and for all. Yet reflection makes it clear that it is not all so easy as that. For one thing, the sorry history of the past stands in our way. The first virgin impression that the spirit of Jesus awakened in men's hearts made their participation in war impossible. That, in the main, was how men conceived the mind of Christ in the first three centuries. But when Church and Empire forged their alliance in the fourth century, that first virgin impression was left behind, and Christian men for fifteen long centuries have reluctantly defended their participation in war as something which grim necessity or the demands of justice compelled them to undertake. Some see in that a situation forced upon the Church by the acceptance of political responsibility, while others feel it to be an utter betrayal, so complete that Heering, the Dutch pacifist, has recently described it as "The Fall of Christianity." Nor does contemplation of the present situation leave us any easier in our minds. A survey of the world forces arrayed against us, in spite of much lip service to the peace ideal, and the torpor, apathy, and helplessness of the inarticulate millions of our great democracies, the spectacle of the fears and phobias, the enmities and hatreds, which lurk underneath the surface, and may at any moment burst forth and sweep us off our feet in a panic of fear or a welter of passion—all these things must inevitably induce a grave disquietude. The menace of war is still as near as ever. It therefore behooves us to probe our own conscience thoroughly, test our convictions to their depths, and then face up to the kind of action those convictions demand of us. So I propose briefly three questions:

1. What do we mean? War: incompatible with the mind and spirit of Jesus Christ! *What do we mean?*

2. What about the real difficulty in the way? Is State obligation and necessity so imperative that it can override the deepest convictions of a Christian man, or the common conscience of the Christian Society? Is not that the crux?

3. What kind of action is demanded of us as Christian men concerned for peace, and of the Christian Society as an instrument of God for realizing his purpose in the world?

I. What do we mean? War: incompatible, cannot be endured, or tolerated, along with the mind of Christ!

Now it seems to me that the Christian Church, in her corporate capacity, has to take stock of the fact that for an increasing number of her devout sons, that can only mean one thing. It can only mean that war is so alien to the mind of Christ that participation in it, as a belligerent, is impossible for a Christian man as such, and support of war as an institution impossible for the Christian Church. Otherwise the phrase seems to be meaningless, and leaves us where we were. The old justification was this: never right to make war: only right to engage in it when first attacked, and in defense! So we got the delusive conception of "a just war." Now if we only mean that, we haven't advanced an inch in our corporate Christian attitude to war: for it is on that ground that participation in nearly every war has been defended. The only advance that we can make in defining our attitude is in the direction of absolutely repudiating war altogether, as something in which a Christian man, in terms of the obedience demanded of him to his Lord, can never participate, and which the Christian Church cannot sanction, since to do so would be sin!

That seems to involve us in the old division between Christian pacifism and Christian belligerency, to recapitulate the arguments of which would only be a weariness to mind and flesh. All that I propose to do, therefore, is to inquire what is the new factor in the situation which seems to be stiffening the corporate Christian conscience in this direction. The new phenomenon is the deepening conviction, shared in by an ever-enlarging number, that war as such is now morally indefensible. There was a time, as Heering says, when "the idea of war did not yet rankle," and war was part of the routine of life. Then an upright Christian like Cromwell could say, without seeming profane: "Trust in God, and keep your powder dry." Then men could associate Christianity and war in their minds without much difficulty, and still see Christ on the battle field. But that is becoming increasingly difficult. Would it not sound blasphemous in our ears, if a modern Cromwell utter his injunction: "Trust in God, keep your submarines ready and your poison gas bombs prepared"? For there stands in the way a new sense of the sanctity of human life. This is exhibited in the deep strain of humanitarian feeling to which Christian influences have contributed so largely, and which has entered with such transforming power into the life of men in society during the last century and a half.

We are confronted by what Rudolf Otto calls a "well-ethos," a world morality based on the sanctity of human life, and challenging every dehumanizing force or power. Under its influence we have liberated slaves, waged battle with the exploitation of human life and labor, cared for people in prison, shown a new responsibility, and a more intense solicitude for human suffering of every kind. With such a constraint tugging at it, the human conscience, which has shown this increasing sensitiveness to the value of all human life, cannot be expected lightly to countenance men being sent in massed millions to inflict grievous suffering upon their fellows, to rain down poison bombs upon defenseless cities, or, as may conceivably be projected, to sow broadcast tiny test-tubes of disease germs. A wrong is done both to the men so sent and to their victims. Hugo Grotius, that great apostle of Universal Peace, who was so deeply concerned by the miseries of warfare between Chris-

tian princes, who must have been brought up on tales of the Sack of Antwerp, and may have seen the smoke of the English fire-ships that began the destruction of the Spanish Armada, tried to draw up rules for Christian warfare! You cannot do it! Men simply go on from frightfulness to greater frightfulness: from cross-bows banned by the Lateran Council of 1139 A.D. and "the vile guns" which so stirred Shakespeare in "Henry IV" to poison gas, against which the Allies protested and straightway went to use, and aerial navies raining destruction on the inhabitants of defenseless cities! It is inhuman, this increasing invasion which war makes upon the sacredness of life, and this compulsion of men to engage in it, contrary to their best instincts, so perverting in the heart of them the foundations on which their characters are built. And this it is which is driving many men to declare that they cannot and will not engage in it, for to do so would be to perpetrate a wrong against their fellows, in defiance, and to the hurt of their consciences.

II. But can this attitude be sustained? Does it not bring us directly into collision with our obligation to the State, or regard for its preservation, and the compulsion to come to its support in the hour of its necessity? This is, and always has been, the crux of the situation, and no man who cares for England as his Mother Country, or treasures his American Citizenship as a safeguard of liberty, or sings in his heart of *La Patrie*, or thinks with reverence of *Das Vaterland*, will speak lightly of the problem.

It was here that the early Church departed from its first virgin conviction. There is a remorseless sentence in the works of an old teacher of mine, Edward Westermarck, which somehow has seared its way into my brain: "A divine law which prohibited all resistance to enemies could certainly not be accepted by the State, especially at a time when the Empire was seriously threatened by foreign invaders. Christianity could therefore never become a State-religion unless it gave up its attitude to war. And it gave it up." The fact challenges every reflective historian, Christian and non-Christian. Lecky is almost cynical, if slightly exaggerated: "The opinions of the first three centuries were usually formed without any regard to the necessities of civil or political life: but when the Church obtained an ascendancy, it was found necessary speedily to modify them." Milman's comment has pang and heart-ache behind it: "And so for the first time, the meek and peaceful Jesus became a God of battle, and the Cross, the holy sign of Christian redemption, a banner of bloody strife." How complete was the surrender may be noted from a single fact. At the beginning of the third century, the Church constitutions of Hippolytus, widespread in the East, demanded that both magistrate and soldier should surrender their service of Empire on being baptized, at risk of excommunication. This mainly on the ground that their work involved the shedding of human blood. A century later, the Council of Arles, in 314 A.D., proposed to excommunicate any soldier who gave up the profession of arms. And if we survey the succeeding centuries, we find almost every great leader of Christian thought, from Athanasius, Ambrose, and Augustine to Thomas Aquinas, Luther, and Calvin, espousing the theory of the "just war." And everybody knows the ghastly trail of bloodshed that has followed in the wake

of that delusive conception: feudal wars, Crusader religious wars, and wars of aggression and conquest. This attitude, with certain significant exceptions like the Quakers, has persisted up to our own day. It always tempers a little my profound respect for John Wesley to observe that, sensible as he shows himself to both the folly and horror of war, he was very frank to Lord North concerning the folly of the War of Independence: "Is it commonsense to use force toward the Americans?" he asks—sensible as he was to war's horror and folly, he could twice offer to raise troops for those ideal monarchs George II and George III.

The difficulty remains! Is a Christian pacifism maintainable in face of our obligations to the State? According to political theory, the modern State serves a threefold purpose: to maintain justice, to protect the nation's spiritual possessions, to safeguard land and people. The question is: Is war a means through which the State can fulfill the task assigned to her? In all the literature of the subject, I know no more trenchant piece of writing than the chapter in Heering's book which deals with this question. The modern State, he affirms, by means of war, can neither maintain justice, nor protect the spiritual possessions of the nation, nor defend its land and people. So far from maintaining justice, war ignores it. It settles differences, not by justice, but by might. It even perpetrates an injustice upon its citizens. In war time, it demands of them the perpetration of acts of violence, which in peace time it would condemn as immoral, and provokes instincts and passions which it is the real business of justice to curb and restrain. "It is a vicious circle which war sets in motion: its substitution of brute force for justice has moral confusion as a result, and this in turn brings forth contempt for justice." Neither can a nation protect its spiritual possessions by means of war. On the contrary, it throws them away. It delivers its manhood to a demoralizing task. Most soldiers in the last war remember it as something they would rather not talk about. Moral and religious restraints are loosened or shattered: and a welter of sexual license is ushered in. You cannot talk about preserving spiritual possessions when these things be. War cannot preserve them; it destroys them and brutalizes life. "Out here in Flanders," wrote an Austrian soldier in 1914, "we have to endure not only ghastly and terrible things, but unspeakable and inhuman things, so that a man shuts his eyes and forgets he is a Christian." Nor in these days, as far as we can see, is war going to be an effective defense either for land or people. No successful defense counter to mass attacks from the air has yet been devised. After the air maneuvers over London in August, 1928, it was universally admitted that, if it had been in earnest, London would have been wiped out, in spite of the fact that a strong and alert defensive force knew both the objective and the time of the attack. "Defense," says Heering, "is no longer possible, although not a single government dare say so." There is no longer, if indeed there ever has been, any security behind armaments.

What, then, of the present attitude of the Church to the demand that the State has a right to demand the participation of its citizens in military service in its defense in a just cause? The immorality of war is now seen in more lurid light than ever before. How can it now ever be right to engage in that which is immoral? Let Kant, that

guardian of moral rigor, and himself an ambassador of peace, make reply: Recognizing the frequent antinomy "between politics and morality," he says: "True politics cannot advance a step without having first paid homage to morality; and though politics is in itself a difficult art, its alliance with morality is on the whole no art, for morality hacks asunder the knot which politics cannot loosen, when the two come into conflict. The right of humanity must be held sacred, at however great a sacrifice from the ruling power, as between humanity and inhumanity—that is, humanity must ever prevail." After that, there need be no hesitation when Christian Churches declare they will withhold support from any government which refuses to submit its case to arbitration. But let us be clear that we know what is involved. There is something momentous about it. It may bring Church and State into complete opposition: and our loyalties will be tested to the very core. The Anglican bishops at Lambeth declared, "When nations have solemnly bound themselves by treaty, covenant, or pact for the pacific settlement of international disputes, the Conference holds that the Christian Church, in every nation, should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation." That resolution is conceived with characteristic episcopal caution, but even it envisages a situation in which a Christian would have to choose between loyalty to his country and loyalty to his Christian convictions. Should such a situation ever arise, the conflict between Church and State would be developed in its most exaggerated form, and it may be that this is part of the price we have to pay for peace. At the International Conference in Cambridge, England, last month, a young Danish minister, from the one country that so far has had the courage to reduce its army and navy, small as they were, to the dimensions of a police force, ventured to say: "If the Churches are in earnest, suffering awaits them." It may be so; but an increasing number are pulling themselves together to be ready to pay that price. "I will never be caught that way again," Harry Emerson Fosdick, speaking of the way Christian men have been hypnotized by nationalism, has affirmed in black and white. "I hope the Churches never will be caught that way. . . . War is utterly and irremediably unchristian. . . . It is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth could devise. It is the supreme moral issue of our time: Christ against war."

III. We leave this more debatable ground, on which it is still unhappily possible for Christian men conscientiously to differ, for ways of action in the direction of world peace in which happily we may unite. I speak briefly of three.

1. The moral power of the Christian Church can unite, and must be mobilized, behind every movement of our time to substitute faith in international justice over against the rude arbitrament of force. The nations can only be weaned from their reliance upon force in so far as they can develop confidence that justice will be done without force. It is this aspect of the work of the League of Nations, and especially the International Court of Justice at The Hague, that some of us find most hopeful. We are slowly and painfully building up an international mind

based on justice and coöperation. We need not here stay to argue for the necessity of this, but we can emphasize its importance. We seem to have reached a stage in the development of internationalism, similar to a stage which nationalism passed through as its people pass from dependence on personal force for the redress of wrong to trust in justice. I come from England. There was a time, not so very distant in English story, when the forces of disorder were so rampant that no man dared step forth from his dwelling unless armed with dagger or pistol in his belt, or rapier at his side. Nowadays a small body of 19,000 unarmed police are sufficient to restrain the forces of disorder amongst London's 7,000,000 inhabitants, and most of them seem to be occupied merely in keeping unruly motorists in order! What has happened? A sense of common justice has replaced reliance on force. I conceive the same thing may happen in the international sphere. Hugo Grotius was right so far. Rules for war it may be difficult to get nations to keep: but build up the structure of International Law and Justice, win the confidence of men in that, and the sense of necessity that drives men to war will cease to operate. Behind such a movement, the international society we call the Church may well throw the whole weight of its influence.

2. We must press with might and main for disarmament, and for the increasing restriction of armies and navies, so that they cease to be provocative, and serve at the most the purposes of a police force. This at the moment, with the Disarmament Conference so closely ahead of us, seems the urgency of the hour. There are two clamant reasons for this. The first is that large armies are no longer a pledge of security, but a threat of insecurity. We have blasted forever that damnable lie: if you want peace, you must prepare for war. The second is still more imperative. The nations are solemnly pledged to disarm. The compulsion exerted upon Germany to limit her land forces to 100,000 men and her navy to ships under 10,000 tons was accompanied by a solemn covenant that this was only a step to general disarmament. We must press for the fulfillment of that pledge in the letter and in the spirit, for if we do not, international honor will be irremediably tarnished, international goodwill will be undermined, and the peoples, hungry for peace, left hopeless and ill-bested.

3. Finally, we must keep our Christian international contacts strong, corporate, and definite. It is an International Christianity alone that can act as a bulwark of the nations against war. That is why I sometimes think the last seven or eight years are the most significant since the Reformation. We have seen a revival and strengthening of the international sense in Christendom: Birmingham, Copec, 1924; Stockholm, Like and Work, 1925; Lausanne, Faith and Order, 1927; the Jerusalem World Missionary Conference, Easter, 1928; Eisenach-Avignon, World Peace, 1929! If anything could justify this World Methodist Conference of ours at this time and juncture, it is that we are helping to fortify the Christian International Spirit. There have been some poignant post-war experiences which show how needful the sense of our International Brotherhood in Christ is. An English Methodist minister, who served as chaplain in the war, went as one of a deputation of British clergy to Germany in 1929. There he encountered a young German pastor. As together they recounted war experiences,

they found, to their amazement, that at the identical time and at the identical spot they had, all unknown to one another, been serving in opposite camps in Mesopotamia. When they parted, it was with the mutual resolve and prayer that Christian brotherhood in them should be so strong that never again would war break their fellowship. Or take this: A leading German Methodist came to England last year at our invitation. He told us how, in the days of war in Vienna, when food was short, his wife would get him to go into their children's bedroom to try to lull their hungry and almost starving children, crying for food, to sleep with funny stories. It moved us to something like shame when we remembered that it was our English blockade that did that! U-boats and blockades are fiendish weapons for Christian brother to use against Christian brother.

No man need be ashamed of taking part in the Christian struggle with the war spirit. Peace is a holier thing than strife. Your American history shows that. If there's any spot in America I want to see more than another, it is Shakamoxon, where William Penn made his treaty with the Indians—"the only treaty," Voltaire declared, "that was ever made without an oath, and the only treaty that never was broken." And do you not remember the Modoc Indians, whom all the might of the American Republic could not subdue, won over by one little Quaker woman? And we English remember a lone unarmed medical missionary on the Afghan frontier, where tribal feuds and racial hates are always breaking out in fierce relentless strife, whose presence Lord Roberts was wont to say was worth more than two regiments of soldiers. It is to that serene spirit that our Lord is calling this war-drenched world. The nearer we get to Him, the clearer will His voice be heard. Of all post-war stories this moves me most. A French Protestant and officer of the army of occupation on the Rhine desired Christian communion and found his way, to the astonishment of the German congregation, to a German Reformed Church. He joined himself to the rear of the communicants to find himself, to their mutual surprise, by the side of the German Burgomaster with whom he had tense official relations. The two men gasped, then smiled, shook hands, and knelt together to receive the sacred emblems of their Lord's love and passion. That French officer is a soldier no more. He is comrade of a young German pastor, recruiting together the youth of France and Germany for a compact of perpetual peace. Is not that the task to which Christ is calling us all?

The Presiding Officer presented Rev. C. W. FLINT, D.D. (Methodist Episcopal Church), who addressed the Conference upon the subject, "The Christian View of National Responsibility." He said:

1. Since the First Ecumenical Conference, individual nations have become much more compact and much less impersonal units. Diffused education and developments from marvelous inventions have multiplied the average citizen's, every citizen's, knowledge of the whole, while the development of other inventions, extending his cruising range, has multiplied his direct contacts.

Synchronous with this, the development of democracy has brought home to each his significance in relation to the whole, in responsibility as well in privilege.

Thus wider knowledge and conscious citizenship have combined to bring national issues to the fireside of every hamlet and to create a national conscience as definite now as was a county or parish consciousness but a few score years ago.

National responsibility has become a personal concern.

2. An individual truly converted is converted in all his relationships. Becoming a new creature in Christ Jesus, he will manifest that fact in all the outreachings of his personal power and influence. He will be a new creature as a father and his family will know it, as a business man and his business colleagues will know it, as a citizen and his fellow citizens will know it. He will feel concern for corporate as well as for personal vices and virtues, and will recognize responsibility for all contacts he can control and for all influences he can exert. In his social circle, God is the major segment, therefore not only his ethics, but his sociology, his economics, and his *politics* become phases of his religion.

National responsibility is a Christian obligation.

These two familiar facts form an introductory background for our discussion.

1. *The Christian View of the Nation.*—Christianity and the state have a common fundamental, the keyword to each, the *sine qua non* of each being "unselfishness." New creatures in Christ Jesus are consecrated to unremitting warfare with selfishness both within self and within all groups of which each is a part. So, the very creation of a nation is based on the consent of the individual citizen to subordinate personal inclinations, desires, tastes, and habits to a common good, making the welfare of the state, or of all, the norm for each. As the late Thomas A. Edison once remarked, "What is civilization but progressive limitation on personal liberty?"

The Athenians are said to be the outstanding example in the ancient world of making elemental unselfishness the basis of the state, in subordinating all interests and consecrating all powers to the honor and glory of this commonwealth. But there is a vast difference between the Athenian view of the state and the Christian view of the nation: only incidentally in their attitude to foreigners and to slaves, but basically in their making the state supreme over the individual, the state ultimate in all reference, or, in other words, putting the state where the Christian puts only God.

Against the ancient ideas, of the Greek in politics and of the Pharisee in religion, Jesus emphatically put the individual above the institution. The Sabbath was made for man and its value is attested by the worth of its service to man; the Church exists for man and its value is measured by the worth of its service to man; property exists for man and its place is determined by the nature of its service to man; the state exists for man, not man for the state, and the value, even the place, of the nation is determined by the worth of its service to individuals who compose it.

The state is a means to an end, not an end in itself; not merely a self-promoting and self-perpetuating organism, but an *agency* for human

welfare, an *instrument* for human progress, as *servant* of the common weal.

No emphasis more clearly characterizes Christianity than the fundamentality of the worth, dignity, independence, and welfare of the individual, the sacredness of personality.

In this light, the nation is a social provision to encourage initiative, bringing out of each all that is latent in him and to protect the individual in all that makes for the best for each and for all.

The opposite of selfishness is not selflessness, but the proper orienting of self in relation to others and to the whole. The Golden Rule makes self-reference, what self would enjoy, the norm for relationship with others, a socialized selfishness, a sanctified selfness. In Christianity then the antonym of selfishness is each-other-ness.

2. *The Christian View Prevailing.*—I cannot refrain from turning aside here to rejoice over the way in which this Christian principle has leavened nations and permeated modern national life.

Practically all of us here are of democracies. Define democracy, analyze it into its constituent traits; test and observe them—the worth and independence of the individual, liberty, equality of opportunity, brotherhood or fraternity, solidarity of responsibility, duties above rights, etc.—and do you not recognize in these principles and ideals of democracy the identical or paraphrased principles and ideals of Christ's Kingdom of God? No wonder Elihu Root could say, as I once heard him, "In the final analysis, Christianity and citizenship will be found to be almost identical."

3. *The Group Conscience.*—Under the permeation of Christian leaven a group consciousness soon grows a group conscience.

In the early days of industrial combines or of great corporations, corporate ethics conspicuously were not. Men who in personal life were unquestionably religious, ethical, yes Christian, were at the same time controlling stockholders in organizations, red in tooth and claw, operating under pagan ethics, with legal casuistry and chicanery entirely eclipsing justice and fair dealing.

"Thy kingdom come; thy will be done on earth" daily reminds the Christian of the charted boundaries of his concern and responsibility. The Christian ideal is ever challenging the *status quo*. Dean Inge has said the standards of the gospel are always heroic, always perfectionist. The perfections of the Kingdom must clash fearlessly with the imperfect approximations of the day and the hour. Christian convictions, Christian views of national responsibility will incessantly fling men against national ills and evils.

But individuals surcharged with Christianity will constantly generate "dunamis" in society, will continuously ferment as leaven in civilization.

Again, sometimes we may wish that ministers and churches would confine their direct activities to the conversion and conviction and surcharging of such individuals, and leave the overt economic and political activities to the laymen whom they are inspiring; but, if we must err, excess of zeal in the presence of aggressive unrighteousness is more pardonable than complacency and inaction.

May I in Methodistic fashion pause here for an exhortation? In seeking Christian objectives, three of which we will mention in a

moment, let us use only Christian methods. There are those who attempt to do the will of God with the methods of the worldling and even with the spirit of the devil. Gypsy Smith told us last Sunday of the preacher who confessed he "had done the right thing in a bad spirit."

O that Christians, in prohibition discussions, in political campaigns, could learn to differ from others and among themselves, at least with gentlemanliness, yea even with Christlikeness!

The Christian and the Economic Order.—From the above, the Christian naturally feels a personal-national responsibility for the social and economic order. He is not willing to abdicate his direct personal control to the evolution of blind forces and laws, impersonally operating. Economic laws lack brain, heart, and conscience; they can be prostituted to selfish ends, or they can be made the servants of intelligence and goodwill.

Just now there is a suspicion, if not a conviction, that our distributive processes are awry; that the various shares of the socially created products are not equitably allotted; a suspicion or more that our economic system and its laws are not working justly, that extremes of wealth and poverty do not parallel distribution of talents, do not manifest equality of opportunity, to say nothing of the lack of each-other-ness, and the natural flow from strong to weak. Specifically, for example, there is a growing conviction that surpluses built up by joint enterprise in the years of plenty should not only tide over the stockholders in the years of famine by dividends on their invested capital, but should also tide over the laborer by dividends on his invested labor.

But the Christian leaven is working: the Christian "dunamis" is exploding. Not only ministers and reformers, social cranks and theorists, but captains of industry and leaders in finance are recognizing social responsibility, even to the point of some social control of industry and commerce. They admit responsibility not only for transacting business with honesty and efficiency, but also for articulating the whole social system and conditions which are affected by the business policies.

Is capitalism to give way to a new system? Or is it to be converted, Christianized? We are told that Russia, starting from stark socialism, is gradually trending toward a modified capitalism. May it not be that we, by the various advances in coöperation between capital and labor, especially by stock and distribution and purchase, have been trending toward a modified or Christian socialism, alias a modified capitalism?

True, much remains to be done, discouragingly much; but impressive and heartening is the growth of the coöperative spirit in industry, of the consciousness of mutuality of interest, of the recognition of individual worth and of each-other-ness, in the many striking developments in employee representation in production, in distributive coöperation, in the joint provision for pensions and more recently for employment insurance.

In the Sphere of Public Morals.—The Christian view of active personal responsibility for one's nation forces us into questions of public morals.

The traffic in intoxicating liquors, rooted as it is in the prolific soil of avarice and appetite, has become in every nation and under every system a major national problem. In no nation can Christianity view its ravages with complacency or refuse to join issue with it. Whether

alcoholic beverages are distributed under high license as in England, by government grogeries as in Canada, or by furtive bootleggers as in the United States, everywhere, undeniably, they are physically helpful to none and harmful to practically all, economically an incubus and parasite on legitimate trade and destructive of skill and efficiency in industry, socially the most prolific source of poverty, unemployment, misery, and crime, and spiritually the enemy of all that is good.

No matter what curb has been attempted, these twin devils of avarice and appetite have broken through all restraints and nullified all efforts for decency.

This is no longer a local, sectional, or state problem. State barriers failed and would fail even worse to-day; there are differences within states greater than differences between states. It is irrevocably a national problem.

Recognizing all this, Christian conviction throughout America a few years ago removed the sanction of law from the traffic, outlawed it, making the open season for vendors twelve months each year.

True, this was done openly, regularly, and with due publicity and preparation, but, in addition to the active opponents, there was a large group, a very large group, naturally opposed to the step, a few on constitutional grounds, most on personal physical grounds, who did not take the movement seriously, even regarded it contemptuously as improbable, if not impossible of achievement, and who therefore did not register their full force against it. For the past few years, however, this group has been erupting violently, even rebelliously.

Another quite large group of moderate or social drinkers, impressed by the physical, economic, and social ills of the traffic and incensed at the lawlessness of manufacturers and distributors, acquiesced in this outlawry, not fully visualizing the extent to which it would interfere with their personal habits. Now, observing much drinking and attendant evils still with us, this group easily finds sanction for rationalizing its active participation in nullification and in agitation for repeal.

A third large group, occasional or non-drinkers, convinced also of the injurious effects of drinking on individuals and in society, also disgusted with the political evils and lawlessness of the traffic, actively assisted in the outlawry, but more on the basis of expediency rather than out of any deep personal Christian conviction. Many of these, disappointed and even disgusted with the unsatisfactory conditions of to-day, as they understand them from observation or from an unsympathetic press, are listening with considerable sympathy to the arguments of the first and second groups and tend, again on the basis of expediency, to favor further change.

The failure of the Christian element to continue vigorously public education on the physical, economic, and social effects of alcohol, the bedevilment of enforcement in the early critical stages of this "experiment, noble in motive," the activity of the first group above, the rationalizations of the second, and the passivity of the third—all these combined, have resulted in extensive evils in our land, exaggerated by some, but appalling without any exaggeration. Nullifiers and nullificationists blame these upon prohibitionists; prohibitionists blame them upon nullifiers and nullificationists; all of which profit us little.

I wonder what conditions would have been to-day if the former system and the combination of saloon-brewer-distiller-politician had been continued throughout that naturally lawless post-war decade; but this speculation also avails us little.

The Christian view of national responsibility demands now that together we seek for that system or that program, whatever it may be, which will reduce, to the absolute minimum possible, the evils of the traffic and of the indulgence in intoxicating liquors, for whatever system will permanently correct and not merely palliate the evils of the day.

Two main courses are now open to the American public: first, by renewed education, reasoned and persuasive, not fanatical nor epithetical, to win the new generation and rewin the old to a realization of the inimical nature of alcoholic beverages, and along with this, by commanding leadership and statecraft, to win both those who originally merely acquiesced and those who participated merely on grounds of expediency, to the necessary personal sacrifice for the sake of others and to active coöperation in a real effort to make outlawry reasonably effective.

The other course, of which the danger should not be minimized, is to admit defeat of the effort, and seek to make terms with those who will have then successfully defied the law. Practically the single argument for change is "failure," "it can't be done," and the proposal is to loosen the attempted restraints to such a degree as will purchase for some lesser measure of restraint, the support of some of those who actively or passively have defied restraint, or condoned the defiance.

What particular definite system or scheme promises better success than rallying behind the present? Even Christians are divided on this question and it is the duty of each Christian, as a Christian, actively to support that program, which, after careful study, he is honestly convinced will both in the immediate future and in the long run most effectively promote sobriety and restrain the evils of the traffic and of indulgence; and for which he feels he can stand side by side with Jesus Christ.

From what base shall the battle against unscrupulous avarice and pitiable appetite be waged? From a clear-cut, ultimate, uncompromising base? Or from a new compromised base?

With equal support or equal opposition, which gives promise of a more satisfactory permanent solution? With only half the support assumed for a compromised position, would or would not the present base be more successful? If we jump out of the frying pan, whither?

Politicians may try to take temporary refuge behind a referendum. A referendum which *in effect* or *by implication* asks whether or not the existing conditions are satisfactory would be fairly unanimous; on such I'd vote "No," so would you. We are not satisfied with things as they are. But that result would establish nothing. The only honest referendum would be on a choice or preference between more adequate support and observance of the present base, and some one or more definitely detailed proposed new base or bases.

I have my own conviction as to the best base, but just now I am discussing this objectively.

The Christian view of national responsibility makes patriotism and

Christianity jointly demand that the issue be faced without flinching, without fanaticism, and without hypocrisy, of a measure of which each group now accuses the others.

If the various organizations or associations, both of those for and of those against national prohibition, could and would purge their ranks of those whose membership is actuated by avarice, appetite, or fanaticism, retain only those who honestly seek to end the blight of intoxicating liquors on our civilization and are willing to pay any price personally and socially to effect sobriety, then unite these memberships, we would have an aggregation of ample ability to devise a solution and of sufficient force to establish it.

Meanwhile, I am not in any suspense nor disturbed by any worry regarding the attitude that will be taken in a few days by this body, nor regarding the enthusiasm and unanimity with which it will be taken. I am only concerned that our program shall be effective and our cooperation with all others of like mind shall be complete.

International Relations.—Frequently we all have remarked how inventions and developments of the past threescore years have ensmallled the world beyond the dreams of the fathers of the first Ecumenical; how it has become a unit, a neighborhood, the various nations better known to each other now than states or shires were then. "The world is my parish" has significance transcending Wesley's imaginaiton.

National responsibility has now a 25,000-mile orbit—since, for the Christian, citizenship begins in the home and ends only in the family of nations. The obligations of individual to individual, of family to family, group to group, and of nations to nations are all of a piece. A Christian cannot admit one standard between individuals and a lower one between nations. No artificial borders can set a limit on Christian principles.

Long ago, jungle attitudes between individuals were outlawed by the operation of the Christian leaven, so that even those not convinced must yet conform. So be it between nations.

Of old, business was based on the motto, "Every man for himself and the devil take the hindermost," its highest social expression was "Let the buyer beware," its assumption was that every bargain had two parties, not only a buyer and a seller, but a gainer and a loser. Through the infusions of Christianity into business, a bargain now assumes two gainers and no loser, two mutually served, and any business otherwise based is doomed.

So the old pagan idea that one nation can prosper only by another's loss, can rise only by another's fall, must give way not only to the ideal of common sense and sound economics—all rise together or fall together, the success of each ministering to the success of all—but also to the Christian view of national fellowship: we are members one of another with Christian obligation to the same standards of justice and fair play and with the same obligation of service to the weaker, as one individual Christian has toward another.

Isolation? Rip Van Winkle! Physically it can no longer be imagined. It is one with the spinning wheel, tallow candle, and one-horse shay.

Economically we are learning tragically that no nation can live to

itself alone; if one member suffer, all suffer with it. Even now we cannot rise while others are prostrate.

But morally we dare no longer even try to be isolated, for this each-other-ness, and activity of the strong on behalf of the weak, is becoming a matter of conviction both in the broadened national thinking and in the quickened national conscience.

On some subjects my agreement with that great ex-Governor of New York State, Alfred E. Smith, does not exceed one-half of one per cent, but in his discussion of a phase of this subject last week, I am with him one hundred per cent, especially as he said: "Rather than regard the affairs of foreign powers as something to be avoided to-day, it seems to be it is the duty of America to assist them. After all, no matter under what flag, no matter of what creed, no matter of what political belief, we are all brothers under the common Fatherhood of God himself. In attempting to live within ourselves, we are denying this brotherhood. No nation entirely selfish need expect any great success."

This should draw the "Amens" of Methodists and the "Hear, Hear's" of all citizens.

If a man calls a citizen of another flag his brother, and through his democratically controlled government does not act with Christian brotherhood, "he is a liar."

A democratic government expressing the will of its citizens dare not in the light of the Cross be less just, less fair, less fraternal, less helpful than a man should be to his fellow men.

We admit it frankly and boldly: the Christian has a higher loyalty than loyalty to any institution; his primary being no less than to Christ his King. If the law compels the Supreme Court to clash with this, Christian sentiment should have Congress change the law.

But this higher loyalty is one which, nationally, "maketh rich and addeth no sorrow." World leadership will rest on those nations, the largest proportion of whose citizens put loyalty to God above all else, who, when their country is right, will endeavor to keep her so, and when wrong will seek only to set her right, who scorn the prostitution of the word "patriotism" to any form of "extended selfishness."

The nation with a high percentage of citizens so minded will be irresistible.

Real internationalism cannot be achieved without real nationalism. There can be no union without units, even as there is no fellowship without personalities, nor can there be a strong union of weak units, even as there cannot be rich fellowship of feeble personalities. Life at its highest is harmony in the midst of differences.

Internationalism will then be attained not by leveling down to non-descriptness or by denaturing nationalism. An individual does not need to "spill his individuality" to function in family or community; no more need a nation to function among nations.

More. Each nation has its own peculiar culture, discipline, and genius, its unique character, and of these it makes its peculiar contribution to world welfare, the common good of mankind. "God has written one line of his thought upon each people," said the great Italian. The whole story of God's world calls for all lines, not one obliterated nor

blurred. Humanity is enriched by the coëxistence, the coöperation of distinct governments.

How, therefore, can each of our nations best serve the world, best function internationally? By being genuinely and distinctly herself, true to her peculiar ideals and principles, true to her own culture and genius, so that she may have the more of value to contribute to the world's common weal.

Then let each take every step, support every enterprise, organization, league, or court which will constructively contribute to the stabilization of the world and directly or indirectly promote goodwill.

In the struggle of the future, no longer for selfish ascendancy or for competitive aggrandizement, but for the supremacy of moral and spiritual ideals, the highest sovereignty will be attained through service. "He that is greatest among you shall be the servant of all."

Rev. JOHN W. HOLLAND, D.D. (Methodist Episcopal Church), on behalf of the Business Committee, presented the following report:

ECUMENICAL METHODIST COUNCIL

In order to further more effectively the purposes of the Methodist Churches in instituting the Ecumenical Conference, and in order to conserve and extend their aims and work, the Continuation Committee of the Ecumenical Conference shall be constituted the Ecumenical Methodist Council.

The Council shall act in conformity with the powers conferred upon the Ecumenical Conference and under the control of the constituent bodies.

A report shall be made regularly by the Council to its constituent Conferences.

COMPOSITION

The Ecumenical Methodist Council shall consist of seventy members, twenty-six of these to be from the Eastern Section, and forty-four from the Western Section, six of these in the Western Section to be representatives from the United Church of Canada. Provided, however, that the number from the Eastern Section may be as many as forty-four up to the time of the consummation of the union now in process in Great Britain.

The members of the Council shall be elected by the Ecumenical Conference upon nomination of the Business Committee.

In addition to these numbers who shall serve until confirmed by the bodies they represent or substitutes are chosen, there shall be correspondent members from the Methodist Churches in Australia, New Zealand, Japan, Korea, Mexico, Brazil, South Africa, and the Continent of Europe. The Council may at its discretion appoint one full member of the Council from each of these areas. The Council may also at its discretion establish sections in Australasia, South Africa, and the Continent of Europe,

PURPOSES

The purposes of this organization are:

1. To develop a closer coöperation between the Methodist bodies of the world.
2. To promote through the various Methodist Agencies the social, moral, and spiritual welfare of the world.
3. To issue annually an address in accordance with the aims and objectives of the Council and of World Methodism.

ORGANIZATION

The Council shall meet after election for organization and report the Officers elected to the Ecumenical Conference before adjournment.

The Eastern and Western Sections shall meet at least annually in their respective areas.

The Council may fill any vacancy that may occur in its membership.

W. N. AINSWORTH, *Chairman*;

J. C. BLOOMFIELD, *Secretary*.

On motion, this report was adopted by the Conference.

Pursuant to the provisions of this report, Rev. JOHN W. HOLLAND, on behalf of the Business Committee, presented the nominations for the membership of the Ecumenical Methodist Council, as follows:

METHODIST EPISCOPAL CHURCH, SOUTH: Bishop JOHN M. MOORE, Bishop PAUL B. KERN, Rev. T. D. ELLIS, Rev. W. F. QUILLIAN, Mr. JOHN W. BARTON, Mr. DANIEL C. ROPER, Bishop W. N. AINSWORTH, Rev. IVAN LEE HOLT, Rev. C. C. SELECMAN, Rev. A. J. WEEKS, Mr. MARTIN LAWSON, Mrs. J. W. PERRY.

METHODIST PROTESTANT CHURCH: President J. C. BROOMFIELD, Judge HARRY SHANE, Rev. J. W. HADDAWAY.

PRIMITIVE METHODIST CHURCH: Rev. JACOB WALTON, Rev. JOSEPH T. BARKBY, Rev. WILLIAM YOUNGER, Mr. JOSEPH LONGSTAFF, J.P., Mr. W. E. MORSE, J.P., Rev. SAMUEL HORTON, Prof. A. L. HUMPHRIES, M.A., Rev. C. P. GROVES, M.A., B.D., Mr. CHARLES WASS, J.P., Mr. W. H. HAWTHORNE.

WESLEYAN METHODIST: Rev. Dr. C. RYDER SMITH, Rev. Dr. H. B. WORKMAN, Rev. W. H. HEAP, Rev. E. ALDOM FRENCH, Mr. A. RICHARDS, Mr. J. H. BECKLY, Mr. J. P. WILLIAMS, Mr. E. LAMPLOUGH, Rev. EDGAR THOMPSON, Rev. ROBERT BOND, Rev. P. INNESON, Rev. WILLIAM C. BIRD, Rev. F. L. WISEMAN, Rev. E. WALTERS, Rev. H. CARTER, Rev. E. FINCH, Mr. R. PARKINSON TOMLINSON, Rev. W. H. BEALES, Rev. R. J. BARKER, Rev. WILLIFORD HARMAN, Mr. F. MOSS.

METHODIST CHURCH IN IRELAND: Rev. J. M. ALLEY.

WESLEYAN REFORMED UNION: Rev. GEORGE A. METCALFE.

UNITED METHODIST CHURCH: President Rev. J. FORD REED, Rev. R. PYKE, Mr. W. MALLINSON, Rev. H. F. CHAMBERS, Mr. HERBERT IBBERSON, Mr. WILLIAM S. WELCH, Rev. HENRY SMITH, Mr. JAMES DUCKWORTH, J.P., Rev. J. LINEHAM, D.D., Rev. H. V. CAPSEY, Mr. Ald. G. P. DYMOND, M.A.

UNITED CHURCH OF CANADA: Rev. T. ALBERT MOORE, D.D., Rev. W. B. CREIGHTON, D.D., Mr. R. W. TRELEAVAN, Rev. JAMES ENDICOTT, D.D., LL.D., Hon. N. W. ROWELL, K.C., LL.D., Mr. ELMER DAVIS.

AFRICAN METHODIST EPISCOPAL ZION CHURCH: Bishop J. S. CALDWELL, Bishop GEORGE C. CLEMENT.

AFRICAN METHODIST EPISCOPAL CHURCH: Prof. JOHN R. HAWKINS, Bishop W. A. FOUNTAIN, Rev. J. G. ROBINSON.

METHODIST EPISCOPAL CHURCH: Bishop FREDERICK D. LEETE, Bishop HERBERT WELCH, Bishop ADNA W. LEONARD, Mr. GEORGE W. DIXON, Mr. JAMES R. JOY, Mr. ELMER L. KIDNEY, President M. S. DAVAGE, Mrs. H. E. WOOLEVER, Mrs. FREDERICK C. REYNOLDS, President EDMUND D. SOPER, Rev. FRANK KINGDON, Rev. MERLE N. SMITH, President F. C. EISELEN, Rev. JOHN R. EDWARDS, President DANIEL L. MARSH, Rev. RICHARD C. RAINES.

COLORED METHODIST EPISCOPAL CHURCH: Bishop J. A. HAMLETT, J. A. MARTIN.

PRIMITIVE METHODIST CHURCH IN UNITED STATES: Rev. WESLEY BOYD.

On motion, these nominations were accepted by the Conference and by formal vote the persons thereby named were confirmed as members of the Ecumenical Methodist Council.

The Presiding Officer presented Rev. THOMAS TIPLADY (Wesleyan Methodist Church), who addressed the Conference upon the subject, "The Press and Moving Pictures as International and Ethical Factors." He said:

In a newspaper interview, quite recently, Sir Oliver Lodge declared the telephone to be the most important invention of modern times. Very respectfully I beg to differ from him. I would say that the cinema is the most important invention of modern times and the printing press the most important of ancient times.

When the printing press was invented the Church appreciated its value at once and used it to print the Bible. The result was a religious revival, and for a long period England became the land of one book. Scholars also saw the value of the new invention and printed the classics of ancient times. The result of this was a revival of learning. The revival of learning and the revival of religion awoke the mind and heart of the English people and raised our national life to a point which has probably never been reached since, for the first printed books came like the breath of spring, and the intellectual and spiritual life of the English people burst into blossom, and gave us the Elizabethan period which found its literary expression in Shakespeare, and the Puritan period which found its literary expression in Milton and Bunyan. The plane of the English-speaking races in the world to-day is directly due to the intellectual and spiritual revivals which followed the invention of the printing press.

Similar, though lesser, revivals took place in other countries. I do not hesitate to say that if the printing press had not been invented there

would have been no Ecumenical Conference meeting here to-day, for the course of Wesley's life and the course of the world's life would have been entirely different. The fact that the Church took up and used the press from its very beginning must have had an enormous influence on the general development of the press and I want this to be remembered when I deal with the cinema. The press can never become what it would have been if the Church had ignored its existence or tried to suppress it. The Church trained up this child in the way it should go and now that it is old it will not entirely depart from it. The Church gave the press an example and set before it an ideal. It did not hand the press over to the world and then lecture it for its wickedness. It claimed the press as a gift of God to be used for the extension of Christ's kingdom. Now the Church has its own publishing houses and its own weekly and monthly papers and magazines. Its publications have been an example to the secular press and have strengthened the forces making for righteousness. They speak with an independent voice and no one can measure their influence in encouraging the best and restraining the worst in the secular press, for the influence of a voice that is independent cannot be judged by its loudness or volume. The Church has quarterly, monthly, and weekly papers. I want to ask if the time has not come for a daily paper. The Christian Science organization already has one. The British Labor Party realized some years ago that it could never achieve its purposes without a daily paper and issued the *Daily Herald*. It found, however, that it could not run the paper successfully. It, therefore, handed the paper over to a capitalist firm to publish, but retained the right to control the editorial policy. Since then the circulation has gone up by leaps and bounds and is to-day well over a million. You may smile at Socialists having to use capitalists to get out their newspaper, but wisdom is justified of her children. The lesson is valuable. The Church could not successfully run a daily paper; but if all the Churches of a nation would unite they could obtain the controlling interest and decide the editorial policy of some daily paper run by a newspaper company on ordinary lines. There are, however, two great difficulties in the way.

Christians belong to various political parties and the paper would need the support of all Christians. This difficulty could be overcome by adopting the policy of the British Broadcasting Corporation. Its editorials would deal with public questions from a Christian and a national standpoint only, and the editor would invite acknowledged representatives of the various political parties to contribute articles on public questions. He would also open his correspondence columns to members of all parties. The second difficulty is that of gambling. *Punch* is, I think, the only secular paper in England that refuses drink advertisements, and there is no daily paper that excludes betting news. No conservative, Liberal, or Labor daily newspaper in England believes that it could survive if it cut out the betting news. Some years ago, the daily paper which most of the English delegates to this Conference read passed with its evening companion into Christian hands and it was understood that gradually the betting news would be deleted from both papers until there was none left. Many years have now passed but nothing has been done.

Without a daily newspaper under the Churches' control it is impossible

to prevent wars, for when an emergency suddenly arises the Church cannot influence public opinion quickly enough, and, on questions like prohibition, it is almost impossible to make known the truth to the general public. The Church can never exert an influence commensurate with its numbers until it finds a national voice, and a daily newspaper under its editorial control would be such a voice. Though largely supported by Church members, English newspapers almost ignore the life and thought of the Churches. American newspapers are better, but not much. In each country we need a daily paper under our own editorial control but published, like the *Daily Herald*, by a newspaper company.

The daily press is literature in its most popular form and it is almost impossible to overestimate its influence on the life of a community. Only the newspaper itself is transient. Its influence is permanent. All the members of the English delegation are independent thinkers, but if you were to speak with us on public questions for half an hour you could name our daily paper. Its influence on us, day after day, is so subtle that it forms our opinions for us and yet leaves us with the impression that we have arrived at them by independent thinking. All men admit that they are influenced by books, but I have never met a man of the intellectual standing of a minister who admitted that he had been influenced in his opinions by newspapers. That our views coincide with those of our daily paper is quite accidental. A few years ago Lord Beaverbrook had no influence in England. To-day he has great influence. He gained his influence by acquiring newspapers. The first act of every dictator, whether he be Napoleon, Lenin, or Mussolini, is to establish a censorship over the newspapers. Nations are governed less by laws than by public opinion, and newspapers form public opinion. If the world is to be Christianized the Church must send more of its sons into journalism and acquire a more effective control over newspapers.

To-day the Church relies too much on the spoken word and too little on the written word. The daily newspaper is a new world for the Church to conquer, and if St. Paul were alive to-day he would show us the way to conquer it, for though he lived long before the age of printing, he realized the value of the written word. To-day we ask of a candidate for the ministry, "Can he preach?" In another fifty years the Church may ask, "Can he write?" for everyone reads newspapers and comparatively few listen to sermons—even when they go to church.

If the New Testament had not been written, preserved, and printed, where would Christianity have been to-day? There might have been a Roman Catholic Church, but there would certainly have been no Protestant Church. We must make the newspapers the carrier pigeons of Christianity. For the messenger of Christ to speak from the pulpit is not enough, for few come to hear him.

The cinema is really a development of the newspaper. At first it substituted pictures for words, but now that talkies have come it uses both pictures and words. It competes with the journalist for news, but uses a camera instead of a pencil. It takes the whole realm of literature as its province and makes its feature films from ancient books like the Bible and "Arabian Nights" on the one hand, and from the latest novels on the other. It also invades the theater and films any stage play that it fancies. It has a wider range than even the newspaper and a greater

influence. Missionaries in India and China and Africa are troubled by some of the pictures of Western life which it is presenting to the natives of these countries, and there can be no doubt that the cinema has played an important part in the present political unrest in India. In Japan alone there are 1,270 cinemas. The cinema is standardizing life and morality throughout the world. It is not Paris but Hollywood which now sets the fashion in dress. Those who travel in European countries will see how quickly national modes of dress are passing away, and the cinema is, I believe, largely responsible for this. During my fourteen years in the slums of London I have seen a rapid improvement in the standards of dress and I attribute this improvement mainly to the influence of the cinema. Now that talkies have come I hear in the back streets of Lambeth words and phrases that have come direct from Hollywood and which were formerly unheard in our part of the world.

The silent picture deadened the interest in public speaking, but the talkies are teaching the people to listen and are quickening the interest. In future people will be more ready to listen to preachers, lecturers, and other public speakers; but, having heard a high standard of speech in the cinema, they will demand a higher standard in the Churches than has prevailed in the past. When films changed from silent to talkie the standard of speech was not high and could not be, but now cinema stars are being chosen for speaking ability and the standard is rapidly rising and may, in a few years, be the highest in the world. The cinema has also had an immediate influence on the political thinking of the world. It has shown the poor and industrial classes scenes of luxury such as formerly they could not even imagine and the contrast between the homes of the rich and the poor has awakened in them a social and political unrest. They now want a share in the comfort, beauty, recreation, and pleasure which are the lot of the rich. To-day it is not the political firebrand who creates social unrest and revolution. It is the cinema star with his pictures of luxury on the one hand and his pictures of poverty on the other. What Dickens did with his novels for social reform in the past, the cinema stars with their pictures will do in the future; and their work of reform will be the more effective because done, for the most part, unconsciously. Further, the cinema is bound to quicken the interest in missionary work. No one, for instance, could see "Trader Horn" and not be stirred to a deeper interest in the natives of Africa. The cinema will interest the whole civilized world in the life and conditions of the native races. The cinema will also have much to say on the question of war and peace, for its appeal is to the people and not simply to the statesmen; and, in the last resort, the people rule.

In order to pay, a first-rate film must be shown in all countries. It must therefore be international in its outlook. If, for instance, it deals with the Great War, it must offend neither America, England, France, nor Germany or else it will not be shown in the country it offends. It must be fair to them all and pacify national jealousies and prejudices. It may portray the horrors of war, but it must not apportion blame nor exalt unduly one nation at the expense of another. And this controlling fact will make for peace and international amity. It may pay newspapers to stir up war, for they are national, but it can never pay films to stir up war, for they are international. If they glorify war, it can

only be war in the abstract, and the filming of that literary muck-heap "All Quiet on the Western Front" is proof that, in peace time, films are more likely to libel wars and soldiers than to glorify them, for, quite obviously, "All Quiet" was one of those books of diseased imagination which ought to be restricted to mental specialists, for the difference between life at the front and life in "All Quiet" was exactly the difference between life in a hospital and life in an asylum. A film producer may betray the dead and splash their white crosses with mud, for "All Quiet" has shown that Flanders' mud is rich in gold, but even the most greedy producer will not, because he dare not, stir up ill feeling between one nation and another by the war films he produces, for, if he did, he would lose his profits.

For three years I have now run a cinema in connection with my Mission. On six days a week during that period we have had a continuous performance from two o'clock until eleven. At first we had silent pictures, but now we have talkies. On Sundays we have a cinema service after our ordinary Sunday evening service. I sign all contracts for films and in the last three years have shown over a thousand films of one sort and another, and my judgment is that the anti-war feeling of to-day and the spread of the kindly feeling which, even during the war, the English Tommy felt toward the German Fritz, is due in a large measure to the influence of the cinema which has carried this friendliness from the soldier to the civilian. When, therefore, I hear ministers, who have not seen half a dozen films in their life, describe the cinema as a child of the devil I marvel at the little knowledge they require before favoring the world with their considered judgments.

The motion picture is a new form of art and we must give it our support and sympathetic guidance. The Church must not make the mistake the Puritans made when they closed the theater. Had the Puritans come into power but a few years earlier the world would have lost William Shakespeare, and, as Shakespeare was an actor and wrote for the stage of his own day, the moral condition of the theater could not have been such as to deserve the closing of its doors; and it is certain that the theater was less moral when it reopened than when it closed. The cinema has come to stay and, like the theater, it cannot be destroyed; but like the theater its moral tone can be lowered by unjust and unsympathetic criticism and by the withdrawal of Christian patronage.

The sex relationship lies at the root of all life and consequently such arts as sculpture, painting, poetry, and fiction have largely centered round love in its various forms, while, in such countries as India, even architecture and religion have been largely concerned with it. The cinema covers much the same ground as the drama, painting, poetry, and fiction, but especially fiction, whether historical or purely imaginary. Take love out of fiction and there would be practically nothing left and the love theme is equally essential to the cinema. We must therefore give to the cinema something of the liberty we give to the novel, especially as films are divided into universal films and films for adults only. There are chapters in the Bible that could not be read in public, and should not be read by children, but we have the good sense not to delete them; and we must show the same good sense when dealing with films. We live

in an age that is much more frank and outspoken in regard to sex than the Victorian age, but it is not less pure. For the last nine years I have lived and worked in a slum where housing conditions are not helpful to morality and where the only amusement or recreation is the cinema, yet I have never heard of a single case of illegitimacy among the people connected with our Mission nor had one case of enforced marriage; and I would rather risk taking our people to see films I knew nothing about than give them the run of some of the lending libraries or even set them free among some of the historical books dealing with Popes and religious orders who were under the vow of celibacy; for repression is not necessarily suppression, and ignorance is not necessarily innocence, and even when driven out of the body, sin sometimes finds a refuge in the mind. Knowledge and freedom bring risks, but ignorance and repression bring greater risks. I speak, not entirely without knowledge, when I say that the majority of the girls who are on our streets are there because of the ignorance of sex matters in which they were brought up. And in saying these things, I am not confusing liberty with license, nor am I, on the other hand, confusing a conspiracy of silence with virtue. You do not get rid of evil by ignoring it nor by driving it underground, but you do sometimes let innocent, but ignorant, people get caught in a trap. We have a censorship of literature and it is necessary, and we have a censorship for films which is equally necessary, but the best and most effective censorship on both literature and films is public opinion, and it is particularly the work of the Churches to mold public opinion on moral questions. You cannot exalt and purify the film any more than you can exalt and purify literature or the theater by the simple expedient of appointing a censorship.

The film, like literature and the drama, is an expression of life. We must therefore get behind these expressions of life to life itself. When you lift a man out of the miry clay and set his feet on a rock, you put a new song in his mouth, but you cannot have the new song till you have lifted him out of the clay. If the Methodist Church can bring about a revival such as Wesley brought about, it will lift the moral standard of every cinema, theater, and library in America and England, for with a new life there will come a new expression of life. A child cries because it is ill, and it may make itself more ill by crying, but the only sure and safe way to stop it from crying is by curing its illness. If films in general are really immoral and not merely frank, it is a sign that life itself is, in general, immoral; and the cure lies in the hands of the Church rather than in the hands of the censor. The Church must make life itself more moral. Film producers simply dare not, in a moral age, produce films which, in general, are immoral; because the cost of a film is so enormous that unless it meets with general acceptance they will lose vast sums of money. With a play or a book the case is different. In a large city like New York or London a play might succeed which only appealed to a small minority, but a film to succeed must appeal to the majority in every town and village and in almost every country.

Where films are concerned public opinion is absolutely decisive, and when a producer makes a mistake he pays for it. Against his better judgment, a cinema proprietor that I know of showed a film of doubtful

morality but much attractiveness. His cinema was filled to see it, but he will not show another like it, for he lost a large number of his regular clients who had been in the habit of attending with their families. In return for a temporary gain he suffered a permanent loss. I think some of our film producers are making a similar mistake at the present time and they and others will suffer from it for years to come. They are alienating Christian people and keeping away men who would like to take their families to the cinema. They are also keeping children out of the cinema, and if people do not get the cinema habit when young they may never get it at all. A good name means as much to the cinema as to any other business, and if it gets a bad name it will lose money. To pay its way the cinema needs the support of all classes and it can only get this support with clean films such as a man may take his entire family to see. When it is a little older the cinema world will realize that cleanliness is profitable and dirt unprofitable. The people prefer the clean to the unclean, and the paybox will show itself to be on the side of the angels and the children.

There is another point. The cinema needs and will get men of real genius to make its films, and the man of genius must of necessity be true to life, and life is always true to God. He may be paid a big fee to make a film that teaches that black is white and white black; but though he has set out like Balaam to curse the hosts of God, he will, under the compulsion of his own genius, bless them. Some of the most powerful sermons ever preached have been preached by films that were made with no intention of preaching. The actors pictured sin as it is, for their genius compelled them to be true to life; and when pictured as it really is, sin is repulsive. Charlie Chaplin, for instance, could not in a film be false to the best things. His genius is so powerful that it will not let him. He might, like Balaam, set out to be false, but when the film was finished he would find that he had been true. We may count on God as well as the censor. What troubles me at times is the fact that some of our people mistake the censor for God and expect him to exercise powers he does not possess, and in turning to him they turn away from the real source of power. To judge films dealing with sex we should appoint none but normal men and women living a normal life and free from obsessions and repressions and, as far as is possible, their judgments should be objective and not subjective; otherwise we shall have distorted reports which tell us more about the reporters than about the films. In this connection volunteers are *not* better than pressed men. We must advertise the good films by praising them and not advertise the bad ones by denouncing them, for in this way we shall overcome the evil with the good. In England we have a bishop whose denunciations are regarded by producers as an advertising asset to their business; but most of us wish he would add to the vow of celibacy the vow of silence, for his denunciations advertise the suggestive, instead of the pure, plays and films and send people to see them, and direct their attention to things which they might not otherwise notice.

Like the printing press, the cinema is, in itself, nonmoral. As men wish, it will speak with the voice of angels or of devils. In their attitude to the press our fathers were wiser than we have been in regard to the cinema. They adopted the press and printed the Bible. We have

not adopted the cinema. We have allowed the world to capture it. In the Bible and in "Pilgrim's Progress," to mention but two of our books, we have material for a hundred films. We have not used these books. In the Rev. F. L. Wiseman we have one who has every gift that goes to the making of a first-rank cinema star, and we put him in an office, instead of in a studio! The Church's blindness to the possibilities of the cinema is a tragedy of the first magnitude. Some day the Churches will awake. I prophesy that within twenty-five years every church will install in its Sunday school a cinema machine. Our great preachers will make talkies and preach in a hundred churches at one and the same time, and our finest choirs will be heard on the talkies in our most out-of-the-way village churches. The Bible will be translated into pictures on the screen and become known throughout the world as it has never been known before. Films of foreign missionary work will be made and shown in all our home churches, for when we provide the market the film producers will supply the goods. For the propagation of Christianity the cinema will be used more than the printing press and many will pass into the Kingdom of Heaven through eye gate who would never enter through ear gate. In a few years every great business dependent on advertising will use the film more than the press. Every day school and college, hospital and prison will use the film for educational purposes. The political parties will use it to win elections. The cinema will shortly be used on every ship and in almost every public institution and, like Mr. Lloyd George, people will install it in their homes.

(Three days after I had written the above paragraph I found that my prophecy had already come true, for the trade papers announced that Fox were preparing ninety-two talking pictures as school textbooks, supervised by three professors, and described as "Schoolies." Also that Levy's, a new company, were planning "home talkies" on the same principle as gramophone records.) Western Electric has now brought out a portable talkie machine suitable for Sunday school use, and every church should buy one as part of its equipment for service.

I appeal to this great Conference, representative of world Methodism, to take up a sympathetic and creative attitude toward the cinema and to abandon the negative and destructive attitude. For influencing the life and thought of mankind the cinema is the greatest invention of modern times, and the Church must use it to the fullest possible extent. By a wise use of the cinema we can hasten the conversion of the world to Christianity by hundreds of years and great will be our responsibility if we allow intellectual or spiritual vanity or any form of prejudice to stand in the way. We have now three permanent means by which to influence life and thought—the pulpit, the press, and the cinema; and we must see all three to the fullest possible extent, and with their aid the Church must take its proper place in the van of mankind; for the nations are at the crossroads waiting for a lead, and there is no time to lose if they are to march

"On to the bound of the waste!
On to the City of God."

The Presiding Officer presented Rev. JAMES ENDICOTT, D.D. (United Church of Canada), who addressed the Conference upon the subject, "Methodism's Responsibility to the Non-Christian World." He said:

There was never a time in the history of the world when the leaders in the Christian Church were in as good a position to know the actual conditions which exist in every part of the earth, as at the present moment. In all the continents, and in every important center of them, we have qualified missionaries, men and women, who are living close to the life of the people. What is of even greater importance perhaps, for our purpose, we have a large and growing body of Christian leaders in these different centers who are themselves converts from the non-Christian to the Christian faith. They know their own lands from the inside and are familiar with all the problems, aspirations, and needs of their people. While we may or may not know more to-day about the Christian religion than was known in the past, we certainly do know far more about the non-Christian world. The result of this fuller knowledge and deeper and more complete understanding has been conspicuous in many important respects, as can be easily verified by all students of missionary literature and by the pronouncements of representative groups during the past few years. The areas of the mysterious in the life of other peoples have become increasingly intelligible. There is no longer the same tendency in missionary presentation to bring out so sharply the differences between us. All the more important and fruitful discussions of recent years emphasize, as the outstanding feature of our modern world, that while serious differences in many matters do actually exist, yet the essential thing for the Christian Church to keep in mind is not the difference but the similarity of the needs, dangers, and aspirations of all men and nations the world over, Christian and non-Christian alike. The Christian Church should realize to the full the significance of this discovery.

The non-Christian world that our fathers talked about, and that was in the mind of most of us in our earlier missionary interest, was a world in which the non-Christian people were supposedly supremely interested in superstitious forms of religion, and hence the main task of the missionary was so to understand those other faiths and so present the Christian faith as to win them from idolatrous forms of worship to which they were devoted, unto the reasonable worship of the one true and living God. But from every quarter of the world to-day the story comes that these non-Christian peoples are not nearly so much concerned as we had supposed in religious questions at all and there is little evidence of enthusiasm for their old faiths. On the other hand, the minds of the people, high and low, are burdened with matters which are of quite another order. The things that are spoken of in all the centers of the non-Christian world are things that are as intelligible as they are pitiful—hunger, sickness, high taxes, towering rents, banditry, civil war, commercial exploitation, crushing armaments, national distress, national distrusts and hatreds, and many more matters of a like kind. Little attention is being given by the non-Christian leaders and by their people

to the merits or demerits of their own religions. As these men see it, religion itself, whether false or true, is too far removed from present human interests and needs to deserve much consideration. For a time like this these religions seem to be without relevancy, without a message, without authority, and without power. If one did not know otherwise, one might suppose that this would automatically involve a new appreciation of Christianity and a larger opportunity for the Christian missionary. To our fathers it would have seemed inevitable that, provided the old faiths crumbled and fell, nothing could withstand the triumphant march of the servants of Jesus. The actual situation does not furnish us with such immediate comfort as this. Unforeseen by the Christian Church even twenty years ago, there has come straight out of the blue the formidable challenge of ancient atheism with its fierce repudiation of all religion and shouting its claim to the disinherited and most heavily burdened peoples of the world that while it has no message for the life to come it has a great word of hope for the life that now is. Whatever we may think about the intrinsic merits or demerits of this phenomenal movement, let us not make the mistake of underrating its power, its appeal, its missionary passion and penetrating influence. There never was a time in the non-Christian world when all religion, Christian and non-Christian alike, has been under such heavy attack as to-day, and this tide of secularism cannot possibly be stayed by conventional Christianity. There is a real sense in which the movement will draw strength from it.

To a degree quite unknown in the early days of missionary effort, Christianity is challenged not on the grounds of its want of truth, but on the grounds of its inadequacy and palpable weakness morally and spiritually in every realm of life. As a matter of fact those people do not believe that Christ is really Master even in the so-called Christian lands; and if you ask the name of the Master of men in Europe and America, they will answer without a moment's hesitation that it is Mammon and not Christ. We are not, of course, compelled to believe this; but we are driven to great uneasiness when they ask whether Brahminism in India, Buddhism in China, and Mohammedanism in Asia Minor and Egypt have failed more shamefully than did Christianity in Russia for example, and in many other parts of our Christian world. It is quite possible to answer that the criticisms of Christianity made by these modern opponents of it are no more valid than were those made by the opponents of Christianity in all the past ages. I am not here concerned about the validity of the criticisms, but am endeavoring to point out that these criticisms exist and are held with a tenacity and bitterness equal to that of the defenders of the old faiths when the first missionaries came to those various countries with the Christian message. The non-Christian world of to-day is suffering deeply, is disillusioned, is bitter, often unfair and even cruel, tormented, skeptical, blind or half-blind, but none the less is struggling desperately for a more satisfying and honorable order of human life.

What about Methodism in such a world as this? Has present-day Methodism, as a constituent and important part of world Christianity, any significant part to play at such a time as this in such a world as

this? One is tempted to ask what John Wesley's attitude would be about it all were he still among us.

While preparing this brief paper I have been trying to single out in that marvelous early movement of Methodism the features which above all others made for its astounding and speedy triumphs. The world of John Wesley's day has been analyzed and described again and again in such wealth of detail and perfection of insight as leaves to us a picture at once comprehensive and reliable. As I have endeavored to recall those days I am struck not so much with the difference between conditions then and now as I am with the similarities—great international disturbances, ancient thrones toppling, new kingdoms and republics rising as to-day. The names are different. The British people, for example, had not heard of Gandhi then, and independence for India was not an issue, but they were hearing of Boston and Philadelphia and of a certain George Washington. Important policies of early Methodism were determined by international developments. Our fathers did not know how many millions of people in Asia went to bed hungry every night nor how desperately weak were their spiritual resources to meet the pressure of everyday living. They had not learned to speak of commercial exploitation in those days, and the colossal problems raised by our industrial developments were unforeseen, but they did have in dear old England the sight of multitudes of men ignorant, embruted, enslaved to sin, and victims rather than beneficiaries of God's good earth, and living under social conditions which would be intolerable to us to-day. Drunkenness was rampant and slavery under the British flag was respected. There was no organized communistic atheism in Russia in their day, but there was an equally dangerous movement in France—a country much nearer and more influential in Europe.

It was not a comfortable but a tempestuous world into which infant Methodism was cast; and, as has been pointed out again and again, the organized religion of the land was almost if not entirely bankrupt. However adequate it may have been to meet the needs of other days, it had broken down in the presence of the needs and demands of its day and it was obvious to all thoughtful men, as it is obvious to us now who study it as history, that for such a world as that a new birth of the Christian religion was essential if the nation and society, religion and a worthy civilization, were to be maintained.

What did Methodism bring to the non-Christian world of its day? I shall mention only a few of the things which are universally believed by us concerning the contribution of Methodism.

1. A definite and deep religious experience of the saving grace of the Lord Jesus, which manifested itself in a joyous witness which was contagious.
2. A corporate conscience acutely sensitive to social needs, and especially the needs of the underprivileged.
3. An amazing power of adaptation to meet new conditions.
4. An eager, passionate desire and purpose to carry the Christian message to the ends of the earth.
5. A hunger for fellowship with all who love the Lord Jesus Christ.

6. A power of sacrificial devotion on the part of its ministers and people unsurpassed in Christian history in the effort to extend the Kingdom of God throughout the world.

So important is each one of these things that one is almost tempted to say that the possession of any one of them in a marked degree would by itself enable any communion possessing it to take the van in world service to-day.

A definite and deep religious experience of the saving grace of the Lord Jesus, which manifested itself in a joyous witness which was contagious. Rather than weaken, it is our bounden duty and highest wisdom to stress at this juncture what has been the historic attitude of Methodism from the beginning in this, that a definite and deep religious experience of the saving grace of the Lord Jesus is the fundamental need of every human soul. Unless men are right religiously they can never hope to be right in any other way. Conventional Christianity, or any sort of second-hand acceptance of it, will not maintain itself effectively, much less will it possess aggressive power to win the world. This Christian experience, to be contagious and effective, must go beyond the limits of mere conviction however sincere, and pass into a joyful committal of the life to the Divine Master and manifest itself in glad witness to the world. Whenever religious experience is at once deep and joyful it will inevitably break forth into singing and into service.

A corporate conscience acutely sensitive to social needs, and especially the needs of the underprivileged. Again, we must at all costs keep our thoughts of religion and social service closely related. It would seem at times as though even good men rushed into social service as to a house of refuge, and not infrequently we have heard from the one group what seemed like a sort of contempt of religious experience, and on the other hand have heard from religious men like contempt for all efforts looking to the improvement of social conditions. This divorce is unnatural and must be guarded against. The Church which has not an abounding religious life will never meet the social needs of the people, and any form of Christianity which is not socially minded is not even, as a religion, Christian. Again, it will not do to prove our social mindedness by approving the abolition of sins against the people which no longer exist. I suppose all the Methodists of the world would find it easy to join with John Wesley in his condemnation of slavery, when he labeled it "that execrable villainy which is the scandal of religion, of England, and of human nature." What is needed, however, is a sensitive conscience regarding present-day iniquities known to us all, poisoning the life of the world and preventing the fulfillment of those things for which all Christians pray. Some of these evils, such as war, are old and strongly entrenched in the thought and habits of the world. They will not easily be overcome and they will never be overcome until the Christian conscience is far more responsive to the mind and will of God than it has yet been. Early Methodism was sensitive and free to express itself and eager to battle for the right and the overthrow of the wrong. We still have unfinished battles. Is it possible that if we were not so rich in this world's goods we might to-day be leading the hosts of God on behalf of the dispossessed poor of the world? Are the claims of the

man who walks our own streets out of work less sacred to us than they would have been to our fathers? Are we now as determined as we ought to be that every form of economic injustice shall be recognized, and shall we be discontented and restless until a Christian remedy has been found? At any rate the Church must give up all hope of winning the world if it even seems to evade great social issues or minimizes their significance. For the sake of our immense stake in the whole world, Methodism must be above reproach and always in heart and conscience sensitive and free.

An amazing power of adaptation to meet new conditions. The spirit which marked the history of our Church, both in Great Britain and on this Continent, was exactly the spirit which would insure maximum success in the great non-Christian world. Our fathers traveled light, with little impedimenta. The past had its proper influence upon their judgments, but in the presence of great necessities and new conditions the past always yielded to the claims of the present. Proofs of this will leap to the mind of any of us at all familiar with our history, and it explains so much of the success of the movement. When churches were closed, they went out on the streets; when ordained ministers were insufficient, they laid the burden upon Christian laymen who right royally rewarded their trust. All American Methodists are aware how the organization of an episcopal system on this Continent for the Methodist people was determined by the political exigencies as well as by the religious necessities of the time. They had the conviction that where there was work to be done they were under no obligation to take the less, but rather the more, effective way of doing that work. If there were no precedents established to guide them, then it was just as Christian to make a new precedent as to follow an old one. They must be free to do the will of God and to meet the needs of man, precedent or no precedent. Methodism can never afford to lose this power of adaptation, and all our policies and methods should be constantly scrutinized to discover whether or not they are adapted to the age in which we live and to the total needs of all our fields of labor. We shall lose too much if we lose the ceaseless power of adaptation.

Safety may be secured by building fortresses, but victories are seldom won within fortresses. Early Methodism at least took to the open field with banners flying and the sound of trumpets, maintaining her initiative and mobility and manifesting a power of extension almost without parallel in Christian history.

An eager, passionate desire and purpose to carry the Christian message to the ends of the earth. Full proof of this can be found not only in the Methodist history of the past but in all the main centers of foreign missionary activity to-day. There is not one good thing which Methodism has received from her Lord which she has not striven to share with the men of every race and tongue and color among all the nations and peoples of the earth. Freely we have received, freely we have given. The total contribution of Christianity to the world would suffer a vast impoverishment were Methodism's contribution to be blotted out. Moreover, it has been demonstrated again and again in the foreign fields that the things which have made for health and strength and religious and moral power at home, are exactly the things which are essential to

Christian success in the lands beyond. Every essential feature of our Methodism in the homelands has, in some form or other, demonstrated its power to take root in all these foreign lands. Christian activities on an immense scale are being carried on, and institutions of light and healing and comfort are scattered all over the world. Even the very graves of our missionaries bear testimony to the loyal, loving devotion with which they have given themselves to the extension of Christ's kingdom everywhere. Some of the rarest personalities which Methodism has nurtured have ever been found, and are still found, in the ranks of her foreign missionaries. Nor have the indigenous Churches which have grown up around the world betrayed the mother Churches of the world or failed in making their own contribution, but have added immensely to the richness of Methodism's world-wide heritage. Is present-day Methodism at home maintaining this missionary passion and purpose?

A hunger for fellowship with all who love the Lord Jesus Christ. I hope it will not seem to any of us that this is a matter of little more than academic interest. In my own mind it is one of the living issues of the hour and one which is of very great significance with respect to our world mission. No branch of the universal Church of Christ should be more quick to realize than the Methodist branch, that denominationalism as such is discredited in the eyes of a vast number of the finest Christian men and women, who believe that loyalty to denominationalism as such is not an asset of the Christian religion throughout the world but rather a liability. It is under fire and it takes a great deal of courage to defend it, and it is doubtful indeed if it can be defended successfully. Historically, we have never cherished any great enthusiasm for it. We are not sectarians but catholic-minded Churchmen with a world vision. We have loved Methodism, not because it was a denomination, but because it was a fellowship and a spirit. Christian men the world over are calling, as never since the Protestant Reformation, for reunion, and in no part of the Christian world is this appeal voiced with greater insistence than among the Christians who are scattered throughout the non-Christian peoples of the world. Our disunion is not a source of strength to *them*, but a positive hindrance and a source of weakness. It is a scandal to the conscience of Christian peoples themselves, and is the basis of a reproach from their unbelieving neighbors. Nothing on earth will stop the movement for union save the collapse of Christianity itself, and I would ask, What is the proper attitude for Ecumenical Methodism to take on this important question? Are we to let matters drift, or is this a place where we should definitely take the initiative? On what Christian principle are we to leave so large a share of the responsibility to other communions on a matter which so vitally affects the welfare of our Church and the whole Christian Church throughout the world? Has Methodism not a responsibility and an opportunity, and should not Ecumenical Methodism register its conviction and set in motion agencies for the more active promotion and guidance of a movement which is of such vital concern to the Christian world?

A power of sacrificial devotion on the part of its ministers and people unsurpassed in Christian history in the effort to extend the Kingdom of God throughout the world. There has always been in Methodism a notable power of bringing sacrificial devotion to the service of Christ and

the world. The successes of the Church in the past have been paid for and often dearly bought. I can never think of the history of the Church on this Continent without being thrilled to my inmost soul at the record of the early preachers who laid the foundations of our Church in this North American Continent. It is a story of grandeur and epic glory. The sacrifices made, the hardships endured, the unconquerable spirit manifested can neither be fully imagined nor described, and in that spirit our fathers went out to the ends of the earth. There is scarcely a corner of the world that does not bear witness to their heroic and sacrificial service. It is rather a dangerous matter for Churches, as for individuals, to have distinguished ancestry. It is hard to live up to. Can this sacrificial devotion to the great cause of world redemption still be counted upon throughout Methodism? If so, then through our Lord all the triumphs of the past may be eclipsed.

If there is one truth that should be burned into the soul of Methodism and of the whole Christian Church on this matter, it surely is that the unbelieving world of to-day will not be so much as tempted to yield to our message and appeal if they are mediated through non-sacrificial channels, and the world's wounds will only be healed by hands which bear upon them the mark of the nails.

The benediction was pronounced by Bishop E. L. WALDORF (Methodist Episcopal Church).

NINTH DAY

SATURDAY, OCTOBER 24

MORNING SESSION ONLY

REV. T. D. ELLIS, D.D. (Methodist Episcopal Church, South), was presented to be the President for this session.

Hymn No. 78, "Holy, holy, holy, Lord God Almighty," was sung. The Devotional Service was conducted by Rev. JOHN CURREY (Wesleyan Methodist Church). Hymn No. 101, "A mighty fortress is our God," was sung and a Devotional Meditation was presented by Rev. JOHN CURREY.

Hymn No. 355, "Love divine, all loves excelling," was sung, and the benediction was pronounced by Rev. T. D. ELLIS.

Rev. H. B. WORKMAN (Wesleyan Methodist Church), on behalf of the Business Committee, presented the following minute from that committee:

This Sixth Ecumenical Conference of the Methodist Church, representing fifty million adherents throughout the world, would stress the importance in the interests of a lasting peace, of the relief of economic distress, and of the furtherance of the ideals of the Kingdom of God, of a successful issue to the forthcoming Disarmament Conference to be held in Geneva in February, 1932. All other considerations apart, this Conference holds that the Treaty of Versailles pledged the nations to a policy of general disarmament and that the limitation of German armaments therein contained was imposed in order to make a beginning in this general policy, and should now be carried out to its due conclusion.

The Ecumenical Conference would therefore call upon all Methodists in every land not only to pray constantly for the success of the Disarmament Conference, but to use their utmost influence to bring before the statesmen of their respective nations the paramount importance of the issues involved.

On motion, this minute was unanimously adopted by the Conference.

Rev. H. B. WORKMAN, on behalf of the Business Committee, presented an additional minute from that committee:

This Ecumenical Conference in receiving the petition of several German Conferences desires to express its deep sympathy with the German

Methodists in the difficult times through which they are passing. The Ecumenical Conference has passed a strong resolution calling upon Methodists throughout the world to work and pray for the success of the forthcoming Disarmament Conference. It has, in part, based its appeal upon the necessity of fulfilling the Treaty of Versailles, which limited German armaments in order to make a beginning, too long deferred, in a general disarmament policy. This Conference prays that the moral, political, and economic issues to which reference has been made in your petitions may be so disposed under the guiding Providence of God that in place of the present troubles there may come a lasting peace and brotherhood of Nations, and that Germany, to which civilization owes so great a debt, may be enabled once more to take its rightful place among the leaders of the world.

Rev. H. B. WORKMAN moved that this minute be adopted. Discussion followed, participated in by Rev. C. ENSOR WALTERS (Wesleyan Methodist Church), Bishop W. N. AINSWORTH (Methodist Episcopal Church, South), Rev. F. H. OTTO MELLE (Methodist Episcopal Church), and Bishop F. D. LEETE (Methodist Episcopal Church).

Following the discussion, the motion to adopt this minute prevailed.

Necessary announcements were made for the convenience of the delegates.

Rev. HERBERT J. ROOT, D.D. (Methodist Episcopal Church), Rev. W. F. QUILLIAN, D.D. (Methodist Episcopal Church, South), and Rev. J. P. KING, D.D. (African Methodist Episcopal Church), were recognized as the Committee on Examination of the Journal for the remainder of the Conference.

Rev. W. F. QUILLIAN, for the Committee on the Journal, reported that they had examined the Journal for the morning session of the eighth day and had found the same correct. This report was accepted and the Journal thus approved.

Bishop W. N. AINSWORTH (Methodist Episcopal Church, South) and Rev. H. B. WORKMAN (Wesleyan Methodist Church), on behalf of the Business Committee, presented a report from that committee dealing with the organization of the proposed Ecumenical Council:

REPORT—ECUMENICAL COUNCIL

The Council shall organize by the election of the following officers:

1. Two coördinate Presidents and two coördinate Secretaries, one of each from the Eastern Section and one of each from the Western Section, whose terms shall be determined by their respective sections,

The two Presidents shall preside alternately at all convocations of the Council and the two Secretaries shall serve jointly. All announcements or Addresses to the Church by the Council shall be signed by these officers in their coördinate capacity unless otherwise ordered. These two Presidents and Secretaries shall be the President and Secretary respectively of the Eastern and Western Sections.

2. Other than the President and Secretary provided above, the Eastern and Western Sections shall organize themselves, with such Vice Presidents and Secretaries and a Treasurer as each shall determine for itself.

3. Each section shall be empowered to fill any vacancies in the Council officers that may occur *ad interim*.

4. There shall be an Executive Committee of ten members from the Council, five from the Eastern and five from the Western Section, to be elected by each Section, and in addition thereto the two Presidents and Secretaries and Treasurers shall be members *ex officio*.

5. The Executive Committee shall meet annually, if possible, and constitute a medium through which joint action may be secured on all matters pertaining to our common Ecumenical interests by the two sections. It shall provide for meetings of the Council when it is deemed necessary and practicable.

6. The Eastern and Western Sections shall meet annually and at such other times as each may deem necessary.

On motion, this proposed plan of organization was adopted by the Conference.

Pursuant to this plan the Business Committee placed in nomination the following persons to compose the officary of the Ecumenical Council:

EXECUTIVE COMMITTEE—WESTERN SECTION: Bishop F. D. LEETE, Methodist Episcopal Church, *President*; Rev. A. J. WEEKS, Methodist Episcopal Church, South, *Secretary*; Bishop W. N. AINSWORTH, Methodist Episcopal Church, South; Rev. T. ALBERT MOORE, United Church of Canada; Rev. EDMUND D. SOPER, Methodist Episcopal Church; Rev. J. C. BROOMFIELD, Methodist Protestant Church; Bishop G. C. CLEMENT, African Methodist Episcopal Zion Church.

EXECUTIVE COMMITTEE—EASTERN SECTION: Rev. F. LUKE WISEMAN, Wesleyan Methodist Church, *President*; Rev. H. B. WORKMAN, Wesleyan Methodist Church, *Secretary*; Rev. HENRY SMITH, United Methodist Church; Rev. SAMUEL HORTON, Wesleyan Methodist Church; Rev. E. ALDOM FRENCH, Wesleyan Methodist Church; Rev. J. T. BARKBY, Wesleyan Methodist Church; Mr. W. S. WELCH, United Methodist Church.

On motion, the nomination of these persons was accepted by the Conference and their election effected by formal vote.

The Business Committee presented a suggested Agenda for the first meeting of the Ecumenical Council, which, on motion, was adopted by the Conference;

AGENDA—ECUMENICAL COUNCIL

In view of the fact that the sections of the Council will meet in separate countries, a common agenda is essential for the first meeting, the different sections to communicate their findings to one another after the first meeting.

1. To consider the work intrusted to the Council and the perfecting of its organization.

2. To consider the report of the Ecumenical Conference with a view to the use of its findings for the work of world Methodism.

3. To consider methods whereby the different Departments or Boards of the Methodist Churches dealing with the same subject may be brought into closer coöperation with one another.

(a) *Foreign Missions*: Especially with reference to the question raised in the Wesleyan Methodist Conference of Great Britain as to securing more regular communication between the Foreign Missionary Societies or Boards—closer coöperation in the field—and whether, in particular fields, special developments could be fostered.

(b) *Home Missions*: Especially as to an exchange of information with reference to new and effective developments of evangelistic methods, and as to the possibility of mutual help.

(c) *Temperance and Social Welfare*: Especially as to the securing of authoritative information with regard to the working of, and the effect of, such activities as prohibition and other efforts to control the liquor traffic; also as to what methods could be adopted for the raising of standards of the cinema and the suppression of gambling and prize fighting.

4. What steps can be taken by world Methodism for the prevention of war and the establishment of permanent peace.

5. Suggestions for the next meeting of the Council and any other business.

The Presiding Officer presented Prof. A. L. HUMPHRIES, M.A. (Primitive Methodist Church), Chairman of Group No. I, who introduced a report of the findings of that Group, the text of which follows:

In expressing the mind of this Ecumenical Conference on the subject of Personal Religion we begin by reminding ourselves that the primary emphasis of Methodism has always been on religious experience. It was so at the beginning; it is so still. We have not been indifferent to matters of creed or organization, but we have consistently held that these are secondary to life. To us the primary thing is that a man shall have come face to face with Christ and have recognized him as Friend and Saviour and Lord. Religious experience begins where the soul awakes to the fact and claims of Christ. We say Christ because he is central to Christian experience. It is Christ who makes Christians. Christian experience begins with him. The experience is not without analogies in other realms and even in other religions, but it attains a quality and a power in the Christian faith which are unique and supreme because of the uniqueness and supremacy of Christ. Nevertheless his

action upon the human soul through the Holy Spirit is not restricted to one type. There are many who pass to Christian discipleship by way of crisis. Whatever previous preparation for the experience there may have been through Christian education or contact with religious influences in the environment, the ultimate decision for Christ and the realization of his forgiving grace represent an experience often abrupt in its advent and belonging to some definite occasion. That is what we commonly understand by conversion. That is how many of us came to Christ. But there are others who travel by a different road. These are mainly children reared in godly homes. They by virtue of their training in home and church do not know that deep and conscious estrangement from God which is realized by others. This does not mean that they have no need of forgiveness, for no one can come face to face with Christ without realizing moral shortcoming and the need of his saving grace. But the sense of sin is for obvious reasons not so poignant in these young people as in men who have consciously strayed far from God. It is in the first instance Christ as Friend and Example and Master who appeals to them and wins them prior to his ultimate appeal to them as Saviour. In some cases they may not see in him at first all that we mean when we speak of Christ as divine. To that extent their faith or its intellectual side is sometimes incomplete even as was that of the first disciples. But Christ can always be trusted to make his full greatness known to the soul which lives in fellowship with him, and only in that knowledge does religious experience become emotionally and dynamically complete.

It is not for us then to speak as if religious experience was only of one form and of one mode of attainment. That would be to limit the operation of the Spirit of God. There can be a gradual approach to Christian discipleship as well as a sudden and dramatic passage into it. It is not the road we travel but the goal at which we arrive that matters. To find Christ, or rather, to be found of him—that is the vital thing. It matters little whether we can remember when and where we were born as long as we know that we are alive now. So whether it comes with dramatic suddenness or by a quiet and gradual process the evangelical experience means that somehow the soul has become awake to Christ and his appeal or claims and by that spiritual attitude which we speak of as faith has come to acknowledge him as Master and Lord.

One further preliminary word needs to be said. We Methodists have had our traditional language for expressing the fact of religious experience. We speak of faith and justification and assurance and sanctification. That language has the sanction of the New Testament, and to many of us it remains perfectly satisfying and expressive. But it is a language which many of our thoughtful young people do not understand. They do not think in those terms. With them the critical faculty is awake. They will take nothing for granted. They are out to discover for themselves reality as regards both themselves and God. Moreover, their approach to the investigation of experience is by way of the analysis and interpretation of their inner and oftentimes divided self. Such a situation needs to be treated with sympathy and insight. Rightly understood, it is simply the Spirit speaking to the soul in the language which it best comprehends. What matters is not so much the process as the

issue. If a man looks Christ squarely in the face and as the result comes so to think of Christ and so to relate himself to him that the inner self is unified and its inner hesitations or disharmonies are resolved, then, though many of us might use other language to describe it, the fact of spiritual experience has become his—perhaps become his the more indubitably because he has reached it along a line of his own. The important thing is not the terminology but the spiritual facts which it describes; then both those who use the old language and those who prefer the new are found to be at one.

We have been reminded in our discussions of a distinction which John Wesley drew between what he called the faith of adherence and the faith of assurance. He passed through both experiences. The faith of adherence—*i. e.*, the sense of being committed to all that belongs to a Christian life—was his even in the days of his Georgian ministry. But in the Aldersgate Street experience that faith passed into one of assurance. One might express the change more simply by saying that it was a passage from religion as something that he had to do to religion as something that he had to receive, and that something Christ in all the plenitude of his saving and enabling grace. The burden of responsibility is shifted. The doing still has to be done. We still have to work out our own salvation, but the sense of strain and oftentimes desperate effort goes out of it because it is Christ who worketh in us. Life, whatever it demands, becomes his task as well as ours, and we face it triumphantly because of our sense of the all-sufficiency of his enabling grace. And there is rapture as well as triumph. We greet the unseen with a cheer. We feel that we are masters of the situation; that, to quote St. Paul's great language, "we can do all things through Christ who strengtheneth us." All this finds noble expression in many of the classic hymns of Methodism. It was in the hymns because it was in the experience of those who sang them. Too often we fear that we, though we sing the hymns, lack the full experience of which they speak. We have our ideals of Christian duty and we are trying—that is the word, trying—to live up to them, but we find it hard work and some element of failure lies over it all. The cure for this is the discovery and appropriation of Christ, our committal to him and his communication of himself to us in all that is implied in his saving grace. That is the road to such a sense of power and gladness in our religious experience as will make it true to our Christian privilege and to the Methodist tradition.

1. So much for what Methodism, old or new, understands by religious experience. Given that experience, the first thing to be said concerning it is that it must express itself. Expression is the corollary of possession. In two directions that expression is of value. It has worth, to begin with, for the soul whose experience it is. For one challenge which religion has to meet is that which would interpret our experience as purely subjective, something cast up and projected by our own personality, and would dismiss it therefore as lacking in both meaning and value. How are we to meet that challenge? How can we be sure that it is God's hand which has touched us? The mystic, of course, has his own direct and unshared sense of certitude. Others of us who are not mystics have to find assurance along some other road. We look within

our personality and we find a changed quality there. The inner world of disposition and motive and desire have become transformed. Old things have passed away; behold all things have become new, and the newness is in the direction of ethical worth and moral value. The new man is a better man, and it is by that moral test that the changed experience of which he is conscious validates itself. But, next, the expression of the experience is necessitated by its very nature. For to know that we are loved by God is ourselves to love. As St. Paul puts it, "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." And love is by its very nature forthgoing; it demands an outlet and an object—God on the one hand and man on the other. Love is more than an emotion; it is an energy. It sets our hands and lips and feet to new activities; it comes to expression in the whole outward life. For as a man is, so must he act. The self can only act in harmony with its character, and its inner quality of nature will find expression in outward conduct and life.

It is quite true that the expression may be, and in the initial stage of personal religion often is, marked by certain shortcomings, but that is because no one passes at a bound into a perfect religious experience. Good as we begin, it is always possible to be better. Either the love can become deepened as we realize more fully what Christ is to us, or our minds can grow more enlightened as to what love demands from us by way of expression in the realm of motive and conduct. There can be enlargement in both the love and the duty, for the soul, when newly born, is but on the threshold of what may be an ever-enlarging love and an ever-expanding expression. We say "may be," because the advance is not automatic and inevitable. There is a way back and down as well as one forward and up. The New Testament tells of a church which had lost its first love, and religious experience is not without its perils. It may suffer from emotional decline within or from unfaithful expression without. To live on past inspirations and to lower our moral ideals are both dangers which threaten the soul. We must watch and pray if we would keep ourselves in the love of God.

2. But there is another duty which we owe to the experience which Christ creates and that is to strengthen and develop it. That is indeed the best way of safeguarding it, for it is true in the moral as it is in the physical realm that no germ of evil has any chance with the organism which is kept healthy and strong. But moral health is necessary for fullness both of inward satisfaction and of outward expression. The truth is that we have too many spiritual invalids, "feeble saints" whose delicate health makes them a constant anxiety to those who have their spiritual oversight. Now health and vigor of soul are for every one of us the purpose of God in Christ Jesus. The New Testament has its own terms to describe this state of grace, but whatever its terms, what it contemplates as the joyous privilege as well as the sacred duty of every child of God is continuous growth in power of will and grace of disposition and activity of life—the personality made equal to all the demands and privileges of the Christian ideal. Now here he who wills the end must will the means, and the means is Christ. He is in at every stage of our spiritual development; he inspires every phase of the process. In the language of St. Paul, "He is made unto us wisdom and

righteousness and sanctification and redemption." In him are all the treasures of divine grace, and they are there for us. What is needed is that we should make and keep that spiritual correction between ourselves and Christ by which they may flow into us. We have an infinite Christ. "Plenteous grace" in him "is found." Our poverty is not in him, but in our spiritual appropriation of him. What is needed for the deepening and strengthening of our religious experience is that we should give Christ the chance to do for us and in us all that comes within the scope of his power and will. That means that we must establish contact with him, we must avail ourselves of what we speak of as the means of grace. Those happily are manifold. There are the public worship and the forms of fellowship associated with the Church. It ought not to be necessary to remind Methodists of their value and to ask that in every ground the neglect with which they are too frequently treated should cease. The truly healthy church must be a worshipping church. What we are disposed, however, to stress in our message is that there should be a fuller resort on the part of the Methodist people to individual and private means of contact with Christ. What we suggest first is that we should make our prayer-life a greater reality. The truth is that we have yet to discover what the communion with God which prayer sets up can do for us. All insincerity is unmasked when, as in true prayer, we stand consciously face to face with God. Then there is the devotional, as distinct from the critical, reading of the Bible, that great well-spring of devotion, out of which the saints of God have drawn supplies of living water for many generations. We need to quench our thirst at that spring, we may find help also for our need in the great Christian biographies, which tell of the warfare and triumphs of the saints, in various types of devotional literature, in poetry, and not least in that form of it which appears in the hymnology of the Church. Lastly, we suggest that an effectual tonic for the soul is to be found in the practice of the presence of God. We sing:

"Still with Thee, O my God,
I would desire to be.
By day, by night, at home, abroad,
I would be still with Thee."

We are persuaded that nothing would tend more to the hallowing of the commonplace and to the elevation and purification of our every action than for us to realize that an Unseen Presence is always at our side and that our whole life is lived under the eyes of Christ. There is nothing new about these suggestions. What we would have to be new is the larger extent to which the Methodist people act upon them. It is in the quiet of communion with God that we must learn his secret of a victorious life before men.

3. Our first word concerning religious experience relates to its quality. That alas! as it is exhibited in many who are in our churches is often disappointingly low. It is not up to standard. Methodism has always had its saints, and for their shining virtues and their gracious writers we devoutly thank God. But many of our people do not take their religion seriously. They are below grade in their apprehension

of God and in their expression before the world of his mind and will. They are poor certificates of his saving grace. Indeed one of the most depressing facts of the situation is the little difference there is, to outward seeming at least, between many who profess to be Christians and men who make no such profession. The plus, the extra which Jesus asked from his disciples when he said, "What do ye more than these?" is not obviously and convincingly present. We would affectionately call our people to the heights, we would remind them of the ideals in experience and conduct for which Methodism in its proclamation of the Christian message has always stood. It enunciated the ethical ideal as "perfect love," and it declared that part of the mission of Methodism was to "spread Scriptural holiness throughout the land." Those terms, "perfect love" and "holiness," are not the familiar language of the Methodist pulpit to-day, but we do not complain of that. Terms sometimes can become too worn to be useful as current coinage, and it is well to re-mint them. But if the terms have gone, have the experiences and obligations which they expressed gone too? Are they absent from Methodist preaching to-day, or only casually and intermittently present? That is a question for the preachers of Methodism. O brothers of the preaching ministry, we need to call our people up to the heights. We must be sure, of course, that we are standing there ourselves or striving to stand there, for no preacher can proclaim effectively a greater gospel than the one which finds verification in his own mind and heart. Our first concern must be with the quality of our own religious life. But with that at least in aim and striving what it should be we must declare with accents of joyful conviction the great things of the religious life. We must preach Christ. No gospel is worth anything which does not gather round him. We must preach him as the type, perfect in holiness and love, in accord with which every member of the divine family is to be shaped. Yes, but we must never fail to present him also as the power in virtue of which everything that God seeks to give us and everything that God asks from us becomes possible. We have a great Christ; that is why, if only we will let him have his way with us, he can make us great Christians.

"His riches are unsearchable.
The first born sons of light
Desire in vain the depths to see,
They cannot reach the mystery,
The length, the breadth, the height."

We speak of the living Christ, and rightly so, for we have indeed a Christ who is alive and is even now seated on the throne. But we must not forget either in our own thinking or in the message we deliver to our people that Easter had its sequel in Pentecost, and that it is in the Holy Spirit sent forth by Christ as the executive agent of his will that we have the assurance of personal salvation and of the re-making of the world. The two things are inter-related. We are everywhere confronted with great problems—problems social and economic, national and international. We are persuaded that Christ has a solution to them all and that he can make his mind and will known to us if we will but listen. But we are persuaded also that our first business is with our-

selves and that the first and most imperative contribution that we can make to that better order of things of which we dream is a personality that Christ has cleansed and saved. We must in the power of Christ's saving grace rebuild our own souls ere we can rebuild the world. That is the message on Personal Religion which this Ecumenical Conference would broadcast to the Methodists of the world.

On motion, the Conference voted to adopt this report.

The Presiding Officer presented Mr. J. WYNNE BARTON, LL.D. (Methodist Episcopal Church, South), Chairman of Group No. II, who introduced a report of the findings of that Group, the text of which follows:

This group, which has been concerned with the questions of Church Life and Church Activities, desires to express its appreciation to the Program Committee for the selection of the topics and the wise choice of its speakers. We would express our appreciation to the speakers themselves for the able and devout manner in which they have approached their task, and pray that they may be abundantly successful in all their future work. We would gratefully record that in our group meetings here, we have increasingly realized the blessed fellowship which is the true experience of the living Church of Jesus Christ.

We now attempt to give in general outline, as our report and recommendation, the salient features of the papers.

First of all, certain features of the Church in the life of to-day. Living as we do in an age of outspoken criticism and questioning, when but little respect is shown for anything we have inherited from the past, it is recognized that the Church could not escape the fires of criticism, and that as a result her prestige in the mind of not a few has suffered. We should feel, as Dr. P. T. Forsyth put it, that "it matters little what the world thinks of the Church, the thing that matters is, what the Church thinks of herself." If the Church knows herself to be the body of the living, reigning Christ, the cry will again be heard, "The men who have turned the world upside down have come here also."

Recognizing that the spiritual life of the Church is determined by the spiritual condition of its members, we earnestly hope that the fires rekindled in many hearts during the days of fellowship at Atlanta will never be allowed to die, and that through them hearts may be strangely warmed throughout the great Methodist family.

The place of prayer in the cultivation of spiritual life, the inestimable worth of the family altar, and the necessity, in these days of rush, to take time to be holy, needs all emphasis if we are to have a clearer walk with God.

So far as the Church herself is concerned, it is recognized that no good purpose is served by sighing for the "good old days" when the Church spoke with final authority on every subject. That day is gone, and it is futile to long for its return. The Church's business is to make known the Christ to all men. Let us cease trying to solve every problem raised by modern science, and cry with earnestness and urgency, "Behold the Lamb."

The danger of a too elaborate musical service, reducing the sermon to a sermonette, and cutting down the reading of holy scripture in the sanctuary to the very minimum, was stressed. Ministers are asked to preach with directness on the great eternal truths of divine revelation, and not to think that only by being critical will they be regarded as intellectual.

The great importance of pastoral visitation is also emphasized, whilst Church members are reminded of their share of responsibility, and urged to be faithful to their trust.

The place of recreative amusement in Church life received sympathetic consideration. It was unanimously agreed that there is a place for such activity in connection with every Church; but it was felt, with like unanimity, that it was those within the Church who benefited by these activities, and that as a means of winning the outsider, their value was negligible. The danger of such activities diverting a Church from its true mission was felt to be very real.

The subject of evangelism has been prominent in our group. In this report we desire to express our emphatic belief in evangelism of all types; the spasmodic and the continuous, the intensive and extensive, the indoor and the outdoor, the salvage and the juvenile, every form that will bring men to God. We believe that the evangelistic passion, the evangelistic message, and the evangelistic results are our credentials. That the world situation to-day constitutes a new call to Christian consecration was felt, and the truth was emphasized that a Church must seek and win souls or perish. It is as true of a Church as of an individual. "He that saveth his life shall lose it; he that loseth his life for my sake and the gospel's, shall save it." The Church which wins the world for Christ is not the Church which fraternizes too closely with the world on the world's level. There is a danger that the Church may become too friendly with "the mammon of unrighteousness." The Church which will succeed in its great mission is the Church whose members by their spirituality and devotion remind men of Jesus Christ.

Another matter of importance in Church life is its corporate worship. Emphasis is made upon the necessity of a recovery of the sense of God which is not so evident to-day as it was to our Methodist forefathers. Yet for real spiritual life and effective worship, it is urged that the certainty of God must be at the center of life of the individual and of the Church. The real strength of any Church depends upon the sincerity of the adoration of the Divine Being in each believer. On the other hand, the spiritual life of the individual is best fostered by united worship, and the close fellowship to which this leads.

In our discussions the question was raised whether a uniform method of worship was desirable for the Methodist Church. Variety in order of service and in hymnology was advocated by some, whilst a certain amount of liturgy was desired by others. The Methodist Church must remember that it has to provide for every type of culture and emotional temperament. It was further asserted that one source of weakness in modern Church life is the lack of a realization of a future life. This lack of conviction takes away the sense of communion between the Church on earth and the Church in heaven, which has so greatly influenced truly spiritual worship in the past. Worship should be the background of life, making all feel that they have some part in the eternal purpose of

God. No life can radiate the best influences unless this is the case; otherwise we cannot feel that we are workers together with God, nor can we expect to prevail against the multitude of evil forces by which the Church is assailed from the outside.

The work of woman in the Church has greatly contributed to the advancement of the Kingdom of God in recent years. This is especially notable in the work of Women's Missionary Auxiliaries, Women's Institutes, and work amongst girls. Deaconess Institutes are training young women to render valuable assistance in many difficult neighborhoods. The whole question of women's position in the Church has undergone a great change as the result of these movements. The dearth of local preachers in some areas has led to the employment of women in this capacity, with the result that there is now a growing agitation to give some of them a place in the regular ministry of the Church. Women have always been responsive to high spiritual appeals, and it is felt by some that their influence should have been made more widely available than it now is, for winning men and women to Christ. Our Church life will be enriched in proportion to the use that is made of all persons whose natures are sensitive to the divine call, and who know what it really means to worship the Father in spirit and in truth. We heartily commend to each section of the Methodist Church the availability of our women for greater use in the life of the Church.

Still another feature considered was the activity of its members in the field of stewardship. When we survey the record of Methodism in this field, during the past decade, we have every reason to rejoice and to be grateful. Never has there been such an outpouring of wealth in any single decade—schools and colleges have been established and endowed, chapels and churches, missions and hospitals have been organized and erected for the glory of God and the comfort of his children. Church organizations covering every department of membership have shown remarkable growth illustrative of the increasing importance of another phase of stewardship. We wish to commend the great work of the women of the Church. In every land there are evidences of the handiwork of these colaborers with Christ—whether it be in the well planned study circles of a local group, or Church-wide organization, the social service work in needy places, the assigned task of the deaconess, or missionary, or Bible woman. Everywhere from all corners of our Methodism they have given excellent account of their stewardship. We would also record with gratitude to God the result of the decade in the work with and by our young people. Never has there been such progress, never such increase in understanding, such a vitalized leadership as at present. In the Sunday school, the Epworth League, the Christian Endeavor, the Wesley Guild, the League of Young Worshipers, the Order of the Morning Star, we have had demonstrated phases of stewardship that have enriched Church life and will continue to do so. We have noted the increased appreciation of the laymen for the work of the Church; more and more they are willing to be gospel bearers, not only for themselves, but for others. With deep interest have we listened to the report of the great work of the local preachers in our British Methodism. Indeed their success is a distinct challenge to us of the Western Section.

Our very success portrays the imperative need for the continued culti-

vation and promotion of Christian Stewardship. Such stewardship with Christ as the pattern, involves the acceptance and practice of the principle that all our resources, spiritual and material, actual and potential, should be utilized for the advancement of the Kingdom of God, not as a compulsory obedience to any outward standard but as a natural expression of an inner and loving loyalty to the Father. "Henceforth I call you not servants, but friends."

Stewardship not only contemplates the distribution of wealth, but its production and acquisition; not only the use of our time, but the rightful planning of it. If our Church life is to be more and more effective, the Church must employ the means which make for the greatest growth of the Christian's personality. The life devoted to a full expression of stewardship as underlying all motives of life, is sure to grow. This growth will not be altogether inward, but will bear fruit outwardly as the good example is accepted by other lives.

Let us emphasize over and over that legalism cannot produce character that is genuinely and thoroughly Christian. Only through devoted friendships can our expression comprehend its largest and fullest development. When all the processes of life are subject to the power of the Christian idea, rendering our personality, our possessions, our influences subject to the will of God, then and only then can we say that the stewardship principle has had its full fruition.

When the Church can have a membership committed to the doctrine of full stewardship, the appeal to sacrifice, some of the petty and conventional things of life will be abandoned. Emergency measures, short-cut devices, frenzied attempts to raise a meager budget will give way to a more orderly and consecrated plan for the management of our churches, thus releasing untold energy for use in other fields of Christian endeavor.

To commit this generation to the full and complete acceptance of the deeper meaning of the stewardship of life is no easy task. We do rejoice at the progress made. To the end that it may continue, we appeal to every agency of the Church to stress this in season and out of season, to use the educational departments, already established, to teach the validity of this stewardship life, and by precept and example show this fuller way of life.

Finally, after all that may be said and done, Church life may reach its fullest expression only through absolute loyalty to the teachings and spirit of Jesus Christ, and winning souls for him.

On motion, the Conference voted to adopt this report.

The Presiding Officer presented Rev. ORIEN W. FIFER, D.D. (Methodist Episcopal Church), Chairman of Group No. III, who introduced a report of the findings of that Group, the text of which follows:

"Thy kingdom come, thy will be done on earth as it is done in heaven," has been a prayer upon the lips of Christians ever since as Christians they began to pray. Every generation has sought to interpret the will of God for its own day. The Christian conscience has been stirred again and again on social issues. Sometimes the prophets have

been stoned, but the men in whom they have aroused the spirit of Jesus heroically have fought on for social justice and public righteousness so that we are able to enter into the fruits of their victories. We acknowledge with gratitude every social advance mankind has made. From the progress of the past we draw inspiration for our struggles in the present. In the name of the same Christ whom our fathers served we devote ourselves to extending the pathway they began toward the Kingdom of God on earth.

We envision the Christian social order as one in which every human being shall have full opportunity to live the abounding life, physically, intellectually, emotionally, and spiritually. The quality of personality is the ultimate test of social righteousness. A social order is good in so far as it enriches personalities and it is bad in so far as it stunts or impoverishes them. At its best, human society is a coöperative effort to develop the richest possible experience for the largest possible number of its members. As Christians we seek to build such a common life as will emancipate men from fear and release their powers for the attainment of Christlike personalities.

The forces of selfishness and ignorance stand in the way of such a consummation. These, in their essence, are as old and continuous as human nature itself. Our problems fundamentally may be the same as our fathers', but there are new phases of them which are practically ours, and it is to these that we must address ourselves in our generation. The industrial revolution, with its resultant transformation of means of communication, has set a new stage for social action, one that is vaster and therefore containing greater possibilities for both good and evil than any the world hitherto has seen. The new setting of life is forcing a reëxamination of social forces which cannot but result in some sort of social reconstruction.

As we face the necessary social changes we find Christianity confronted by a vigorous opponent in secularism, especially as expressed in certain forms of communism and materialism. The "Communist" has his vision of a better society, and aflame with his ideal is often a rebuke to the complacent apathy of the Christian. He is teaching men that the way of economic salvation is the way of class war, of division. The Christian asserts that the way of salvation is the way of brotherhood, of union. As Christians we believe love is the most powerful fact in human experience. Moved by it we seek to build a social order that shall be organized brotherhood. In this spirit we approach the acute points of tension in our contemporary life.

Alcohol as a narcotic drug poisons men, injuring the brain and slowing down the nervous system. The traffic in alcohol always has allied itself with immorality, vice, and poverty. In the body politic it has been a corrupting and debasing influence. It stands as a barrier across the pathway of social progress. It never has been willing to live within the laws established for its regulation. It is economically disadvantageous to other business. It has been the relentless foe of the home, taking its fearful toll of the happiness of women and children. It degrades human personality. We therefore urge every Methodist totally to abstain from its use as a beverage. We also declare that the Methodist Church stands

opposed to it everywhere, and ready to support the enforcement of every legal and practical measure to rid mankind of its terrible scourge.

Gambling and organized vice are unsocial practices, at present on the increase, that bring suffering, hardship, and injustice in their train. They debase men and women. We urge upon all Methodists everywhere to have no part in them. We oppose any state or national traffic in any kind of lottery or gambling scheme.

A major factor in the emancipation of men is enlightenment through education. We believe in the inherent right of every human being to the maximum amount of education it is possible for the town, county, state, and nation to provide for him. We urge upon all Methodists that they send their own children to the best schools and colleges they can and that they support all efforts to improve educational systems. Itself born in a university, Methodism stands committed to the importance of the values involved in education. We suggest the following principles to guide our people in their thought of education.

No education is complete that does not give due recognition to religion both as a fact in experience and as a factor in history. In places where religion has no part in the curriculum of elementary or public schools, an urgent duty rests upon our people to provide the best possible Church, Sunday, or week-day schools of religion.

The crucial nature of the college experience of our students demands that the utmost care be taken by parents in the selection of the colleges their children attend. We are not suggesting the subordination of genuine scholarship in the interest of any favored world view, but we believe that the highest values of growing personalities are best served when thorough scholarship is united with vital Christian experience in the life of the teacher. This consideration we would lay also upon the hearts of those charged with the administration of our specifically Methodist and allied colleges.

To meet the shifting emphasis of the modern day we need an alert citizenry aware of what is taking place in the world. Democracy has developed a characteristic organ of public education in the press. Unfortunately, many of our journals are sacrificing their function of enlightenment to the demands of profits, and so are building large circulation on a policy of pandering to the most easily aroused passions of the populace. We call upon our Methodist people to turn from such papers to those presenting world affairs in truer perspective. At the same time we believe that definite programs of adult education under state and other auspices are necessary to keep the more thoughtful of our people abreast of the times.

Because mercenary men do not hesitate to exploit children for the sake of profit, we urge child labor legislation that will release child workers for the attainment of their best development.

An aspect of experience becoming continually more insistent upon recognition is the use of leisure. Shorter hours of work mean longer hours of idleness. We consider it an essential function of education to train men and women in the right use of leisure time.

One social factor continually growing in importance is that of organized and commercialized amusement. So comprehensive is the influence of such amusements as the drama, the talking picture, and the

radio, that any moral weakness in them is bound to register in the community at large. They cannot evade some measure of social control. We urge upon our people that they give careful scrutiny to their own habits in the matter of amusements so that they shall not fall prey to popular standards that are below the level of Christian living. Recognizing the social and spiritual dangers of many of our moving pictures, inflaming to crime and sex excess, we urge upon those responsible for producing them that they recognize the social obligations implicit in so powerful an influence as they wield, and lift their productions to the highest possible plane. Every Methodist should have a hand in creating a healthy public opinion on the matter of amusements. The most powerful weapon for purging them is a public demand for a better type.

The young people of our day are facing a bewildering world. They come to it with as high enthusiasm and as valid idealism as any generation ever has. In general, they take the patterns of their lives from their parents and their environment. The conditions they face, however, are disillusioning in many cases. They call for almost entirely new orientations in most fields of experience. Ourselves caught in the perplexities of our time, we have the profoundest sympathy for our young people trying to think their way through to some coherent organization of life and conduct. In our approach to them certain underlying principles should be our guide.

The first duty of those who are older in the Church, and especially the parents, is to make their experience available to the young people, not as a dogmatic affirmation, but rather as a shared knowledge growing out of a common mutual adventure in the understanding and interpretation of the world.

Full opportunity for frank expression and exchange of views, under wise leadership, should be accorded our youth. There is a wisdom of youth as well as a wisdom of age. We owe it to them to allow them to find it, and, having found it, they will return to enrich us with it.

The point at which the issue of our relationship to youth comes to focus is in the personalities of those who deal with them. The only satisfactory introduction of Jesus to a young person is through one who is Christlike. Jesus' method is men, and only a loving heart can set the heart of youth on fire.

It is Christianity as a way of life to right human wrongs, to heal human wounds, and to redeem human lives that will capture young spirits. They respond to the religion of the Cross, but a religion of dogmatic complacencies leaves them unmoved.

Naturally social in their impulses, they will be attracted by friendliness. That Church is wise which magnifies a healthy social life that is a genuine expression of the spirit of Christian fellowship. Play is as natural to youth as growth is. The Church which teaches its young to play cleanly may thereby win many to the joy of Christian experience.

At the critical age when the spirit of youthful self-assertion may incline our youth to find an intellectual and social home outside the Church, the minister may do them an invaluable service through sympathetic conversation on the matters vital to spiritual life. Through such hours of sharing, whether informal or formal, the wise pastor may shepherd his young people into the fellowship of Christ and the Church,

leading them to enter the glorious adventure of discovering themselves, serving their fellows, and living the life of love in God.

The reëxamination of life in terms of its new economic setting and scientific description has brought the home and the family within the orbit of its influence. The complexities, economic, social, personal, moral, and religious, involved in consideration of matters of sex and marriage are too manifold for any comprehensive statement here, but, with humility and deep seriousness of spirit, we propose the following principles to govern us in this area of human conduct.

We hold marriage to be a sacred institution, founded upon that mutual love between a man and a woman which is the apotheosis, or lifting to a divine level, of human friendship. It affords opportunity for the expression of life's most precious emotions and enduring obligations.

Scriptural sanction and historic precedent combine to reënforce the conception of the ideal marriage as a lifelong partnership. It is, therefore, not to be entered into lightly. Due preparation should be made, including careful consideration of all factors involving health, temperament, and harmony of ideals, so that all that is reverent, tender, and affectionate in the mutual relationship may be conserved. While we condemn all proposed forms of "trial marriage" we recognize that there rests upon the Church a solemn obligation to prepare its young people in the most skillful way possible for the experiences of matrimony.

The dissolution of the marriage bond is not to be tolerated except under conditions which threaten the integrity of the marriage covenant, or the continuance of life itself. We recognize that experiences may come, however, which make of marriage a continual state of mental torture, spiritual desolation, and physical peril. In such circumstances an arbitrary and impersonal dogmatism is an oversimplification of the situation, and may lead to a positively cruel and unchristian experience. The Church should, therefore, after having exhausted the possibilities of reconciliation, be willing to recognize that there may be conditions or circumstances that constitute valid grounds for divorce.

One interpretation of the modern increases in the number of divorces would lead to the belief that marriage vows are being more lightly taken and more flippantly dissolved in recent days. We deeply deplore such a state of affairs. We emphasize the need for sacrificial living, strength of will, and forbearance in the sustaining of the marriage relationship. We also point out that racial, religious, and ethical differences imperil any marriage from the start.

Uniform marriage and divorce laws for all the states, provinces, or dominions within one country or empire are essential to the stabilizing of the marriage customs within its boundaries.

In the sex instinct lies the most gratifying expression of the mystical love between a man and a woman. The human emotions come to one of their most consummate experiences in this sacred and beautiful comradeship. Faithfulness and love between husband and wife sanctify their shared experience and sublimate it.

The children are the glory of a home and its first charge. We urge our people not to shirk their parental obligations, but to give themselves with consecrated hearts to the training of their children. There is no substitute for the Christian home in the nurturing of young life.

The means of communication have taken much of their meaning away from national boundary lines. Our national destinies are now so inter-related that no nation can live to itself alone. The Christian perspective goes beyond the old frontiers and includes all nations in its outlook. We believe that no way of life is adequate for the new day of internationalism save Jesus' way of love, the way of mutual understanding, mutual respect, mutual sympathy, and mutual aid. Such an attitude calls for a reconsideration of certain national and international policies. Therefore, we recommend:

The nations should call together an international conference on the questions of currency and tariffs in order to stabilize the medium of exchange and to facilitate the flow of goods among the markets of the world.

There should be a reconsideration of the whole question of debts and reparations in the light both of the justice of the case and the effects of such abnormal financial arrangements upon the mercantile integrity of the whole world.

There should be a radical program of disarmament in the interests of international security and the prevention of economic waste, based upon mutual agreements between the nations and posited upon the Pact of Paris.

The Pact of Paris renouncing war as an instrument of national policy should be made basic to all international dealings. This means a new diplomacy based on genuine international fraternity, and includes such revision of the Covenant of the League of Nations as will make it consonant with the Pact. Whatever new implementing machinery for peace is needed, such as the codification of international law, should be at once begun.

Every Methodist should examine his or her conscience in the spirit of Jesus to decide the Christian attitude of the individual regarding personal participation in another war, believing as we do that national laws should be modified so that citizenship shall not be denied to any citizen on applicant for citizenship on the strict grounds of conscientious objection to war.

Racial consciousness has received a new impetus in recent days. The protest of the hitherto subject races is uniting them around the world. We stand firm on the foundation that every human being of whatever race or color has an inherent right to a full opportunity to develop his personality to the utmost. Discrimination against any person on the ground of racial inheritance is clearly contrary to the spirit of our Christ. We urge all Methodists to use all their resources of influence and intelligence to promote justice among all racial groups. We particularly urge our people to practice that patient tolerance which will prevent inter-racial lawlessness and cruelty and will deal with all races on the basis of economic justice.

The marked trend toward the concentration of financial power into the hands of a few men, along with the consequent uneven distribution of wealth, raises questions that probe deeply into both the ethics of our society and the control of our democracy. We believe that a better way for society can be founded upon the Christian ethic of brotherhood than upon the acquisitive instinct, that some form of social control must be

devised for the regulation of concentrated wealth, and that a more just distribution of wealth will come when we honestly put human values above personal profit. We urge upon our ministers and people, especially our laymen, that they make this question a matter of personal study, and attempt to devise, out of their practical experience, a more humane economic system based upon the teachings of Christ. We further urge upon those charged with leadership in our Churches on public and social questions that they seek a conference of the leaders of Church, labor, industrial, and community organizations interested in business and industrial life, for the purpose of considering immediate plans for improvement of current conditions in the business life of the world.

Our whole industrial organization is forced upon our consideration by the present unemployment situation throughout the world. We enumerate the salient considerations in this problem:

We have, probably for the first time in history, solved the task of production. There is machinery enough to produce all the food, raiment, shelter, and luxuries that men need.

We have, however, not solved the problem of distribution. This develops two anomalies. First, we have some people wealthy beyond the dreams of Cræsus living alongside people in desperate poverty. Second, we have storehouses full of food and clothing in a world where men, women, and children are starving and unclothed.

This goes down to the basic fact that the worker who is an essential factor in the production of wealth is not guaranteed reasonable economic security. He faces among others these four hazards: cyclical unemployment, technological unemployment, age discrimination, and illness. Against these industry in some countries offers him insufficient safeguards.

This raises the profound question of the ethics of our industrial structure. We have built it on the assumption that the first charge on it is a good return on the capital invested. Labor has been considered a commodity to be bought and sold on the basis of supply and demand. In other words, men have been subordinated to money. Such a procedure cannot be reconciled with the ethic of Jesus. In his name we say that the first charge upon industry must be the conservation of human values. The test of industry is what it does to human beings.

Therefore, we stand for the best possible conditions of labor for every man, including all practical safety and protective devices in the shop, for minimum wages and the right of collective bargaining, for the right of men to organize, for a maximum hour policy, for social insurance against the laborers' hazards, and for the employers' right to expect a full day's work for a full day's pay. We urge upon employers and employees such a modification of rigid positions as will continue employment and safeguard human welfare.

Because society, itself, helps industry to create wealth we assert the right of society to regulate industrial enterprises, as they affect social well-being and to impose such taxes as it may need for social insurance, or for such other social projects as it may inaugurate.

Ultimately, this leads toward a planned economic system in which production shall be correlated with consumption in such a way as to guarantee steady work and fair wages to all engaged in industry. The Spirit of Christ would lead our industrial order on to an economic system

motivated, not by the acquisitive drive but by the spirit of sharing, of justice, and of intelligent goodwill.

There are two practical fields into which our desire for better social knowledge and practice immediately carry us:

In the field of education we believe that a definite contribution could be made through the inclusion of teaching material on social righteousness, and through research work in our colleges on the whole subject of the application of the Christian ethics to economic and industrial areas of life. We therefore recommend to our educational leaders in all lines that they give serious consideration to the practicability of dealing adequately with this whole subject in their literature and curricula.

In the field of government Christian ideals can gain recognition only as Christian people register their convictions through the exercise of their right of suffrage. We urge our people to take their citizenship seriously and to vote conscientiously whenever elections are held. Only through such action can we hope to fill our posts of responsibility with worthy men in whose hands public affairs will be carried forward in the Christian spirit.

We are deeply sensible of our inadequate equipment for the task imposed upon us by the subject of this report. While we submit it to our people with the prayer that God's blessing may be upon it even in its incomplete state, we believe that the Methodist Church has resources of information in many lands which could be made available in the interests of a more intelligent approach to this whole situation. Therefore we recommend that the Ecumenical Continuation Committee on the Social Order be appointed by this Conference to carry on a study of world-wide social conditions through correspondence and meetings among its members, to prepare articles for the Church press, and to present a report at the Seventh Ecumenical Conference in 1941.

Beset by the perplexities of our contemporary world, we are moved to these utterances by our sense of men's needs and the world's distress. We condemn no class or group of men, but only such vice, ignorance, selfishness, and worldly ambition as cause injustice and human suffering. We have set our faces toward the Beloved Community, that Kingdom of God on earth in which the prayers of Jesus shall be answered through the brotherhood of men. We place the Cross of our Lord at the center of all social activities, calling upon our people to share with him in his travail of soul for a redeemed society. As his grace has been sufficient for us, let us bring ourselves with new consecration to him that through us his will may in very truth be done on earth as it is done in heaven.

On motion, the Conference voted to adopt this report.

The Presiding Officer presented Rev. ROBERT BOND (Wesleyan Methodist Church), Chairman of Group No. IV, who introduced a report of the findings of that Group, the text of which follows:

Where is Methodism in her relationship to world movements, and whither bound? The builders of this program have pointed out the real issues. To set them forth in clear light with illustrations and authority

has been the task of those who have presented papers and of those who have contributed discussions. To estimate and classify values is the work of committee groups and conferences.

Methodism's wider human relationships are summed up under two main divisions:

First, those that are embraced under the general head of relations of Church and State, such as patriotism, international relationships, international good will, and world peace.

Second, those that pertain to the direction and program of Christian religion through missionary service, including right race relations.

Methodism, as a part of the Evangelical Church, should consider these wider human relationships because it is required of her as her mission in the world that she should take her post in the *onward and challenging movements* of every age. Christianity is in no small measure responsible for the existence of these movements, as she is for their direction.

The Christian Church has a higher responsibility to all that affects human life than does any other institution dealing with world affairs.

The questions of Church and State, the true function of patriotism, international good will, and world peace, involve moral and human problems of great importance which compel attention and service on the part of the Christian Church. A question or movement originating in the Church to-day may become a state problem to-morrow without ceasing to be a Church responsibility. Members of the Church are members of society, and should, by reason of their Christian character, maintain the highest standards of Christian duty and responsibility. The Church should become the dominant force in forming sentiment and in shaping the habits and customs of society. It is likewise her part to protect society from evil forces that are ever ready to prey upon the young, the weak, and the ignorant. This duty becomes all the more urgent in view of the modern widespread and organized onslaught of atheistic and secularistic forces upon all forms of religion and particularly upon our Christian faith. The Christian Church must quickly discern movements which arise which have moral and human significance from whatever source they come. The Christian Church is in the world for the world's sake—not for her own sake. She must save the world—not herself.

TRUE PATRIOTISM: Among the prominent questions to-day is, "What is the true function of patriotism?" This question becomes more and more pertinent because of the increased emphasis upon international movements and obligations. Patriotism must be stripped of base elements, such as pride, vindictiveness, arrogance, and contempt. Love for one's own country should be combined with respect for other nations and with devotion to universal human rights and welfare. It must observe the Golden Rule and sustain universal brotherhood.

In this era of shifting population, Christian nations need guard against those international discriminations which unjustly cast reproach upon any race or people, but see to it that, in seeking the greatest good for the greatest number, discrimination be based upon moral character and worth, but never upon color or race.

Whilst we do not consider it expedient to enumerate instances of unjust conduct in greater detail, we trust our people will not shirk action in specific cases by taking refuge in general statements such as "the

brotherhood of man," but endeavor to implant the principles of this general statement by personal example and precept everywhere.

We are unitedly of the opinion that the frequently reiterated principle of the supremacy of the white race is entirely unchristian and that a basis for Christian brotherhood is found in the biological and spiritual fact that "God hath made of one blood all nations of men for to dwell upon all the face of the earth."

True patriotism demands obedience to the laws of one's own country. To disobey laws, evade rightful taxes, or weaken voices of officers or courts, is unpatriotic, and detrimental to all good government. So long as the Eighteenth Amendment is an integral part of the fundamental law of the United States it is the sound duty of all patriotic citizens to observe and to encourage others to obey. It is the function of true patriotism to be the evangel of peace and justice. It would appear that Providence required this generation to construct a platform of patriotism, world-wide in its scope; to build up a new system of economic welfare; and to displace the veils of overworked nationalism by a noble Christian internationalism.

THE RELATION OF CHURCH AND STATE: No branch of the Methodist Church has at any time occupied the position of a State Church; being free from State control, Methodism is in a strong position to assist in promoting national and international well-being.

It is the business of the Church to save individuals from sin and at the same time to create a new and better world. Mr. Wesley insisted upon the members of his Society being good citizens as well as good Christians. It is the duty of Methodism to help form public opinion, sometimes even by direct political action in support of a moral cause. It is rarely necessary for the pulpit to be used as a political platform and never unless a great moral issue is involved. This Ecumenical Conference considers that Methodism should vigorously contend for moral values whenever and wherever they appear, without descending into party disputes which tend to disrupt the Church.

WORLD PEACE: Among the most important of Methodism's wider relations are those pertaining to international understanding and world peace. The prayerful support of all Methodists should be given to those organizations which exist to promote universal good will and right understanding, including the World Court, the League of Nations, the International Missionary Council, the World Alliance for the Promotion of International Friendship through the Churches, the Federal Council of Christian Churches in America, the Christian Social Council of Great Britain and Ireland, and the Life and Work Continuation Committee of the Stockholm Conference of 1925.

It is recommended further that effective steps be taken to impress upon the teachers and writers of history in all countries the necessity of assembling and presenting facts about all countries in a dispassionate manner and with every effort to avoid bias. It is not the truth about all nations that endangers coöperation. Misunderstandings and untruths create perils. A similar educational endeavor might be able to protect the world against the damaging effects of misstatements in international radio programs, and of misrepresentations in the cinema and on the stage.

We believe that all disputes between nations ought to be settled by

judicial processes. War should be made a public crime under the Law of Nations. The business of the Church is to put the war business out of business.

Local congregations should produce and promote the spirit of brotherhood among all nations. Increasingly the hymns and other music of the Church should emphasize world brotherhood and good will. By constantly implanting the gospel which magnifies the spirit and program of Jesus, by forming public opinion through Sunday school, the press, educational institutions and agencies, and by direct political action when absolutely necessary, the Church shall lead the world in the direction of peace and disarmament.

We indorse a statement from Mr. Kellogg, former Secretary of State:

The problem of world peace is one in which the Churches can exert the most helpful influence; their members are of many nations; their powers permeate the whole fabric of civilization; and their authority is not confined within the limits of any single State. Their far-flung influence, however, brings peculiar responsibility in its train, and the present international negotiations, having for their object the conclusion of an effective treaty for the renunciation of war, present a real opportunity to Church members in every country to support this world-wide movement.

The Disarmament Conference of 1932 is approaching. No conference like it has ever been called within human history. Delegates from all nations will surround the council table. It is not too much to believe and pray that the dream of world peace will soon be realized. All the governments represented in this Conference are assured that the universal spirit of Methodism will support their utmost endeavors in doing all that is possible toward disarmament, which we believe to be essential steps to the peace of the world. In order that this vital object may be approached from the broadly human rather than from the merely military standpoint, we express the hope that the example already set in the London Conference may be followed here, by the appointment of civilian delegates assisted so far as is necessary by technical advisers.

THE FOREIGN MISSIONARY OUTLOOK: Your Committee has made a fresh survey of the world with the view of discovering what are the actual present-day conditions in non-Christian lands as they affect the welfare of the people and the spread of the Christian message. We have also sought to discover in the light of the facts revealed what is the special responsibility of Ecumenical Methodism.

We find that from whatever angle the question is considered and in whatever direction we turn, the Church is faced with a situation of utmost seriousness. The non-Christian world is in deep distress. Hunger and sickness exist on a vast scale. Among more than half the world's population, there is almost a famine of many of the most fundamental needs of the bodies of men. If we look at China alone, we are presented in the recent floods in the very heart of the nation with a spectacle of tragic horror. When to this catastrophe are added the agonies of civil war and banditry, the woes of the people are seen to be almost beyond human endurance. From other great lands, such as Africa and India, most reliable reports indicate that scores of millions of people are in dire need. Such facts of themselves made intelligible the widespread unrest and despair of millions and the violent revolt of millions more.

We greet with our sympathy and love our Methodist missionaries and their Christian native comrades living in those lands where unusual stress and hardship prevail.

The bodily needs of the people are but a part of the story. Their minds are likewise starved. The provisions for even moderate mental enlightenment are pitifully inadequate. Their social needs are sadly neglected. The old social structures of the people are being subjected to a strain which they cannot bear and they are without resources and experiences such as would enable them to so adjust their lives as to stand under the pressure of these new and revolutionary days.

The advent of the scientific outlook among the youth of those lands and the widespread coming of the modern materialistic spirit have eaten into and undermined the old moral supports and sanctions of the days of their fathers. The coming of nationalism to the countries of Asia, spreading with the speed of a prairie fire and charged with volcanic power, has raised difficult new problems for the peoples themselves, as also for the whole world. A new spirit of bitterness against the powerful white races is found on a scale and marked by an intensity that is unprecedented in our history.

Moreover, in a manner and on a scale unknown in all our missionary experience, the ancient religious faiths which have maintained themselves for millenniums are now being challenged and discarded. Nor can this decay of the old faiths be to us, of itself, a matter for satisfaction. If ever we were called upon to refrain from contempt of these old faiths of Asia, but rather to take an understanding and generous attitude toward them, it is now when they have fallen upon such evil days.

None the less, it is our deepest conviction that the moral and spiritual resources of any or all of these non-Christian faiths are wholly and palpably inadequate to meet the moral and spiritual needs of the people who hitherto have made them their sole reliance.

The great appeal which atheistic communism is making in wide areas of these lands gives alarming proof of the superficiality of much of the religious life in non-Christian lands. It has likewise revealed, in an almost blinding light, the superficial character of so much of the religion which bears the Christian name.

We wish to unburden our hearts to all the Methodists of the world and share with them our sense of the gravity of the situation now facing the Christian Church.

We would state unequivocally and with deep conviction that we have not come to the end of the foreign missionary epoch. On the contrary, we believe that the need for missionaries, men and women, for foreign service was never greater than to-day. Those who are now at work are rendering great, indispensable, Christlike service to the world. The overwhelming need of the world for just the very help we are most qualified by resources and experiences to give, forbids that we should either shut our ears or our hearts to the appeal. To halt in carrying out our program would be to betray our missionaries and to impose an impossible burden upon the indigenous churches in all the lands to which we have gone with the Christian message and who are struggling heroically and hopefully with meager resources. These churches plead that, instead of curtailing, we should bring the full weight of our

resources of every kind to bear upon the stupendous task which faces them.

There is need also that all the contacts of the so-called Christian lands, with the lands of our missionary activity, should be thoroughly Christianized. Our commercial contacts may be harmful or helpful, according to the spirit in which our commerce is conducted. Our attention has been specially called to the influence of the growing number of world tourists in this connection. Many of the most common criticisms of missions, and most widely accepted, are made by men and women, many of them members of our Churches, who having traveled in the Orient, for example, are supposed to be authorities on foreign missions, though they may not have visited a single mission station in their travels. Christian tourists have Christian obligations and opportunities.

We reaffirm our conviction that to spread the gospel of Christ throughout the whole world is the supreme duty of the Church. Moreover, the world of to-day presents the Church with a supreme opportunity—"The fields are white to harvest." We have received a priceless treasure from our Lord and we are in honor bound to share it. We are his witnesses and bearers of good tidings to all people. These people too are our brothers and sisters who are entitled to all the rights and privileges and inheritances in the family. Ecumenical Methodism needs a new birth of missionary passion, devotion, and heavenly power to go on with its God-given task. We ought to look at the whole question in the way we believe Christ would view it.

At the Cross of our Lord and Saviour, let us purge our souls of all racial arrogance, all contempt of other races and peoples, all desire of any spiritual or other domination of other men, all ecclesiastical, national, and personal pride, and thus go forward to maintain the faith of our fathers and to minister humbly and loyally to those for whom Christ died.

On motion, the Conference voted to adopt this report.

Bishop W. N. AINSWORTH (Methodist Episcopal Church, South), on behalf of the Business Committee, presented the following minute:

THE FLOOD IN CHINA

China is the scene of a terrible catastrophe, undergoing great floods, destructive to human life. The floods extend over millions of acres in Central and West China, imperiling immediately the lives of twelve million persons, and bringing jeopardy to life or health, through the approaching fall and winter months, to an additional thirty million Chinese people. We recommend a message of sympathy for the Chinese Government and people be sent from this Ecumenical Conference to the President of the Republic of China and the President of the National Christian Council of China, and that a request be made of all Christian people in all lands to contribute to the relief of China in this, the greatest tragedy the world has known in the past three hundred years.

On motion, this minute was adopted by the Conference.

Secretary A. J. WEEKS presented the following letter, which, on his motion, is to be inserted in the records of to-day's proceedings:

THE WHITE HOUSE, WASHINGTON,
October 22, 1931.

My dear Mr. Weeks: The telegram from yourself and Mr. H. B. Workman has been received and by direction of the President the message which it conveys on behalf of the Sixth Ecumenical Methodist Conference is being referred for the consideration of the Secretary of State.

Sincerely yours. LAWRENCE RICHEY, *Secretary to the President.*

Bishop F. D. LEETE (Methodist Episcopal Church) voiced the appreciation of the Conference for services rendered by doorkeepers, ushers, pages, stenographers, and others helping in the work of the Conference.

On motion, the Conference repeated its previous approval of the faithful work done in directing its program by Bishop W. N. AINSWORTH, Chairman of the Business Committee, and Bishop F. D. LEETE, Chairman of the Program Committee.

The benediction was pronounced by Bishop FREDERICK T. KEENEY (Methodist Episcopal Church).

TENTH DAY

SUNDAY, OCTOBER 25

CLOSING CONFERENCE SESSION (3 P.M.)

CITY AUDITORIUM

THE President for this session was Bishop HERBERT WELCH (Methodist Episcopal Church).

Bishop WELCH conducted a Devotional Service, employing the Worship Service provided for this occasion.

The Doxology was sung and the twenty-third Psalm was recited in unison.

Bishop W. N. AINSWORTH (Methodist Episcopal Church, South) read an appropriate Scripture lesson, and prayer was offered by Rev. JAMES ENDICOTT, D.D. (United Church of Canada).

Hymn No. 180, "All hail the power of Jesus' name," was sung.

The Presiding Officer presented Rev. IVAN LEE HOLT, D.D. (Methodist Episcopal Church, South), who read the Official Statement of the Ecumenical Conference to the Methodists of the world, which had been drafted by a Special Committee appointed for the purpose. [For this address see page xxxi.]

The Emory University Glee Club, Atlanta, was heard in the rendition of Negro Spirituals.

Bishop W. F. McDOWELL (Methodist Episcopal Church) was presented to announce the reception by radio of an address to the Conference by Hon. HERBERT HOOVER, President of the United States of America. The address by radio followed immediately. President HOOVER said:

I am very happy to speak briefly to the representatives of world Methodism assembled in Atlanta. I sincerely regret that public duties make it impossible for me to accept your invitation to address you in person.

Your Conference meets at a time of universal but temporary difficulties. No country represented in your body is exempt from conditions that are trying and difficult. Unemployment walks before you as something much more real than a specter. It presents not simply an economic difficulty, but an acute problem for human beings.

Crime and lawlessness undoubtedly will engage your serious attention not simply as problems of law, but as problems of life. I am sure you have been sobered by the state of the world. I am equally sure you will not yield to despair or let your courage and faith fail.

Governments have their normal limitations. They must depend largely upon Churches and schools to create, preserve, and increase the spiritual and moral basis essential to the life of the States themselves. They must have the coöperation of bodies like yours, of all religious faiths alike, working in their proper sphere, in making of necessary attitudes and the creation of essential human tempers, such as a keen, quick consciousness of human needs and a high sense of human values.

With you lies a great responsibility in negation of that spiritual *laissez faire*—that I am not my brother's keeper. Governments are tested at last by their attitudes to the welfare of men and women. No thoughtful person in a place of high trust can forget the dramatic picture, drawn by the Great Teacher, of nations being sent away into torment because they had neglected the sick, the naked, the hungry, and the unfortunate. Hardly anything in modern civil life is more encouraging than new human feeling, the deep human interest, now so widespread among governments.

In this devotion to human life they gladly recognize the real assistance and leadership of the Churches, which constantly hold before their governments the ideals of courage and charity, sympathy, honor, gentleness, goodness, and faith. The governments know that the life of the world cannot be saved if the soul of the world is allowed to be lost.

The age in which we live has seen marvelous material achievements, and we cannot tell what new victories and discoveries lie just ahead of us. But all this brings to human life a problem of its own—the problem of keeping our physical achievements from mastering us and our material possessions from controlling us. And we must depend upon the Churches to help men and women everywhere to see that life does not consist in the abundance of things we possess, but that along with devotion to men's physical well-being must run the eternal purpose to keep the soul of the world alive and regnant.

And I am sure you will let me say that the Churches in every land must never fail to help the governments to establish and maintain plain, simple righteousness.

The kinds of evil now rampant in all lands are not alone a menace to government. They are destructive to all the human life for which governments and churches alike exist. All crimes are crimes against human interest and welfare. The centuries have taught no lesson more plainly than that righteousness exalts nations and evil breaks them down.

May I close this brief message with a word upon a theme very close to my heart and I believe equally close to yours? I refer to peace among all men that dwell on the earth, to a future free from the horrors, the wrongs, and the results of wars between nations. It seems strange and incredible that, after all the centuries of man's experience with war, we still have to discuss it and to argue against it.

It seems even more strange that with all the crushing burdens resting upon every nation because of wars, we still make progress against them at snail's pace. The nations groan under taxation, people in all lands

suffer daily from economic depression, governments are perplexed—and yet we go on using incalculable sums in evident dread of those that may come upon us.

A new mind must be made in the world on this subject; a new spirit must be created within the nations and between the nations. And I appeal to you as representatives of Methodists everywhere to unite with all other lovers of good will and followers of the Prince of Peace for the making of human brotherhood, in which the peace of God shall prevail in the lives of men.

I sincerely thank you for this privilege of speaking to you and wish you all the richest blessings of earth and heaven.

The Presiding Officer presented Hon. CHARLES CURTIS, Vice President of the United States of America, who addressed the Conference as follows:

It is a pleasure to attend this Methodist Ecumenical Conference; this gathering of delegates from Methodist Churches throughout the world; this meeting of the best minds of the Church to consider and decide religious questions of universal importance.

The place chosen is most fitting. Atlanta is not only the beautiful capital of the Sovereign State of Georgia, but besides being a political center it is an industrial center, the "Gate City of the South," with a large population of God-fearing people to whom your deliberations and decisions will be of great immediate benefit and comfort. In another city of this State, and nearly two hundred years ago, John Wesley labored in the new world. In 1736 there gathered at Savannah, in the house of the now world-revered divine, some twenty or thirty colonists to whom the great Wesley expounded his religious beliefs. In the interim the membership of his Church has expanded to millions in this country alone. Today, in 1931, the twenty or thirty have become millions living everywhere on the face of the globe, each endeavoring as best he may to live according to the precepts of Jesus Christ; each earnestly endeavoring to heed and abide by the words of the inspired Wesley, and by the words of God. To my mind, the most fundamental religious phrases are these: "Love thy neighbor as thyself"; "Peace on earth, good will to man."

There is a present crying desperate urge and need among the nations of the earth to get back humbly to these words of God.

The force for good which was John Wesley two centuries ago has spread over the world. You are the leaders of this great force. This Conference and its doings are of immense importance in the life and happiness of many people both within and without the folds of the Methodist Episcopal Church; so much so that it is difficult properly to appreciate the full scope of its usefulness in disseminating the Word of God universally for the welfare of his people.

It is indeed a distinction which I greatly appreciate, to be invited to attend this meeting of the delegates; to appear before you representatives of so many millions of Christian men and women of your respective countries; to address you for whom the people of the world have the greatest respect, you whom all hold in the highest esteem for your devotion to the word of God.

Each such Conference as this is a noteworthy event in religious history, an occasion of great importance for all people. You are bringing the people of the world closer together. You are training their minds and actions to accord more fully with the commandment, "Love thy neighbor as thyself." It is gratifying to note how successful you are in this work; to witness the beneficial results of your efforts to bring the Churches into closer harmony each with the other; to watch your united efforts successfully to bring to man the words of the Master; to keep in the minds and hearts of men his holy teachings of love and duty; his example of gentle kindness and willingness to forgive the repentant sinner; his endeavor to promote peace on earth through the simple but profound preaching—Good will toward man. This I take it is the only way the greatly to be desired result of Universal Peace can be had—by man cultivating good will toward his fellow man—by refraining to exercise brute force with which to impose the will of one man or of one nation on another, by submitting differences of opinion to impartial tribunals for International Arbitration.

Forty years ago this Conference, or rather one of this Church like it, had up for discussion the all-important subject of International Arbitration. It was at the Conference held in the historic Metropolitan Methodist Church in the City of Washington, the capital of our great nation, on October 17, 1891. The Conference was attended by that great lawyer and able statesman, the then President of the United States, Benjamin Harrison.

Arbitration is still a most important subject. Though great strides in the right direction have been made since the time of President Harrison and the Conference of 1891, yet much can still be done, and the subject is to-day worthy of the detailed consideration of this gathering of great minds working together for the honor and glory of God.

I know of course that everyone accepts it in principle, and privately. But how easily we forget and, when the crucial moment comes, act otherwise, both as individuals and as nations. How unfortunate it has been for the world, during the last forty years alone, nay, during the present generation, that the policy of Arbitration was not adopted fully and adhered to completely, by the civilized nations of the world in their dealings with each other. How can we explain the madness which overcame the world just a few short years ago, the almost complete crushing out of the Word of God by almost universal action of the nations against His Word while professing to believe and practice that Word? If the questions involved had been arbitrated they could have been settled without the resort to War with its cruelties and barbarities; millions of lives would have been spared; untold suffering would have been averted; billions of dollars, wasted, dissipated, senselessly devoted to war, would have been saved to be devoted to constructive use for the good of humanity, for the peace and prosperity of the world, for trade and industry. These vast sums could have been expended for labor and for the products of the factories and farms. Instead they were expended in the purchase of instruments of death and destruction; for such things as poison gas, tanks, deadly air bombs and aircraft, and the stealthy submarines. All these were used by man against man, for appalling deeds of destruction of life and property. No wonder we were all deliriously happy when the

war ended; when we realized that the roar of the cannon heard for so many years was hushed; that the danger from shell shock had passed; that poison gas was no more to be feared by combatant and noncombatant; that aircraft and submarine had ceased to terrorize the globe. No wonder we are thankful that in the last decade man's attention has turned to making the best use of these former engines of destruction for constructive purposes; to advance, rather than to destroy or retard, civilization; to build up, rather than to destroy, commerce; to bring happiness and joy into the world, rather than suffering and despair. If we are to continue along this constructive road, let us bend every energy toward bringing about agreements among nations to settle disputes by other means than war; to accomplish this by means of International Arbitration. Much has been done to bring about such agreements. Much can still be done to strengthen them. Many nations already have agreed to abrogate war, to focus the united unfriendly attention of the world on nations which may resort to force to determine which one shall impose its will on the other.

The far-reaching, devastating after effects of conflict are forcibly before us to-day in the present universal business depression. It will require a united effort on the part of the people of the world to restore confidence, but as sure as we are here to-day that united effort will be put forth. The people of the civilized world, regardless of race, color, or creed, are beginning to recognize the imperative need for restored confidence. In this country and in the other countries there is a loyalty to the common good which will come forth to rout the existing economic peril to the world. It is not confined to one race or one creed; it is universal. After this depression has passed away, recovery will be rapid, and I hope the suffering it has caused will result in the finding of a remedy to prevent or at least to lessen the danger of its return.

I have mentioned the Methodist Ecumenical Conference held in Washington forty years ago. I wish to quote you briefly from that Conference and to review some of the steps taken to get back on the right track when the world commenced to recover from the madness of 1914-18.

In his address before that Conference in 1891 President Harrison said: "Let me, therefore, say simply this: That for myself—temporarily in a place of influence in this country—and much more for the great body of its citizenship, I express the desire of America for peace with the whole world."

That was the sentiment of our people then. It is our sentiment now. Even during the war it was our sentiment; we were warring that the world might have peace. Except perhaps for a few horribly selfish and cruel people it must be the sentiment of the world. Otherwise what lesson have we gained by the frightful carnage our generation has witnessed? That it is the undivided sentiment of this Conference, who could doubt; that you and the peace-loving Christian people you so well represent will do everything in your power to keep not only nation and nation but individual and individual at peace each with the other, in the spirit of good-will each with the other, likewise cannot be doubted. It is a great pleasure to recall some of the steps which have been taken to bring about World Peace, yes, I hope and trust, lasting peace, such as: The Washington Conference of 1921, the Locarno Treaty; the Evacuation

of the Rhineland, the Kellogg Pact to abrogate war, signed by many nations; the visit of Premier MacDonald in Washington, with our peace-loving President, Herbert Hoover; and the London Conference.

One of the best evidences of the friendship and better understanding of the people of the world each with the other, is the readiness with which the representatives of the interested countries agreed to the plan of our President, Herbert Hoover, to extend the time for payment on the war debts for one year. Such agreements and understandings are bound to lead to closer friendship between man and man, nation and nation. They point toward permanent world peace, and that this may come is the passionate and lasting desire of the people you represent—yes, it is the hope of all men.

To attain this end there is necessary, and there will come, a closer unity between the Church and the people everywhere. This unified sentiment, brought about by a general reawakening of the spirit of good will and forbearance, will result in a fixed policy of arbitration for the settlement of disputes, and thus we will have universal peace. It must come. It will come. For it is written: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation; neither shall they learn war any more."

Let us hope the lesson of the Great War is sufficient to cause that promise to be fulfilled.

It would be wonderful if the strong nations of the world would agree upon a plan of disarmament which would reduce their armies and navies to the minimum strength needed for national defense.

Better understanding between all people has been promoted, too, by science, by invention and discovery, by improved means of communication. We have the wireless sending its message through space; the telephone with its energies vibrating along the subtle paths of nature; the airplane with its wondrous speed; the radio which is a continuing source of wonder and pleasure, knowing no distance, knowing no boundaries between nations, knowing no seas between continents, but bridging and linking all people to each other, promoting a spirit of good will and comprehension.

The keynote in promoting World Peace is that each citizen of each country have due regard and respect for the rights of his fellows, for the laws and courts of his country, and for its government and Constitution. It is basically a matter of morals, of religion, of the Church. You and such as you can do most to bring it about by preaching and spreading the doctrine which you yourselves practice and believe, that people, as well as nations, whether large or small, powerful or weak, have toward each other that Christian tolerance and good will without which there can be no lasting peace on earth.

Fortunately there are many who possess the proper understanding of this truth, and who practice it. There is apparently an increasing number who neither understand nor, understanding, practice it. The vast majority of our people are not pleased with the wave of feeling which is sweeping over the land. They are opposed to that spirit which disregards law and order and the Constitution. As a whole we are peace-

loving and law-abiding. We will for the public good restrain those who are otherwise. With conditions as they are to-day we need a reawakened sense of social and religious obligation, of loyalty to the common good and obedience to the common law, both of man and God. In matters such as these you are eminently fitted to lead the people.

We firmly believe in the home and the Church. We are a home-loving and home-building people, acknowledging that a closely united home of husband, wife, and children is God's best gift to man, and realizing that the best interests of all demand that wherever possible the parents must have the control and custody of their children, in proper home surroundings, instead of the children being given over to the care and custody of the State. We believe there is nothing more important to civilization than its children, its homes, and its Churches. We have the old-time faith in the home as the true center of family life, and in religion as the true salvation of man.

In these days when the old, tried, and true principles and beliefs are being derided, denied, and abandoned, and new and false doctrines spread by those engaged in the anti-religious movement, it is time that the believers in the old-time religion should join together in a study of the best means of combating the evils around us; it is time to have the leaders, such as you, study carefully these false doctrines, their scope and effect, and bring to the attention of all the methods by which they may be overcome. I have looked over your program and am pleased to know you are devoting much time and study at this Conference to the solution of these problems. I believe in the cool and deliberate judgment of you who are leaders of the Christian world. I know that when you have announced a decision it will be well received and have great effect in correcting present unsatisfactory conditions.

From the beginning, man has built temples of worship to God. He is still building in his name. Man's worship of God, like God himself, is everlasting. Though a materialistic economic wave has swept the world in our present day and generation, and its certain effect is to destroy man's faith in God, yet withal, man's religious sense, I am sure, remains essentially unimpaired, though deep within him; and in too many cases, to all outward appearances, gone. When we have recovered from the cloud of materialism which blackens the thoughts and actions of so many people to-day; when we again see the true light, universally, we will find the cause of religion in undisputed triumph, the light of man's faith in God brightly visible—no longer dully concealed, openly denied. Though we may appear to concern ourselves with material thoughts and things, with worldly symbols, I am convinced this is but a phase through which the world is passing. No matter how unreligious we may appear to be, yet at heart we remain humble worshipers of God. Though seemingly we may turn from him, yet we return and will forever return to his all-embracing love and protection. It is to you and such as you we look for guidance of the people back to the Word of God, to his teachings, and to his precepts. You will be successful in your task. It cannot fail to come to pass.

I appeal to you to help us regain universal faith in God. With it will come faith in ourselves, faith between man and man, nation and nation. With it will come that peace and happiness for which we long.

Lead us universally to our old-time faith in God's wisdom, righteousness, and justice; to the great basic teachings of Christianity. Help us to renew our faith that we may know the advent of the Great Teacher here on earth was not fruitless, was not a futile, empty thing. Help us again to believe universally that the precepts of Christ are still the true and only guideposts here on earth, for the children of God, that the Sermon on the Mount was not preached in vain.

The Presiding Officer presented a telegram of greetings from the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church:

To the Ecumenical Conference, representing world Methodism, assembled at Atlanta, Ga., greetings from the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in annual session at Erie, Pa. In the words of St. Paul, "To each of us has been granted a manifestation of the spirit for the common good, that all may know Christ and the power of his resurrection."

EVELYN RILEY NICHOLSON, *President*.

On motion, the Secretaries were instructed to send a suitable reply to this telegram of greetings.

A committee consisting of Rev. R. PYKE (United Methodist Church), Rev. W. B. CREIGHTON (United Church of Canada), and Rev. R. M. SHIPMAN (Methodist Episcopal Church) was recognized, and Rev. R. PYKE, on behalf of this committee, presented for the entire Conference Delegation the following resolutions of appreciation:

We, the members of the Sixth Ecumenical Conference, now assembled in its closing session, desire to place on the records of the Conference our gratitude to all and every one, who have ministered so continuously to our personal happiness, and corporate well-being.

We came to Atlanta with the knowledge that we should meet in a city as famous for the exquisite hospitality of its people as is the city itself for beauty and situation, but we are able now to testify to a kindness which has exceeded all our hopes and dreams.

The homes into which we have been privileged to enter, as well as the hotels in which we have sojourned, have not failed in any single consideration whereby our happiness might be enhanced.

The people who have placed their cars and, what is much more, themselves, under our direction and for our enjoyment have done so with the grace of an unreserved friendship.

We cannot be unmindful of the courtesies shown us by His Excellency the Governor of the State, as well as Emory and Clark Universities, and the Gammon Theological Seminary.

We remember also, with deep gratitude, the ministry of our colored friends in the remarkable and memorable pageant given in the Audi-

torium; nor would we omit a word of deep appreciation to the musical director and others who have so appropriately led our worship. The order of services, so invaluable in the Conference, is the work of friends who by their taste and insight have greatly helped to create and conserve an atmosphere in which spiritual work can best be done.

To the press also we present our thanks for the sympathetic and skillful way in which our deliberations and meetings have been reported.

The whole city has conspired to do us honor, and every citizen has been a model of courtesy and consideration.

Of the Conference itself we may be permitted to refer to the excellence of all the appointments and the eagerness of all the officers to help us in any and every difficulty.

It lies perhaps beyond the orbit of this resolution to appraise the program; but we gladly recognize its balance, its boldness, and its comprehensiveness, as well as the foresight and care which maintained it in almost unimpaired completeness throughout the numerous sessions.

The extraordinary efficiency of the executives is as manifest in this as in all the other arrangements; and since their devotion and genius have contributed to such a large extent to the glow and power of the Conference we would include these friends with the ushers, the pages, and all others to whom we are indebted.

To the brethren of all the Churches who have provided a home for our manifold activities, and have abounded in affection, we acknowledge our obligation.

While offering thus to all our fervent thanks, we pray that God will bless them in their homes, their Churches, and in all the relationships of their lives; and that upon Atlanta, and all adjacent and auxiliary territories, the benediction of the Almighty may ever rest; and that the Methodist Church may enter upon an era of unprecedented prosperity.

On motion, these resolutions were unanimously and enthusiastically adopted by the Conference.

The Presiding Officer presented Rev. R. H. B. SHAPLAND (United Methodist Church), who addressed the Conference upon the subject, "The Outlook." He said:

You have imposed a very responsible task on me. At the end of this great Conference you have sent me up to the watchtower charging me to look ahead and tell you what the prospects are. It is useless to send a blind man to this station. The mountain only becomes a place of vision when a prophet climbs it. I can make no claim to being fuller or clearer sighted than my brethren, but what I see I declare to you.

The prospects of religion generally are brighter than when I began my ministry over thirty years ago. A few weeks ago a man said to me, "This is a slumber time for the Church. God is doing nothing." There are many people who agree with him in thinking that the great ages of divine activity are behind us or before us, and that just now we can do nothing but wait. I cannot accept this. The world is changing. Vast movements are taking place around us. One of our leading physicists recently said, "The Newtonian theory of things holds the field; it has

no rival, but it is unbelievable." That is an evidence of tremendous change in the thoughts of men. Who thought he would see Mr. Ramsay MacDonald and Mr. Baldwin in the same Cabinet? The longer I live the more I appreciate a retort I once heard John Morley make to an interrupter, "My friend, never say 'Never.'"

In my short life materialism has arisen and dominated the minds of multitudes. When I began my ministry the influence of that teaching was a rising wave. It came from the studies and lecture rooms and books of men who held that the acknowledged realm of mechanism would surely get wider, and that of spontaneity and freedom narrower until men would see there was no room in the world for the Spirit of God or the soul of man. This teaching, so authoritative, so brilliant, urged with such passion by men who believed it to be the absolute truth, infected the world, infected the Church, and for two generations we lived and thought and worked under its sway. But that dominion is broken. Materialism as a philosophy is dying. Its authority is gone. Spirit, mind, spontaneity, the emergence of new forces, are the ruling thoughts of to-day.

We must not expect too much from this change. Philosophy is not religion. The rise of idealistic thought does not necessarily mean the upspringing of penitence; it may even mean an increase in self-complacency and conceit; it may mean that man, the rational being, is regarded as the measure of all things. But I am convinced that the new trend of things opens the door for religion; it removes from many minds the veto against religion, and it provides an atmosphere in which religious appeals may be more effectively made. There is another phase of change which I ask you to note. It has been said that Science is the providence of the modern man. The prestige of science arose from its brilliant handling of natural forces and its success in subduing them to the use of man. There was a widespread hope that this would go on until the world was changed into an earthly paradise. But grave misgivings have now arisen as to whether the happiness and well-being of mankind can be secured by that mastery of physical forces which we have attempted to make the basis of our civilization. We see now that if moral progress does not keep pace with the increase of our power, then that power may be used for destruction and not for blessing. The world's great need is not clever men but good men. For lack of wisdom of heart, keen brains may work out the ruin of the world. We know now that we are not yet saved, and science alone cannot save us. We know too that we need salvation desperately. The old question, "What shall we do to be saved?" is being asked in many ways to-day; and because it is being asked, the Church, which through the ages has preached salvation, may expect a larger measure of attention.

When we come to the question of the good life and how it is to be attained, I do not see anyone who in any sense can claim to take the place of Jesus Christ. If mankind needs a Saviour, there is only one possible Saviour. It is either Jesus or nobody. "There is no other name under heaven, given among men, whereby we must be saved."

And further, there is no society on earth that looks likely to supersede the Church of Jesus Christ. I used to wonder whether the widespread break-up of faith and the influence of destructive criticism would

not create a large class of people unable conscientiously to attach themselves to a Church, but eager for ethical progress and the supremacy of the things of the Spirit; but experience has failed to discover any number of such individuals, and still to-day, for all practical purposes, organized Christian religious bodies stand for the spiritual enterprise of Europe and America.

In all that I have been saying Methodism is implicated as a part of the catholic Church, but I am convinced that at the present time a very special charge and responsibility are laid on us. Methodism was born of God. He created it not because he delights in the multiplication of ecclesiastical bodies, but because he needed it for the fulfillment of his purpose in the world. That purpose in us is not yet accomplished, and our future depends on the measure of our faithfulness to it. No Church which is untrue to its mission can have bright prospects. To the unfaithful there remains but a fearful looking for judgment. Therefore, as far as Methodism is concerned, everything depends on our vision of God's glorious will concerning us and our devotion to it.

Our great father in God, John Wesley, declared that there were two things of chief importance for his societies: The first was their Intention and the second was their Mission. The Intention of a society is the conscious purpose that informs it; the ground and reason of its existence. It is, in a sense, its soul, for it is impossible that any spirit-bearing body should live and prosper if it has not at its heart a noble resolve and passion. The intention of a Methodist society was defined by Wesley when he said that no such society could flourish or long continue whose members were not intent on perfecting holiness in the fear of the Lord. It would be a good thing if every leaders' meeting would face the questions, "Why does this society of which we have been given oversight exist? For what is it maintained? What is it we are seeking?" Surely no Church exists merely for its own maintenance. There must be a deeper purpose, and when we come to define that purpose we dare not say anything less than we are united in the Spirit that we may love the Lord our God with all our hearts and our neighbors as ourselves. True art is set on perfection. Religion dare not propose any lower aim for itself. We have no right to leave holiness to the cranks. It is the thing we live for if we live at all. If we are not entirely sunk and lost, Methodism must still be made up of societies for its cultivation.

But we are not quietists and we are not pietists. A Mission grows out of our Intention. Intention is to action as the soul is to the body, as the root is to the tree, as the fountain to the river. Because we are seeking perfect love we are compelled by that love to seek and save the lost. Therefore, the second thing Wesley declared to be essential to the continued life of Methodism was preaching abroad; that is, the maintenance in consciousness and action of a mission to the world.

Our prospects to-day depend on the search for holiness within Methodism, and the prosecution of our evangelical mission toward the world without. If we have lost either of these things, then the outlook is dark and dreary. If we still possess them, the outlook must be bright—bright as the promises of God.

But I think no one here can be quite easy in his mind on these two matters. We know ourselves, we know Methodism from within. The

organization stands; on some sides it seems to gather strength, but we know it is possible for a subtle change to come over a community so that while it is called by the same name as in former times and looks the same it is changed within. I have read that a seed may be attacked by a fly which makes a tiny puncture in its walls, then lays its eggs within, the brood from which eats the heart of the seed away. The seed looks the same, but it has altered, its life has gone. Has an analogous change come over Methodism?

There are those who declare that it has and they point to features of our life to-day which certainly indicate change. The word "society" is no longer strictly applicable to many Methodist Churches. They have become congregations. The difference between a society and a congregation is that the first is maintained by the activity of its members, every one bringing something of spiritual help and sustenance for the good of the whole. St. Paul describes such a body in 1 Corinthians 14: 26: "When ye come together every one of you hath"—something to contribute for the edification of the body. A congregation, on the other hand, is a gathering of people who attend upon the ministry of a preacher or of a rota of preachers. They are hearers, and if the preacher does not come they can do nothing to help each other, but must disperse. Wesley never contemplated Methodism as being dependent for its maintenance on a supply of interesting preachers. It lived, so he believed, through the fellowship of its members in the Spirit. But to-day Methodism becomes more and more dependent on a supply of able speakers and administrators. We are no longer—so it is maintained—societies for the cultivation of Scriptural Holiness, but congregations gathered, taught, sustained by preachers. And with this change has come another: we have settled down into a definite ecclesiasticism. Swift said, "I look on myself in my capacity as a clergyman to be appointed by Providence for defending a post assigned to me." He regarded himself as an official in charge of a post. Contrast this with St. Paul's word, "A great door and an effectual is open to me, but there are many enemies." The first is the static view of Christian service, the second is the dynamic. The first regards it as garrison duty, the second as a campaign. We—so it is said—have settled down to garrison duty. We are defending a post, and content if we can hold our own. Methodism which was in early days the flying squadron of Christendom is now within the lines of ecclesiasticism. We keep the terminology of movement; we still speak of an itinerant ministry, of circuits, of synods, which are meetings by the way, but the truth is we have settled down as an institutional Church. Since this is so, the burden of our organization grows heavier and heavier. A superintendent once said to me, "I am in charge of a huge and costly machine, and it takes all my time to attend to it. Every day I go round with spanner and oil-can, tightening nuts and easing bearings." There is some exaggeration in this, but there is a large amount of truth. It would require more hardihood than I possess to say that Methodism was completely ruled within by the passion for perfect love, and lived for nothing else but to win the world for Jesus.

But over against these grave criticisms let me put a conviction and a few facts to support it. I am persuaded that the soul of Methodism is not lost, that the Divine commission given to us still stands, and that God

still trusts us to carry it out. The quest for personal religion is still alive amongst us, not as a mere survival in a few old people who love old words and old ways, but as a living interest of youth. It is keenest in our young men and women and has demonstrated itself in a signal fashion in a movement which had its beginning at Cambridge. This Group Movement, which is beyond its merely experimental stage, is a search for a higher style of religion. It was begun by people who were dissatisfied with religion as they possessed it and who felt that it ought to be and might be the most glorious power in life. This is one of the first spiritual fruits of Methodist Union in England. I say with confidence that a Church within which such a movement has begun has not given up its search for holiness. And further, for more than two years great meetings have been held all over England to prepare for the coming of Methodist Union. I can say with confidence that these meetings have been concerned almost exclusively with the Intention and Mission of the Methodist Church. The people who have gathered have not shown any considerable curiosity as to matters of Church polity, but they have shown a deep and growing interest in the spiritual conditions and tasks of Methodism. To our people generally Union is not a matter of Church polity but of religion. The sense of a common heritage, a common spirit, a common mission is uniting us. No one who has had any considerable part in the preparatory work which has been going on for so long, can doubt that personal religion is still the great concern of Methodists and evangelism their accepted mission. My experience is, that from Newcastle-upon-Tyne to Plymouth nobody wanted me to speak on anything else.

I know there are Methodist Churches which are self-absorbed and complacent and cold, but Methodism as a whole has never given up its aspiration for the love of God and its evangelical mission which flows from that love. The Roman Church claims to be the Church of the saints. It is an arrogant claim; for no Church has a monopoly of sainthood. We are not as self-conscious over our saints as Rome is over hers; but we have our saints. After more than thirty years of ministry, I say with assurance that I never knew a Methodist society, no matter how small, but it had at least one saint in it. A Church where these trees of life grow is still watered by the river of God.

I need not say much of our faithfulness to our mission. The great work carried on both at home and abroad speaks for itself. It is good to know that there is no city in England which has not on Sunday nights at least one great Methodist service attended by a huge congregation and everything in that service directed to the conversion of souls.

Therefore we can say, in spite of failure here and there, and the war of time against the soul of the Church, that there are clear evidences that the true Intention of a Christian society lives among us, and the true Mission of such a society is prosecuted by us. Our immediate task is to strengthen these two vital elements. We do not need money to do this. All the machinery essential to this purpose lies to our hands. The renewal of the soul of Methodism can be achieved without a large central fund. It is likely that in the years immediately before us we shall have fewer rich men. That need not dishearten us. We are glad of their help, but we can live without them. Yes, and we can live without

fine buildings and without splendid organs, and eloquent ministers, and melodious choirs; we can even live without trustees and circuit stewards, but we cannot live before God without hearts on fire with love for men. Methodism should continue to serve society in a hundred ways, but the one thing we were created to do is to bring sinners to a saving knowledge of Christ.

Our outlook depends on our faithfulness in these two respects. I am persuaded that on Methodism a very special responsibility rests for the conversion of the world. It is for us to devote ourselves anew to this work. But for its full discharge I believe we shall find it necessary to federate Methodism, that we may more effectively use our forces for the spread of the gospel, and that we may plan and carry out a world policy, and stand before the nations as a world-church.

You may say: This is ambition. I say: It is our destiny. To a Methodist Church which makes a rediscovery of the meaning of Methodism all things are possible.

Hymn No. 180, "All hail the power of Jesus' name," was sung, and the final prayer and benediction of the Conference were offered by Bishop JOHN W. HAMILTON (Methodist Episcopal Church):

Almighty God our Heavenly Father, we are come to Thee in these tender and closing moments of this wonderful fellowship, to seek and prepare the way for the life and stress of ten more years for Thee.

Wilt Thou not lift upon us the Light of the Orient Day?

We have been called to be saints, beloved of God. And Thou hast said: If my people which are called by my name shall humble themselves and pray, I will hear them from heaven and bless them and they shall be a blessing.

Be pleased to seal the renewal of our covenants, and confirm our complete consecrations. Come, Thou Holy Ghost, our souls inspire. Thou dost endue some evangelists, and some pastors and teachers. We devoutly beseech Thee to endue us with heavenly gifts. Fill us with all the fullness of Thy love.

Come, Father, Son, and Holy Ghost,
Honor the means ordained by Thee;
Make good our apostolic boast,
And own Thy glorious ministry.

It is good to be here. We thank Thee, O Thou Holy Spirit of God, for these Holy Days. Go with us now as we part, to our long and distant spaces, make prosperous to each of us our journey and bring us all safely to our homes. And:

May the peace of God, which passeth understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. *Amen.*

PAPERS READ BEFORE GROUP MEETINGS

GROUP I: FIRST METHODIST CHURCH

TOPIC: PERSONAL RELIGION

CHAIRMAN: PROF. A. L. HUMPHRIES, M.A.

SECRETARY: REV. A. D. PORTER, D.D.

WHAT IS THE VALUE OF RELIGIOUS EXPERIENCE?

REV. WILLIAM H. HEAP, WESLEYAN METHODIST CHURCH

IN such a company as this it is hardly necessary to define what we mean by religious experience. Literally the word "experience" means that which is the fruit of trial or test. Experience is both the process of constant experiment, and the outcome of that process. If, however, a definition is desired, I would venture on this: A man's religious experience is his experience of life as seen against a divine background—life, that is, viewed in relation to God and the unseen world.

The common man is accustomed to trust unquestioningly his own experience. He knows that for some things proof—logical and convincing proof—is impossible. He cannot prove the fact that he is alive, nor the fact that he is himself; but he has sure evidence of the reality of life and of personality. He cannot prove the real existence of beauty in Beethoven's "Moonlight Sonata" or Schubert's "Unfinished Symphony" by any process of reasoning. The only way to acquire knowledge of their beauty is by listening.

It is true that we do not reach conviction concerning God in precisely the same way in which science reaches its affirmations, but there is something common to the methods of science and of religion. The method of science is a combination of authority and experiment, precisely as it is in religion. The idea that in science all is experiment and in religion all is authority ought to have died long since, so contrary to the facts is it. The scientist accepts as the basis of his own investigations the stored-up knowledge gleaned by his predecessors. No chemist has ever performed all the experiments on which his science rests, or dreams of doing so. He accepts the conclusions of those who have gone before him because he knows that he can test them for himself should necessity arise. But he will no more accept a new statement, say, of the atomic theory from a solicitor who knows no chemistry, than the Christian will accept an explanation of God from the psychologist who knows nothing of God.

Why should the validity of this method be challenged only where religion is concerned? It is not that religious experience is so vague and comprehensive a term, nor is it suspect merely because of its emotional quality. There is more in it than that. Almost within our own day the geologists and physicists attacked the Christian faith: then came the more serious attack of the biologists: now, still more serious and insidious is the challenge of the psychologists, who, not infrequently, in offering to

explain, really explain away, all that is vital in our faith. It was high time that the pretensions of psychology were seriously examined, as they have been, for example, by your own Harvey Wickman in his book "The Unrealists."

It is well to remember that psychology, even when most wisely handled, cannot of itself settle any question. It cannot settle the historical question, Did Jesus Christ ever live? Nor can it settle the theological question, Was Jesus Christ God? Nor yet the metaphysical question, Is there a personal God with whom men have to do? So that when the psychologist tells us that religious experience is a merely human product, whether of auto-suggestion or mass-suggestion, we answer, How do you know? It is not within the province of psychology to decide such matters.

I assume therefore, for the purposes of this paper, that God is; that he is absolute and personal and good; that spirit and matter are distinct; that the external world is real and objective; and that sure knowledge of it may be conveyed to the mind through the senses. And in what I have to say I shall confine myself to the Christian experience.

That experience, repeated in every generation and every individual who has shared it, is a very definite thing. Those who form the fellowship of pardoned sinners are one in their assertion that they were away from God and out of touch with him, but that they have found reconciliation and found that forgiveness brings into their heart an inward peace and clothes their life with the consciousness of divine power. And they have found this experience in Jesus Christ, found that the Spirit of Christ and of God has reproduced in them the distinctive qualities revealed in the life of Jesus.

It is an experience rooted in a historic fact, and in a personal verification of that fact. The whole experience depends upon man's discovery of God in the person of Jesus of Nazareth. There is no longer any need to concern ourselves with the historicity of Jesus: that is proved beyond shadow of doubt. By the historicity of Jesus, however, the Christian means the Incarnation, God manifest in the flesh. To him that is every whit as much a fact as the physical existence of Jesus. Generation after generation believers say with Paul, "It was the good pleasure of God . . . to reveal his Son in me."

Christian experience then is the experience of contact with God, the God who is the God and Father of our Lord Jesus Christ, in and through the normal experiences and relations of life, a contact which may become a constant and vivid personal communion with God. The knowledge is faulty and incomplete, "Now we see as in a glass darkly," but it is real.

1. Surely the fact that this experience is shared in common by persons of every generation and race, sex and age, type and temperament, offers conclusive evidence to the world of the worth of the Christian religion. This experience is not the peculiar possession of the mystics or the saints. They have had it in extraordinary degrees, and sometimes in strange ways, in dream and in vision, whether in the body or out of the body who can tell? But they have never regarded these ecstatic visions as essential to their experience. Dean Inge quotes a delightful remark of Saint Bonaventura about visions: "They do not make the saint nor reveal him; otherwise Balaam would have been a saint, and the she-ass

that saw the angel!" Ought not the world to sit at the feet of the saints? Baron von Hugel pertinently remarks: "It is impossible to see why Plato, Aristotle, Leibnitz, and Kant, and why again Phidias and Michelangelo, Raphael and Rembrandt, Bach and Beethoven, Homer and Shakespeare, are to be held in deepest gratitude, as revealers respectively of various kinds of reality and truth, if Amos and Isaiah, Paul, Augustine and Aquinas, Francis of Assisi and Joan of Arc are to be treated 'as pure illusionists, in precisely what constitutes their specific greatness."

But I am concerned to emphasize that this experience is not extraordinary; it is normal and constant. In every age men and women have found that what separates them from God is self-seeking in all its forms, and sensuality in all its forms. As they seek to put away these things the Spirit of Christ enlightens their understanding and warms their heart with the love of Christ, so that they must sing:

"But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but His loved ones know."

2. Still more has this religious experience meaning and value for those who cherish it. What is the value of religious experience? Why, it unifies personality for us: it rids us of that inner conflict which the novelists have depicted and the saints deplored: "the flesh lusting against the spirit and the spirit against the flesh," "the good which I would I do not, but the evil which I would not that I practice." It quiets the despairing cry, "O wretched man that I am! who shall deliver me from the body of this death?" It makes possible the victory of spirit over flesh, good over bad; it gives happiness for wretchedness. An assurance springs up within the heart out of which peace and power flow naturally. It is not merely that the Christian discovers that others have shared his experience and interpreted it as he interprets it; that in their case, as in his, they have become not better merely, but literally a new creation: in his deepest heart there is a witness that can only be from God. He is a child of God and heir to all the promises of Christ. Such an experience could not be other than morally fruitful. It invests life with new dignity and deeper meaning: it makes tolerable, even where it does not solve, problems which otherwise would be hopeless. It enriches character, giving to men an inward purity and self-mastery far beyond anything of which psycho-therapy is capable, so that, whatever the condition and surroundings of their life, "in quietness and confidence is their strength."

This experience does more than afford moral and intellectual satisfaction to those who cherish it: it thrusts them forth to service for their fellows. I well remember the testimony at the close of his year of office of a Lord Mayor of Hull who was not a member of any Christian Church, that he had been surprised at the extent and variety of the social service being rendered to the community throughout the city, and still more surprised by the fact that practically without exception this work was undertaken and sustained by those who were members of the Christian Church. There is a dynamic quality in Christian experience that has proved amazingly fruitful, and not alone in the life of individuals. As Dr. Rufus Jones says, "Great Christians have shifted the levels of life for

the race." Was not that true of our own founder? Are not America and England growingly in his debt? And do we not owe it to our own history that by God's grace we should reproduce in this new generation the triumphs of the gospel in the eighteenth century? Can we recover the lost radiance of religion, and manifest once more the power of Pentecost? Can we? For in Christ all things are possible.

WHAT ARE THE MEANS OF SPIRITUAL GROWTH?

REV. J. A. MARTIN, D.D., COLORED METHODIST EPISCOPAL CHURCH

READING the Scriptures, much prayer, and attendance upon the worshipful services are long-accepted standards for Spiritual Growth. While accepting these without question, the times demand a shift of emphasis from that of an age-old inheritance which has carried over the burden of superstition for thousands of years. With all of our achievements, in other matters, we have but slightly improved upon these hoary superstitions that make religion one thing and life another. For example, the Jew glorified the Sabbath, caring more for twenty-four hours than he did for correct habits during the remaining 144 hours. He was one-seventh religious, and Spiritual Growth was one-seventh of his life habits and behavior. He thought it was wrong to steal, cheat, or even to heal on the Sabbath. We ridicule and criticize him after 2,000 years of Christian inheritance, but a superficial observation raises the question: Are our habits and life behavior in all essentials above the level of the Hebrew of that day? Fisk University students ridicule our Christianity in song with powerful effect and tremendous suggestion. In every detail they point out our inconsistencies. The song runs, "Isn't it a shame to steal on Sunday when you have Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday?" Like the Jew we have glorified the seventh part for these many years.

We have come to the point, however, where it is imperative that professed Christianity must function in life situations, translating worthy ideals into everyday behavior as evidences of Spiritual Growth. It must become a ruling force in man's behavior. When Jesus taught his disciples to pray, every utterance of that model prayer is filled with concrete life objectives. When they say, "Let Thy kingdom come" and "Thy will be done on earth as it is in heaven," Christianity is condensed into two short sentences, sweeps earth's domain, and makes this world just as much a model in ordinary processes as heaven itself. This prayer includes 168 hours of good habits in the week. He thoroughly indicates that personal religion and all of its growth must be that normal impulse and accelerated through that type of activity that counts in things positive. *When we find men failing in good behavior we must know that normal life has been thrown off its course. It is not that men should have to resort to efforts to become good once a week, but rather check themselves from tendencies toward becoming bad, as an essential means of Spiritual Growth.* In short, did not the Saviour indicate that personal religion should be that normal impulse rather than superstition conjured through false prayer, false interpretation of his word, and songs to match our ideals? Conscientious generation rather than frequent regeneration is the ultimate goal in things religious.

Therefore, in dealing with this subject, we desire to stress two things:

1. *A Removal of Barriers.*—In this we must criticize ourselves frankly as penitents. We have many evidences that self-deception running over countless years constitutes the great barrier that prevents our full normal life. Many voices of ancient days throw flashlights upon the canvas and give you a peep into the daily lives, showing the struggles of the faithful few who rigidly criticize themselves in order to keep this cankerous growth out of their lives. Says Job: "If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse." (Job 9: 20.) Here is a man whose normal impulse is that of Religious Growth, but finds it highly necessary to keep watch and prevent barriers of deceit. Jesus most rigidly criticizes that selfish and false pride of the Pharisee as found in Luke 18: 13, 14. The difference between self-deception filled with pride and that scrutinizing humility seeking to purge is seen in the egotistic Pharisee, the self-righteous, and the humble publican, a confessed sinner. The first felt that he was worthy of exaltation and justified his conduct; the other asked for mercy.

The false attitudes preventing Spiritual Growth of the individual, as criticized by both Job and Jesus, represent millions professing personal religion and should be a most serious warning to our world to-day. But what is far worse than preventing Spiritual Growth in individuals is the fact: Abnormality of this type is progressive in degenerative tendency.

For example: Caste between races and the base denial of a common brotherhood of man, have their foundations in these self-deceptions—"We thank God that we are better than the other fellow." We make bold to say: *Every real and basic problem that exists between classes and races finds its birth in the idea of self-deception which is abnormality glorified and set up as the very will of God. There is no end to errors made in the form of truth, and conjured into religious beliefs, when once the abnormal elements shape our opinions and birth our conduct toward our neighbor.* Beginning with a pair their children become legion, and their philosophy of life molds a crooked state through a warped church. There is no wonder the Master said to the Sanhedrin Judge, "Ye must be born again," while saying to the simple fishermen, "Follow me, and I will make you fishers of men"; nor should we marvel when Paul asked upon the edge of his conversion, "What wilt thou have me to do?" Who doubts, if Jesus returned to-day, that he would state to quite the majority of Christians as he did to Nicodemus, "Ye must be born again"? They, as we, are filled with arrogance and poisonous conceit. Two thousand years have but barely scratched the skin of this beast. It overruns the lives of the individuals, poisons their homes, creates untouchables throughout the world, finally justifying itself in mass murder of human beings upon that same principle—a disrespect of personality.

2. *Positive Attempts for a Good Life.*—Although the removal of barriers is the first step as a means of Spiritual Growth, the other great and all-inclusive step in this twentieth century civilization is: *That close observation and sympathetic study of human beings with an avowed purpose of rendering unselfish service.* This I consider to be: The Positive Attempt for a Good Life. After many reflections and private resolves, we must come from bended knees, straighten ourselves, and face a stern, practical, and too often a heartless world with the avowed purpose: to

fit the Christ standards in our lives. In short, Spiritual Growth must be the result of the abandonment of selfishness and replaced by heroic and positive attempts to apply the Golden Rule daily. Our choice is between mere ideas and actions.

Moses must leave the palace of Pharaoh, enter the fields, see men and smell their very sweat of oppression before he grows in spirit and blooms into a flame of sympathy. He found his theology and creed in deeds, not words. The priest was a theologian and taught, Love God and neighbor; but here the word does not become flesh and walk among men. With him Spiritual Growth was a mental element. Jesus demands good behavior. Beginning his conversation with the lawyer upon theology, "he ends with giving first aid to a bleeding man by the road—so close is eternal happiness connected with earthly life and behavior."

Our Modern Lights.—Again, all worthy examples in Spiritual Growth are known by their fruits. Says one: "Men are most vividly conscious of God when they have come in contact with men and women." John Wesley overflows when touching the slums of England. He becomes seasoned when providing work for the deserving. His rules and early disciplinary questions disclose the giant's struggle to uplift society. Spiritual Growth was but an incident to his zeal for service. Dr. Speer says of Kagawa: "The hero has a passionate sympathy for the poor and distressed. He moves out of an airy dormitory into the slums of a Japanese town in order to help the poor." Says Kagawa: "The slums have enriched my life greatly. My whole theology and the message which God is enabling me to give are based on my life experience of befriending the slum people. The God of Jesus is a God of Action." From Moses to Christ and to date are the splendid examples who reached the full heights of their Spiritual Growth through painful efforts at serving humanity. Rigid criticism of self, while applying the Golden Rule after meditation, and a literal interpretation of the Lord's Prayer constitute the essential means of Spiritual Growth.

HOW MAY WE PRACTICE CHRISTIAN FAITH AND LOVE?

PROF. ANDREW SLEDD, METHODIST EPISCOPAL CHURCH, SOUTH

THIS is a question of method that one would be very bold to suppose that he could adequately answer. As far as method indicates *quality*—"How?" meaning "In what spirit, and with what motives?"—we may answer with simple confidence: but our assurance fails as soon as method becomes *process* and "How?" means "In what particular way?" For, though quality applies also to process, it does not exhaust it. The fields overlap, but they are not identical. The attitude of the Good Samaritan, at least in the supreme particular of its neighborliness, was a Christian attitude, its quality worthy of all praise and all emulation. But we should probably all agree that its method of expression, its process, was temporally conditioned, and might be improved upon with more perfect knowledge and better technique.

It will not do to identify these two fields. The one lies in the region of religious insight and experience. They define the area and determine the quality of our practice. The other extends into the region of the Christian intelligence, whose particular task it is to choose among pos-

sible methods of practice—process—and to guide the religious experience into that which is best and most effective. Much unfortunate confusion, and even unchristian friction, have arisen from the failure to make this distinction. And perhaps we may see in it, and in the ability to live under it, the first stage in the practice of Christian Faith and Love. They determine quality, but, except in that particular, they do not determine process. Good men are not always wise, and acts of good intent may really be quite stupid.

Nevertheless, the primary problem is one of quality, and it lies in the presuppositions of our question. It assumes the apprehension and the possession of Christian Faith and Love; and it so far defines them as to specify that they may be practiced. But what do we mean by Christian Faith and Love? What, if anything, do they do, and prompt to do? These questions, at least, must be answered before the question of method can properly arise: possession precedes practice. Happily, here we can give some clear and not unneeded answer, and in so doing we can define the source, the aims, and the quality, of our practice. It is only in connection with the mode of expression of the promptings of these graces that the question of process arises. And it is here that our problem enters the field of uncertainty that still, in many particulars, remains to be charted by the Christian intelligence.

Something, then, however inadequate, must be said about the nature of Christian Faith and Love; and that, since these graces are not purely passive, will involve something of what they do and prompt to do. In such a definition, we may hope to forward, though not to complete, the answer to the question that is before us.

Faith must not be confused with the doctrinal system that we may, rightly or wrongly, designate as "the faith once for all delivered to the saints"; and Love must not be confused with a tender but colorless and passive state of the emotions. Nor must any exclusive cleavage be made between what we call Love for God and Love for man. Faith and Love are value judgments and attitudes that color the whole of personality and motivate its whole expression. They determine what one *is*, and therefore the principles from which every act must start and to which, qualitatively, it must conform. And they are "Christian" because they are the value judgments and the attitudes that conform to the mind of Jesus Christ and reflect, even reproduce, his spirit.

Christian Faith and Love thus create and vitally control a new personality that will face the whole of life with attitudes and motives that may properly be called Christian. This does not protect from all error of judgment or of practice, but it guarantees the subjective Christian integrity of all behavior. Both ends and means are conceived in terms of Christian values, and the adaptation of means to ends is Christian in its motive, its limits, and its procedure.

This is both to say that Christian practice presupposes Christian persons and to define such persons in terms of the inner ethical values and attitudes of Jesus. How far this single principle will carry us may be seen in its application to one common and widely dominant group of motives. No one who is truly possessed by Christian Faith and Love will say that self-aggrandizement is a truly Christian end, and consequently he will take no cognizance of means for the attainment of that end. He

apprehends himself, when he thinks of himself at all, in terms of a servant, whose high privilege it is "not to be ministered unto, but to minister," and he expects to "find his life," in so far as he thinks of it at all, "by losing it." He is thus delivered from the control of all the specious and protean forms of selfishness, whether the lust of property or of power, of pleasure or of praise. And with that deliverance there passes, also, all that vain and vicious contrasting of self with others that is the basis and the measure of self-aggrandizement. Such a person has new goals, new motives, and a new horizon—is, in fact, a new creature in Christ Jesus. "Old things are passed away; behold, they are become new."

Such a person must act—the dynamic of Faith and Love must express itself—and he can only act in accordance with his character. He is not an isolated unit, but a member of society; and he can make no distinction in the field of his behavior between personal piety and social responsibility. In every relationship, and in the face of every responsibility, he is what he is, and acts accordingly. He neither has nor conceives of any option in this matter. He expresses himself in the whole activity of life, not under any sense of constraint, nor from separate and hard-made choices, but because he is what he is, at once transformed and energized by Christian Faith and Love. And the question that confronts him in any given situation is not whether he shall react to the situation in this character—that question does not even arise—but how his reaction may most wisely and effectively express itself. And that perplexity, which is not of purpose but of knowledge, looks for its resolution to the Christian intelligence.

All Christians—at least we may so assume—believe in the unity of the Christian brotherhood and want to contribute to its attainment. But they are by no means agreed as to the nature of that unity—whether it is best that it should take outward form, and, if so, what form—or as to the conditions and means by which it might be attained. Outward—but, one might venture to say, not inward—unity must wait on these agreements which, if and when reached, will be the joint product of Christian Faith and Love and Christian intelligence.

All Christians—at least we may so assume—see something of the wrongs of our present competitive capitalistic economic order, and desire to contribute to their correction. But they are by no means agreed as to the nature and extent of these wrongs, or as to the best method of their correction. There, too, Christian Faith and Love require, for the process of their expression, the guidance of the Christian intelligence.

The same situation obtains in many other problems, social, economic, and political, in which the quality of the Christian attitude is quite clear and uniform, but the process of its effective expression still waits decisive determination. But the very divergencies of judgment and of practice in which such perplexity must issue, until the Christian intelligence shall have mapped the best and common way, will be viewed and treated in Christian Faith and Love, and so will not break up "the unity of the Spirit in the bond of peace." We may not always agree on what to do, or how to do it; but we may all agree to act in love, and, to the best of our consecrated understanding, to "do all things to the glory of God, and of his Son, Jesus Christ, our Lord."

PRESENT-DAY PERILS OF THE CHRISTIAN'S INNER LIFE

REV. HERBERT IBBERSON, UNITED METHODIST CHURCH

A GREAT master in matters of the soul has said that "at the last it is to his own inner light that a man must be true." We all feel the truth of this. Whatever may be the result of our living, however successful from any other point of view we may be if at the end we feel that we have not been true to ourselves, that we have not realized the highest and best of which we are capable, we are conscious that we have utterly failed in the great art of living.

In the cultivation and expression of this inner life there are perils we have to meet and against which we have to contend with constant and determined purpose. We differ greatly from one another in temperament and disposition, and it is obvious that what may be a peril to the inner life of one person may not be even a source of danger to another.

1. PERILS AFFECTING MAN'S RELATIONSHIP TO GOD.—It appears that we may think of the perils of the Christian's inner life in two ways, although these divisions, because they overlap, may not be strictly logical. In the first place, first in order and first in importance, there are the perils which affect a man's inner life in his relationship with God. Anything which tends to separate a man from God is a peril to the cultivation and development of his inner life. It is only in so far as a man can identify himself with God that he is able to perfect his inner life. The end of his search is God. Religion is not a mere accomplishment—a by-product of living. It is an abiding necessity, and the quest for God, though it may be delayed, will not, cannot, finally be defeated.

Loss of a Sense of Reverence Resulting in Formalism.—I mention first what may not be thought by some to be the most deadly of the perils of the inner life, but which is nevertheless a very real danger. It is the possibility of drifting into an attitude of mind where God, religion, and the higher things of life become formal and familiar, and as a result there follows a contempt for sacred things which cheapens a man's attitude toward God. To fail to keep alive a sense of reverence and to become so familiar in dealing with sacred things that we lose our reverence for them and our sense of awe in their presence, is to be in a state of deadly peril. Many things grow out of such a loss of reverence. It accounts for the hand of formalism, the tragedy of trying to do God's work when the spirit has gone, the flippancy with which we talk of God and sacred things.

The Rejection of Emotion.—I consider that the tendency of the modern age to refuse to accord emotion its rightful place in religion, is a peril to the cultivation of the inner life. It is in the sphere of emotion that we establish oneness with God. It is possible for the most earnest Christian, by unduly suppressing and depreciating his emotions, to lose his sense of God. Following up this is a deadness of nerve, a creeping paralysis which leaves us untouched and unmoved by the high and glorious things of our faith. The only safeguard against deadly formalism and that contempt which comes from familiarity is an ever-growing sense of reverence and love for God.

The Peril of a Relaxed Conscience.—I believe it is Dr. George Adam Smith who, in writing of Hosea the prophet, speaks of a *relaxed con-*

science. This is a present-day peril to the inner life resulting in a steady degeneration away from God. Hosea saw around him luxury, profligacy, license, and idolatry—things learned from the pagan. It is in those directions we must watch for signs of degeneration. We are to cultivate our inner lives not in sheltered cloisters but as we live and move in the busy haunts of men. We are to be in the world, and our constant danger is that we may in our relations and dealings with it make its *standards* rather than *God's will* our aim.

II. PERILS AFFECTING MAN'S RELATIONSHIP TO HIS FELLOW MEN.—Secondly, there are the perils which affect a man's life in his relationship with his fellows.

Spiritual Pride.—And first I mention the peril which comes from what I will call spiritual pride. If sin has been correctly defined as that which separates a man from God and from his fellow man, then there is no greater sin than pride, for it is the greatest divisive force in modern society. The assumption by word or conduct of self-righteousness, the suggestion that we are morally and spiritually superior to our fellows, is a certain means of inevitable and final severance from them. The sin of pride comes as the result of making one's personality the only test rather than of making truth the test. It was only when Paul brought his prides into the presence of the risen Christ that they gave place to a true humility.

Intolerance of Rights of Others.—There is the further danger that our own sense of spiritual superiority undisciplined leads to intolerance of the rights of others. It is disastrous when we become so concerned with ourselves that we fail to respect the personalities of others. Perhaps this is one of the deadliest perils of the modern age. We are apt to imagine that the successful man is he who can the most absolutely dominate by sheer force of will the personalities of others. This is entirely opposed to the spirit of Christ and to his teaching.

Commercializing Religion.—There is the peril of these modern days which we may refer to as the commercializing of religion. The temptation to use religion as a means of material advancement was never greater than in these days. There never was a time when the highest type of character won such general commendation as it does to-day. While we do not require to-day that our leaders in any walk of life should be learned, wealthy, or highborn, we do require that those who presume to lead us should be men of high character and moral worth. We are living in a day when we can speak without affectation of the aristocracy of character, and the danger is that we may use our religion as a means to our material advancement.

Restlessness.—Perhaps we feel that the *spirit of the modern age* is the most deadly peril to the development of our inner life. We live in a restless age, an age where there is *length and breadth but very little depth*. If it was true in Wordsworth's day, it is much more so to-day:

"The world is too much with us; late and soon,
Getting and spending we lay waste our powers."

Mistaking Relative Values.—And then there is the tendency of the age to be easily satisfied with superficial standards of moral and spiritual attainment, the peril of mistaking relative values; the constant temptation

to be satisfied with less than the highest in spiritual achievement. We are tempted to look around and compare our attainments with the superficial standard of those around us and to be satisfied with the consciousness that we are as good as our neighbors. The safeguard—the only safeguard—from the perils threatening our inner life is a careful constant watchfulness of the springs of our conduct, of the intentions of our souls. By prayer, meditation, and a daily cultivation of fellowship with God we must seek constantly to bring our motives into the light of his presence and thus, and only thus, shall we be safe from the perils which separate us alike from God and our fellow men.

THE PLACE OF PRAYER IN HUMAN LIFE

REV. RICHARD C. RAINES, D.D., METHODIST EPISCOPAL CHURCH

FOR the purpose of this paper I shall interpret the subject assigned to mean not the place which prayer does actually have in the lives of people, but the place which it may and should have in human life.

First of all, it is a natural one. We are not dealing with a foreigner who needs naturalization, but with a native citizen. We are not cultivating an exotic flower, but an indigenous one. Prayer is universal. Whether one climbs the foothills of the Himalayas and studies the life of the Khonds, or joins the archæologist and interprets the life of the Aztecs, or inquires of the historian concerning the life of the mighty Grecian civilization, the story is the same. Prayer is recognized and practiced. Prayer has shown a capacity for infinite adaptation, it has never been outgrown by advancing culture and knowledge. It has, like a river, shaped its course to the banks of the various generations, maintaining its integrity the while. We find that the ignorant, but also the learned, the cultured, and the scientific pray. This inclination is latent in every person. Some may have given up any active use of prayer because of their having been influenced by materialistic philosophy which seemed to make it unreasonable. But this indifference or even animosity toward prayer springs from the surface level of opinion and does not rise from the impulses deeply rooted in human nature. When something crashes into our lives to shake us loose from our mere opinions and gives control to the deepest in us, we pray. For the impulse to prayer arises out of the fact that every man and woman who really lives sooner or later in his passionate pilgrimage for self-mastery is confronted with a situation which baffles him. If he is to be victorious, he must turn to a power not his own. Mere argument that no such power exists will not keep needy men from searching eagerly if haply they might find it.

Secondly, the place of prayer is not a magical or selfish one. It is not to be used as a substitute for work or thought. Prayer is not a means of getting what we want of God. It is a way of giving ourselves to God so that he molds us into what he wants us to be.

Thirdly, the place of prayer is a vital one. We are not dealing here with a luxury, some refinement or art open only to those who are idle and have much free time and no real or baffling problems. Sincere and honest prayer is never a retreat into the unreal, an escape from hard and unpleasant duty. It is more than a grace note in the symphony of life. It is not simply an extra tire to be used in cases of emergency, but rather

the clutch which connects the power of the engine with the drive shaft. More lives are this moment pauperized individually and more social misery is the direct and indirect result of the neglect of prayer than through any one other thing.

Fourth, the place of prayer is a costly one. It is the most demanding because it is the highest activity of which the human mind is capable. If we should arrange a hierarchy of man's abilities beginning with those which are comparatively easy and require little self-discipline or costly effort and running up to the most noble and rewarding and hence that requiring the strictest self-discipline and utilization and concentration of energy (as from walking through the coördination required in the various sports through judgment and imagination), we should find prayer at the very acme, the supreme activity of the mind. Too often prayer is viewed as an easy lackadaisical meditation or comfortable contemplation. We forget the drops of blood and Christ in the garden. Prayer is more truly characterized by Rodan's statue of the "Thinker"—every feature of the face, every aspect of the body instinct with intense and fiercely concentrated energy. People are not very good prayers usually because they are too lazy or blind or weak to pay the price necessary.

Fifth, the place of prayer is creatively dynamic. It will do a number of very remarkable things for him who will give himself devotedly to it.

It will make God real. The law of attention calls to mind the fact that whatever we give our attention to becomes real. If we look at and think continually of test tubes and biological processes, then they are the most real things for us. If we practice the giving of self and the search for reality, God becomes real as any earthly friend becomes real and for the same reasons. We must see our friends, or correspond with them, share our life with them and share in their life if they are not gradually and imperceptibly but inevitably to fade out of our lives. I believe it is generally realized that there is nothing quite so central and creatively determining as the kind of power a man conceives as ruling the universe and his consequent duty and destiny in life. Tell me truly what kind of God or no-god a man worships and I can tell you very truly what kind of man he is and what he will be likely to do. I believe it is also generally conceded that whatever impotence impedes the cause of Christ at the present moment could be overcome if Christians had a more positive and satisfyingly immediate experience of God. We shall never win the battle with arguments. We may temporarily convince the mind, but for every argument for God as Christlike there is an argument that can be advanced against it. Only by quiet testimony exhibited in and rising out of personal and vital experience can faith be begotten in others.

Prayer will integrate life. We all tend to be over-influenced by our immediate environment. One of the greatest problems of youth particularly is how to gather one's self together so that he can be the same person under varying circumstances and there be an integrity and oneness about his conduct and thought. Prayer provides an inner environment stronger than the outer which meets this need in life. Bertrand Russell lists the following as most important for successful living: Energy, imagination, sensitiveness, intelligence. If energy be most important, then prayer meets man's imperative demand. It rescues him from a sprawling life which dashes in every direction, wastes its energy by denying itself,

moving in opposite directions in successive situations. It takes a life that is like the gentle spray of water coming out of the nozzle of the hose, scattered in every direction, and converts it into one mighty stream of hydraulic power. God has given us the first few moments of the day when nothing has as yet tintured the day for creatively determining in what direction and with what ideals and purposes we shall start the day. This is our opportunity for developing the cumulative power of self-direction. Thus one is enabled to break long-established and vicious habits by the control and redirection of the life energy. I have seen youth break the clutches of a terrific habit by persistent daily prayer. It gives the effect of heightening every capacity the life possesses, for now little or none of the energy is going to waste or destroying past achievement.

Prayer furnishes an ideal environment for making the best decisions of which we are capable; or put it another way, it makes available to us the guidance of God. There is always a best for us to do or think in any situation. Whether we are capable of seeing it and courageous enough to act upon it depends upon our inner life. If selfishness and unworthy desire has blurred our vision and filched our fortitude, then we shall be continually making wrong decisions. But if we withdraw into an inner room where hang the pictures of Christ and all those whose lives and characters we most admire, we can tell by the look on their faces whether our decision is wise or not. We could be making much better decisions and choices than we are if we had developed the habit of instant reference to God and his will for us whenever a problem requiring decision presented itself. That is what Christ was doing in the garden. Making his decision in the light of, not his own desire for continued life, for that desire had no control, but in the light of the presence of the Father and his purpose for the Son.

Finally, prayer makes available the power to keep life at once balanced and gloriously venturesome. We must develop resistance to the tensions of modern life which cause so many of our nervous breakdowns and which rob countless thousands of men of their full power who never reach a complete nervous break. We must not retire from the world; we must live in the world and yet not be of it. Through prayer one can absorb the tensions resultant from the complexity of modern life, together with those which come to us through the problems and suffering of others. Prayer brings peace, it liberates us from worry and fear and yet not robs us of conviction or result in unconcern or passivity toward the perplexities of existence—rest in the midst of activity, peace in the midst of confusion, joy while we suffer, victory in the midst of what seems defeat.

Prayer helps us to screw our courage to the sticking point. It shows us the true greatness of the issues involved, it frees us from self-concern, it teaches us faith in the practicality of love and brotherliness and inspires us to heroic adventures in the efficacy of vicarious love, because it has seen and experienced that love in the Father. The true Christian, as has been said, has just a touch of madness. His is not the thoroughly rationalized and balanced and sterile personality, it is passionately creative and daring. Through prayer Christ may dwell in us and we in him.

THE VALUE OF COMMUNION WITH GOD

REV. HENRY SMITH, UNITED METHODIST CHURCH

THE value of Communion with God lies primarily in what that Communion is in itself and secondarily in the results that flow from it.

What Communion Is.—The classic passage of Scripture on this subject is in the first chapter of St. John's first Epistle, verse 3: "That which we have seen and heard declare we unto you also, that ye may have fellowship with us: yea, and our fellowship is with the Father, and his Son Jesus Christ." The word translated "fellowship" is in Greek *koinônia*. It is to be distinguished from another Greek noun (*homilia*), which means talk with, converse with, whose verb is used when it is said of the two men going to Emmaus that "they *communed*" or conversed with each other. And of course *koinônia* must be distinguished from the four or five different Greek words that are used in the New Testament for prayer. For while *koinônia* may comprehend prayer, it is itself more comprehensive than prayer. It is something deeper and larger than intercourse, intimacy, the drawing near to God in loving humble supplication, praise, and silent adoration; something more than, on the human side, drawing near to each other, heart to heart, in sympathy, thought, and love. For the primary meaning of *koinônia* is *sharing in, sharing with*, participation, partnership, and includes, in the New Testament, the giving of the very self as well as the giving of what one has.

The relation involved in this communion is like that which our Lord saw between the Vine and the Branch. It is an interrelation, an interchange. The vine gives to the branch, the branch to the vine. There is mutual inflow, interflow, and outflow. There is call and response to call. There is wooing and yielding to wooing. There is relation and correspondence, like the systolic and the diastolic action of the heart. These interrelations are the law of vine and branch. Through them the vine and the branch give themselves. Apart from them the branch dies. The vine shares in and with the branch, the branch shares in and with the vine: there is *koinônia*, there is participation, there is partnership, the giving of what each is and has to one another.

Long ago it was said of Enoch that he "walked with God." What did that mean? This to begin with, that God sought Enoch, put himself alongside him, walked with Enoch, before Enoch walked with God. That is always the divine order in communion. God makes the first approaches. God begins the wooing. "Before thou callest upon God," says Luther, "God must have come to thee and found thee." Man takes hold of God only after God has taken hold of him. The prevenience of God is, as Von Hugel says, "the root-fact and the root-truth of communion with God." "Enoch walked with God." What more does that mean? This, as Dr. Marcus Dods says, that "Enoch walked with God because he was his friend and liked his company, because he was going in the same direction as God and had no desire for anything but what lay in God's path." Enoch and God had come into unity, into partnership, into communion with one another. They were freely accessible to each other. God gave himself to Enoch, Enoch gave himself to God.

Its Results.—Communion is God sharing in and with man, man sharing in and with God.

1. In communion God is in partnership with man, man in partnership with God. The whole infinitude of God is open to him who can say, "My Beloved is mine, and I am his." And as one has said, "God's royalty is shown not less by gift than by rule; it is gracious, unstinted, limitless giving which is the foundation of the whole. The kingdom in this light is the sphere of the Father's gracious, unbounded self-communication for the spiritual blessing and enrichment of his people." It is God making us free of what St. Paul calls "the unsearchable riches of Christ"—that is, riches that are untraceable, riches so extensive that no track can be found to guide us in exploring them; riches amid which we are lost and confounded; a labyrinth for which there is not a long enough clue; riches that are, again in St. Paul's word, "exceeding riches"—riches too big for language, too big for thought, too big for exhaustion; riches that are like the widow's barrel of oil—when you have filled all the vessel of your speech, of your thought, of your need for time and even for eternity, the plenty left over is greater than the plenty that has been used, "enough for all, enough for each, enough for evermore."

2. But the wonder of the divine communion is greater than all this, must be greater than all this if it is to meet the deepest needs of our souls. Our deepest needs are our needs as persons. We have no higher category of thought than that of personality. In that category man's thought compels him to put himself. And when he thinks of God in the highest terms of which he is capable he thinks of him as a person. The highest form of communion between man and God is therefore personal. Here that word of Charles Wesley is utterly true,

"Thy gifts, O Lord, cannot suffice,
Except Thyself be given."

God's gifts are his lesser gifts; himself is his highest gift. And in communion he gives supremely himself. Let us say it with awe, let us say it with wonder, let us say it with a deep sense of unworthiness, but let us say it with confidence and with exultation: "If we are in fellowship with God in the New Testament sense of that word and experience, we can look up into the Face divine and say with the Psalmist, 'Thou art my portion, O Lord.'" "Our communion is with the Father," said St. John. "So that the Father himself is ours" is Bengel's comment on that word. He is ours by the communication of himself to us in the person of his incarnate Son. Happy are they who know this. Happy are they too who know it, who cry,

"Give me Thyself; from every boast,
From every wish set free:
Let all I am in Thee be lost;
But give Thyself to me."

3. Communion means transformation into the likeness of Him with whom we are in communion. "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit," says St. Paul. St. John has the same thought: "It is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him;

for we shall see him as he is." The Transfiguration is by beholding: the eye of faith is fixed in adoration, in desire, in glad and full surrender, in humble trust upon its Lord and become changed into the very likeness of him we look upon. His will becomes our will until our will is so much his that the time comes when the word attributed to one of the rabbis becomes true again and again: "Do his will as if it were thy will and thou shalt soon find that he does thy will as if it were his will." We are so really in communion with him, so truly abide in him, that the word of our Lord is fulfilled for us: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (John 15: 7.) Being like God means service. God serves. "My Father worketh hitherto," said Jesus, "and I work."

There will be no end of these unveilings of God and these transfigurations into his likeness which come to those in communion with God. Their experience was written on the walls of an old Egyptian temple of which Dr. Rufus Jones tells us: On one of these walls a priest of the old religion had written in the name of his God, "I am he who was and is and ever shall be, and my veil hath no man lifted." On the opposite wall, some one who had found his way to a later, richer faith, wrote this inscription: "Veil after veil have we lifted and ever the Face is more wonderful."

4. Communion with God brings us an assurance of God that is steadfast and abiding. He that cometh to God not only believeth that he is and that he is a rewarder of them that diligently seek him, but *he is sure of both*. He is sure that there is One that stands at the door and knocks, that if any man hears his voice and opens the door that One comes in as Guest and Host and there is a giving of bread of which if a man eats he lives forever and a giving of water of which if a man drinks he never thirsts again. He is sure that direct, joyous, vital personal intercommunion has been set up between God and himself; that he has been brought into condition in which he can say, "O God, thou art my God!" all his in the riches of his grace, of his compassion, of his mercy, of his love that is from everlasting to everlasting. He is as sure of all this as he is of anything that has happened to him, of any experience through which he has passed. God has come to him, even to him, and walks with him and talks with him even as he did with Enoch and shows him his grace and his love day by day, hour by hour, experience by experience, joy by joy, triumph by triumph, until he can say, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

WHAT SHOULD BE THE NORMAL CHRISTIAN EXPERIENCE AND HOW SHALL IT BE ATTAINED?

BISHOP ADNA W. LEONARD, METHODIST EPISCOPAL CHURCH

LESS than an hour ago the Chairman of the Program Committee requested me to speak in the place of President Frederick Aden, of the American College of Buenos Aires, who has found it impossible to attend this Conference.

I submit that the subject assigned me is worthy of careful thought, and to do it justice would require hours of preparation instead of the few minutes which I have been able to give it. The most I can hope to do

is to mention certain essential elements in all Christian experience and then suggest some simple ways by which it may be attained.

The wording of the subject assumes that there is such a thing as a *normal* Christian experience. Are we warranted in speaking in terms of a normal Christian experience? If there be such a thing as a normal Christian experience, then in the strict sense of the term it must be according to, and must not deviate from, an especial norm, rule, or principle. In other words, it must conform to a type or standard. We recognize, of course, that the ideal Christian experience begins in early childhood and is a development throughout the entire course of one's life. We should, however, be very careful to avoid the position that a normal Christian experience is possible only when it does begin in childhood. In fact, Christian experience depends more upon the manner in which Christ is placed at the center.

It is a well-recognized fact that *religious* experience itself is a normal, human experience, and is pervasive, persistent, and virtually universal; but in *Christian* experience the basis and center must be Jesus Christ. It is only in this sense that we are warranted in speaking of a normal Christian experience. In other words, our Christian experience is based upon our personal appropriation of Jesus Christ by faith. This involves, of course, receiving and accepting the revelation of God which Jesus Christ has given to the sons of men. The more we come to know Christ the better we shall know God. In all Christian experience, therefore, howsoever simple and at whatever period in life it is begun, there is the element of faith. Our fathers called it "saving faith" and we should be very unwise, even in these modern days, in substituting another term. Saving faith is the act of one person—a repentant sinner—committing himself to another Person—the Divine Saviour from sin. Of course, this definition would relate particularly to the person of adult life. Education, training, example, and environment all have their place in Christian experience, but there must be in every life, somewhere along the line, a moment when in simple faith Christ is received as Saviour, Lord, and Friend.

There is also another element in Christian experience and that is what we call "feeling." In all genuine religious experience there is an awareness of "Some Thing" or "Some One" besides oneself present in the experience. In all Christian experience that "Some One" is none other than Jesus Christ. It furnishes to the man of faith that knowledge and assurance which enables him to say with the Apostle Paul, "I know whom I have believed."

Aids to the development of Christian experience can be put briefly mentioned and at best only a few of them. First, the person and place of the Holy Spirit in a developing Christian experience should be recognized. It is the office work of the Holy Spirit to make real to us the things of Christ. For this there is an abundance of support to be found in the Scriptures: "But the Comforter which is the Holy Ghost, . . . he shall teach you all things." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, . . . he shall testify of me." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "For as many as

are led by the Spirit of God, they are the sons of God." "No man can say that Jesus is the Lord but by the Holy Ghost."

In the whole range of Christian experience the place and work of the Holy Spirit is not only recognized but is of exceeding great importance. This is especially true when throughout various sections of the Christian Church there are those who are discounting the value and even the place of the Holy Spirit in Christian experience. No less a scholar than Paul Elmore More has said in his scholarly work, "Christ, the Word," that the Holy Ghost is nowhere in the New Testament "so personified as to warrant the trinitarian dogma found in the so-called Nicene Creed." The widespread admission of the waning spiritual power of the Church is good and sufficient reason for Christian theologians and all teachers and preachers of the Word to turn their attention once more to the secret of the power of the early Christian Church. Such a study will rediscover the significance of the place and work of the Holy Spirit throughout the Christian movement.

Second, prayer is another essential factor in the development of Christian experience. Prayer involves the consciousness of the Presence of God. It is meditation. It is communion. It is "silence, plus desire, plus God." Prayer is effective if it be the fervent, effectual prayer of the righteous man, for are we not told in the Bible that "the effectual fervent prayer of a righteous man availeth much"? It is the universal testimony of Christian experience that prayer does change things. Of course, if God be only blind, unintelligent, and uninterested force, if he does not possess what we mean by personality, and if he have no constantly active and operative will, and if after creating us, possessed as we are of affections and emotions, he limited himself by laying these aside so far as he was concerned, there can be no intercourse between himself and man who, as we are told, has been created in the divine image. Prayer in that event is of no avail—it is nothing but a superstition. Christ, however, does not reveal God in any such way as that. He tells us of the Heavenly Father, and his own use of that term in what is called "The Lord's Prayer" is sufficient answer for any such question as has just been raised. Time will not permit us to enter upon a discussion of the recently revived theory of a "finite" God or of an "expanding" God. It is enough to say that no such God can satisfy the cravings and the yearnings of the human heart. Prayer does undergird and strengthen and gives poise to the greatest of life's endeavors. The moment we conceive of God as One with whom we maintain fellowship, that moment we must also conceive of him as a God who may alter his relations to us and whose feelings toward us cannot be affected by whatever course we choose to take. He remains the God of pity and of love and of forgiveness under any and all circumstances.

I shall not attempt to speak of the Bible and its relation to a developing Christian experience, for in another place in this program this subject will be presented. It is enough at this point to say that nothing can take the place of the Bible in all of life's experiences and that it comforts, inspires, illumines, and strengthens the Christian believer as nothing else can.

The third and last aid which can be mentioned in these brief remarks is the importance of cultivating our consciousness of God in Christ in

expression, which includes witnessing for Christ and service for others. All too largely the Methodist Episcopal Church has lost much of its spiritual power because it has ceased to be a testifying Church. I am not asking for a return to those rather primitive conditions when people gave expression to their religious experience in very crude and often overwrought emotional states. However, so far as the development of Christian experience is concerned, when Methodism was giving prominence to the class meeting, properly termed the drill master of Methodism, she was at the height of her spiritual power. Some plan should be worked out, and I speak for the Church I represent, that will restore to the life of the Church some method whereby Christian experience can again be developed on the basis of public testimony and personal witnessing to the saving power of Jesus Christ. Where there is a genuine Christian experience there will be a desire on the part of the follower of Christ to reach others in his name and for his sake. In all such efforts, if they are genuine and sincere, there will come to the person who dares to make such an effort on behalf of Christ the joy of the Lord which can be called by no other name than that of Christian experience.

WHAT LITERATURE WILL HELP DEVELOP SPIRITUAL POWER

PRESIDENT KING VIVION, METHODIST EPISCOPAL CHURCH, SOUTH

WE need more spiritual power, both clergy and laymen. Whatever lends itself as an aid to the development of spiritual power is worthy of our serious consideration. Spiritual power does not come easily; it does not come merely for the asking; it requires consecration and a giving of one's self to God. We have devoted too little attention to the main business.

"The world is too much with us; late and soon,
Getting and spending we lay waste our powers."

The subject of this paper is "What Literature Will Help Develop Spiritual Power." One might almost say that all literature will help develop spiritual power if you include only that which is literature, for real literature must have high ideals. Because this paper must be very brief, we do not undertake to catalogue lists of books and articles which are calculated to awaken spiritual dynamics. The very best that we can hope to do is to mention some predominant types which may be useful to us. The blessing which comes from literature may depend almost as much upon the reader as upon the writing itself.

In the life of John Wesley there were three books which had tremendous influence. For his definite reawakening in Oxford, Wesley says he was indebted largely to the teaching of these three devotional books: Thomas à Kempis's "Imitation of Christ; or, Christian Pattern," Bishop Jeremy Taylor's "Holy Living and Dying," and William Law's "Christian Perfection." Perhaps for every one of you there are two or three books that stand out prominently in molding and shaping the spiritual factors of your own life.

Of course the Bible is to be mentioned first, for it is first. It is truly "The Book." The more we read the Bible the more help we get from it. To the degree and the extent that the Bible has been woven into the life of an individual, to that extent come peace, progress, and balance. Now, not all passages of the Bible are of equal value in developing spiritual power. It was not meant to be so. In the Old Testament, especially the Prophets and certain of the Psalms are most helpful. Nearly every bit of the New Testament is on the same high level. Perhaps the life and teachings of Jesus stand out in their spiritual vitality.

We cannot know the Bible too well. We need to study it devotionally instead of critically or even homiletically. It is not books about the Bible we need so much as the Bible itself. Its spiritual teachings are axiomatic. The inspiration of the Bible does not depend upon who wrote this book or that, but upon the fact that God himself breathes into these pages his message. If God does not speak to me through this Book, for me it is not inspired. But the Bible is inspired, for it does speak God's message to the universal human heart.

Another type of literature which helps to develop spiritual power is biography. A very discerning man has said that the history of the world could be written in the lives of one hundred men. Biographies of outstanding religious leaders tell us of the soul's pilgrimage in victorious men. By their lives we are encouraged, cheered, guided, and instructed. Sometimes a biography has too much Boswell and too little Johnson; but if we can get at the motives and the principles of the real men, we come to understand how to live. Such books are the lives of Wesley, Knox, Luther, Francis of Assisi, Livingstone, and other great souls who approach the purpose and passion of Jesus. There have been many lives of Jesus written, and they are worth our study if they but help us to know more about him. Biographical studies of Bible characters oftentimes refresh us with a new understanding of God's mercy and love. Then there are simple folk stories, such as Ian Maclaren's "Beside the Bonnie Brier Bush," that deal with the motives and aspirations of plain people.

Autobiographies, Journals, and Diaries which are free from the offensive ego have an opportunity to reveal the inner motives and purposes and experiences of men. Curnock has done a splendid piece of work for us in editing the new standard edition of Wesley's Journal. Asbury's three-volume Journal is thrilling from beginning to end. There is a little set of six volumes of the lives of early Methodist preachers which tells us not only of the men, but also of the message they preached as lay-preachers which led men to accept Jesus Christ. Brethren, we need this sorely to-day. If we could only catch the spirit of John Nelson, the stone mason who, when forced to go into the army, refused to carry a gun because he said he was a soldier only for Jesus Christ, we would be better men. He was stoned and mobbed and beaten, but he did not quit preaching. He preached the "good news" so effectively to those very mobs that men's hearts were softened and they were constrained to follow Jesus. Our hearts are inspired as we read of these early Methodist preachers.

A third type is the field of devotional literature: sermons, books on the devotional life, and helps in communion and meditation. I must

confess that most books of sermons miss me. We should not read them in order to repeat them, but to get a clearer insight and a fuller interpretation. Books on prayer never seem to be quite complete. In the nature of the case it must be so, because we can never quite put into words this business of prayer. Collections of prayers are worthy of our study. We need to learn how to pray. The very first book Wesley ever published was a small collection of prayers to be used in the home. The expositions of scripture in Parker's People's Bible are not so valuable as the great prayers he put at the beginning of each section.

Fourth, studies in the reasonableness and evidences of Christianity are strengthening. The great books on doctrine help us to keep our feet on the ground. We need to have a reason for the faith that is within us and to "prove all things and hold fast that which is good." We need have no fear that scholarship will ever destroy our faith. It is encouraging to know that the great scholarship of the world leads us to the very threshold of faith in Jesus Christ, and makes our walk with him the most rational thing in the world. We welcome the contribution of profound scholarship. Here are grouped the books on divinity and theology which build in a constructive way the background for our Christian thinking.

Fifth, poetry. We can hardly read too much real poetry. Poetry is of such a nature that the deep things of the heart can be most happily couched in it. Why not study the Hymnal? Here we find the great religious experiences and yearnings of the human heart worded better perhaps than we ourselves could express them. The hymns of Charles Wesley may last as long as the sermons of John Wesley.

"What we have felt and seen
With confidence we tell."

What better can we do than to make our own "Nearer, My God, to Thee," "Jesus, Lover of My Soul," "Jesus, Saviour, Pilot Me," "When I Survey the Wondrous Cross," and others of like type?

Lastly, religious papers and magazines not only tell us what is going on in the religious world to-day, but also help us to see how the gospel fits into the life of to-day. It offers a channel for the modern prophet to bring us his message. After all, it is not so much a matter of how much we read, but how and what.

"Reading maketh a full man." Everything we read comes to be a part of us. As we read of the experiences men have had with God, their testimony gives us courage and assists us to an understanding of how God deals with men. God wants to reveal himself to us also. Men have written as they have been moved by the Spirit of God. Men have written that we might believe that Jesus is the Christ, and believing we might have life through his name. If we but open the door and let him in, our minds will be made stronger, our hearts will be made larger, our lives will be made better, and we shall be more able to take our places as colaborers with him in making the world to be what he wants it to be.

THE PRACTICE OF THE PRESENCE OF GOD

REV. H. T. WIGLEY, B.A., B.D., PRIMITIVE METHODIST CHURCH

ONE cannot think of this theme without calling to mind that Carmelite monk, Brother Lawrence, in whose life, conversations, and letters it finds its most perfect exposition and illustration.

Converted at the age of eighteen, Brother Lawrence entered a monastery as a lay monk. Though his duties were secular, he quickly earned distinction in the realm of the spirit and became famous for "the practice of the presence of God." This phrase appears in one of his letters as a description of his religious experience. Most appropriately it has been taken as the title of a small selection of his conversations and letters, which has become a popular devotional classic. There is no need for me to say anything about this little book, so well known and loved by us all. My purpose is simply to show how the experience it discloses raises issues which we may find it profitable to discuss and reminds us of sublime privileges which are ours through the grace of God. All too often we rest content in the commonplaces of religious life and experience.

The greatest boon which Christianity has brought to mankind is the unique opportunity it offers to all men of enjoying the presence of God. Apart from Christianity, the enjoyment of the presence of God is a rare experience. Even the Indians, so richly endowed with spiritual genius, have been described by one who knows them intimately as a nation of seekers—not finders. Into a world of seekers Jesus came to open up a new and a living way to the Father. Jesus is God coming to us as a man that we might find it easy as men to come to God. This presence of God is apprehended differently by Christians. For some, like Paul, the light of the knowledge of the glory of God is always shining from the face of Jesus. These find God not only through Christ but in Christ. He is the burning focal of their experience. To use our modern jargon, they are "Christocentric." For others, like Augustine, their experience centers in the ineffable glory and majesty of the Everlasting Father. They are "Theocentric." Yet it is *through* Christ that they come into this experience—a fact they gladly acknowledge. But however apprehended, the enjoyment of the presence of God, arising from a mystical union with him, is the essence of the Christian religion and its greatest gift to mankind.

All of us, as Christians, have had luminous and glorious moments in our religious experience in which we have been made wonderfully aware of the Divine presence. Most of us would confess, however, that "these were but seasons beautiful and rare." *Can these beautiful seasons become our normal experience?* I am not now referring to ecstatic experiences such as famous mystics have enjoyed, when, like Paul, they have not known whether they were in the body or out of it. Obviously, in the very nature of things, such experiences could only be temporary and perhaps confined to people of certain types. The intense awareness of the Divine presence, to which I am referring, does not exclude, at the very moment of enjoyment, awareness of things around us or participation in the ordinary affairs of life, but on the contrary it clarifies our perception of everyday issues and enhances our efficiency. The question we are now asking is: Can we have a clear and abiding awareness of

the Divine presence from which, as from a ceaseless spring, there continually arise in the soul joy, strength, and peace, or is the best we can hope for an occasional and encouraging manifestation of the Divine presence whereby our assurance that he is always with us is fed and strengthened?

There is no doubt about the answer that Brother Lawrence would have returned to these questions. He enjoyed for many years the continual sense of God's presence. Referring to himself in the third person, he writes: "For about thirty years, his soul has been filled with joys so continual, and sometimes so great, that he is forced to use means to moderate them, and to hinder their appearing outwardly." Moreover he describes his realization of the Divine presence as "an *habitual*, silent, and secret conversation of the soul with God." There is no reason to doubt his testimony. The truth of it was apparent to all who knew him, being manifest in the continual shining of his face and the unbroken calm of his demeanor.

To most of us this will bring a challenge which we should not seek to evade. Do we enjoy a *continual realization* of the presence of God? A sense of spiritual poverty may be to us the gateway to a richer life. Surely we cannot rest short of the highest.

Other questions inevitably arise. Some will ask: Is this experience possible for ordinary people, and if so, how are they to attain it? A study of Brother Lawrence will give ordinary people more encouragement than they would find in studying mystics, for Brother Lawrence comes closer to them than they. To begin with, he was a lay monk, engaged in secular and often menial occupations from which he confessed a natural aversion. He received no special religious training, was not expert in things theological, and enjoyed no unusual facilities for soul culture. Then, too, the type of experience he enjoyed is exceptional only in its intensity and constancy. Unlike many mystics, he had no trance experiences or seasons of ecstasy. None reading about him could justly say: "His experience is due to his psychical temperament. I have not that temperament and have no gift for trances and ecstasies and therefore I cannot expect, or be expected, to share his wonderful experience." On the contrary, one is impressed by his freedom from the abnormal and by the fact that his richest experiences were enjoyed as he pursued prosaic duties. "The time of business," said he, "does not with me differ from the time of prayer; and in the noise and clutter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the Blessed Sacrament." Then again, unlike many of the mystics, he had no special technique in his approach to God. There is with him no "mystic way" with its three stages of purgation, illumination, and union. There are no severe fastings or long periods of prayer or prescribed modes of devotion. "There needed neither art nor science," he said, "for going to God, but only a heart resolutely determined to apply itself to nothing but him, or for his sake, and to love him only." There is little, if anything, about him and his methods which might lead the ordinary person to feel that here was something altogether removed from his case. Here, surely, is an experience which in the gospel is offered to all men.

How can it be attained? The word "practice" gives the clue. The presence of God has to be practiced. Excellence in the highest sphere, no less than in lower spheres, demands application and effort. There must be a giving of one's self up to the attainment of this experience, but first there must be a giving of one's self up to God, a determination to love him for his own sake. But how are we to *practice* the presence of God? By continually concentrating the mind on God and furnishing it with lofty conceptions of him; by attempting to realize the presence by continual and secret conversation with him; and by deliberately relating him to the smallest details of life, even picking up a straw out of love for him. But practice, here as elsewhere, makes perfect. What at first is only done with conscious effort, in time becomes the natural expression of the soul's own bent. Sooner or later, the love of God in our hearts will inwardly and constantly incite us to converse with him and we shall know from within that he is continually with us. Surely there is nothing here which is beyond the reach of the ordinary Christian, if only he is determined in his quest for the highest.

The brief time allotted has already gone. I must hasten to a conclusion. One of our main weaknesses to-day is poverty in personal religious experience. We have not given ourselves up to God and taken pains to practice his presence as we ought. This neglect in all probability has not been deliberate. We may have been sidetracked by the many calls of our complex modern life; we may have been too busy in all manner of good works to take time to be holy; maybe we have felt the urgent appeal of the social gospel in our day. Whatever the cause of the thinness of our personal experience of God, the fact remains that if we are lacking here we are wanting everywhere. The only source of real power for good in men's hearts, and therefore ultimately in the affairs of the world, is rich and loving intimacy with God. We are all called to be saints. In this day of political and industrial confusion, when the world is languishing for inspiration and power from above, we must get back to the pursuit of personal holiness and to the pure and passionate love of God, which, after all, are part of the very marrow of Methodism. I think of some well-known lines of Charles Wesley in which Brother Lawrence would have delighted, had he known them. Let us make them the expression of our souls' deepest desire and highest aspiration.

"Thou Shepherd of Israel, and mine,
 The Joy and Desire of my heart,
 For closer communion I pine,
 I long to reside where Thou art.
 The pasture I languish to find
 Where all, who their Shepherd obey,
 Are fed, on Thy bosom reclined,
 And screened from the heat of the day.

'Tis there, with the lambs of Thy flock,
 There only I covet to rest,
 To lie at the foot of the rock,
 Or rise to be hid in Thy breast;

'Tis there I would always abide,
And never a moment depart,
Concealed in the cleft of Thy side,
Eternally held in Thy heart."

IS CHRISTIAN EXPERIENCE ATTAINING HIGH LEVELS?

REV. JOHN W. LANGDALE, D.D., METHODIST EPISCOPAL CHURCH

THE answer calls for a clearer understanding of Christian experience. We talk more and more of the universality of religion, as embracing every attitude and aspect of life, as only realized with any fullness by a developed and integrated personality. Hence we think of religious experience as the consciousness of an Objective Reality, whom we know through our capacities to think, to feel, to imagine, to choose, to purpose, and to act. To some extent all have that experience, as witness John, "He is the true light that lighteth every man"; and Pascal, "I wouldst not seek Thee hadst Thou not already found me"; and Schleiermacher, the unrecognized fountain of much of our Methodist theology, "No mind which has an awareness of itself but has also, however dim, an awareness of God." Christian experience is that which we have when we come to God through Jesus Christ. Then the Objective Reality is our holy loving Father to whom when we come with contrition and appropriating faith, with fellowship, and coöperation, we receive a more vivid sense of his forgiving and faithful presence, a readier sympathy for our fellows, a more urgent sense of duty, and a freedom from anxiety about the changes and chances of life.

The word "high" in my subject calls for some standard by which to measure the quality and quantity of Christian experience. This turns us to history, which is good, for all experience is historically conditioned and individual experience must be corrected by the corporate experience of Christian generations. It is highly significant that Christian experience is sufficiently constant that one generation may find the language of another a more satisfactory testimony than it can formulate for itself. They who are complacent about the condition of Christian experience may not be acquainted with what Christianity means and demands. They who complain may be estimating by the prejudices of their provincial associations; they who are cast down may have the pessimism of a lofty ideal. In what we called the muckraking period of thirty years ago the Italian historian Ferrero came over to write upon the shame of American cities. He was surprised to perplexity by the indignation against corruption and vices which were connived at in his country and he wrote upon the wonders of an aroused civic conscience. Who would contend that we have an experience that compares in height with the great creative periods of Christian history? If we confine our measurement to our lifetime, two tendencies must be remembered—namely, that in youth all the past appears to us to be inferior and in age unpleasant memories disappear to leave our early years haloed by favorable recollections. "Lord, are there few that be saved?" is a question that can only be answered by Him who measures the motives of men. My judgment is that relatively we are low in some and high in other factors of Christian experience.

We are below grade in a mystic experience of God. Probably only a minority of Christians at any time have had this immediate apprehension which is so difficult to describe to others. Yet we are unfortunate if we know not some who are so sensitized by their devotion to God and their sacrifices for mankind that we are ready to believe they pick up subtle stimuli most people do not receive. Wherever believers have turned from the world to God and have returned from God to the world with an ennobled personality, an enlarged sympathy, a wise enlightenment, and an ethical vitality, they accredit their contact with reality to our respect. Alas, the life that most of us live stifles any adaptability for the mystic we may possess. We fear to go apart for meditation lest we miss some happening or fall behind the procession, and family prayer vanishes, midweek meetings disappear, and church attendance decreases. Indeed the very enterprise of our church programs in financial drives and membership campaigns and stunt services may militate against the promotion of the inner life for which they all exist. It is my observation that more energy is being spent in explaining away mysticism by psychology and in examining critically the consistency of the performance of those who profess than is being expended in exploring the values of the mystic approach to God. Mysticism is evaluated by some about as is psychical research.

Reflection is another way by which men know God. Some of us still cling to points of view which the slow pressure of intelligence will obliterate. Some of us listen for the latest remark of a scientist to substantiate our faith. Some of us adulterate Christian truth to suit the slang of the street and the style of the press. Some of us do not even know that there is a vast amount of new Biblical knowledge upon which competent scholarship agrees which is not enriching our teaching and much less our preaching. Some of us have been too lazy to reformulate our Christian testimony afresh for a time of unprecedented intellectual change. Is it much wonder that the sublime truths of our faith have come to seem to many students to be remote and even mythical? Consider, for instance, the experience of the soul at the foot of the cross as he believes that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" It has been differently expressed. In the Middle Ages they sang (*Dies Irae*):

"Faint and weary, Thou hast sought me,
On the cross of suffering bought me—
Shall such grace be vainly brought me?"

To-day we sing:

"We may not know, we cannot tell
What pain He had to bear,
But we believe it was for us
He hung and suffered there."

Yes, it has been expressed differently, but there has never been a time when believers have not found at Calvary the supreme experience of their lives. Yet I do not find many ministers, and especially young

ministers, who can preach the gospel of God's love in the crucified con-strainingly to a thinking congregation.

In the experience of God through the sense of beauty we are making distinct gains. If I am reminded that beauty is more of a Greek door to God than a Biblical, I reply that the most spiritual interpretation of our faith was formulated in a Greek atmosphere. Families no longer leave us when they come to culture, as sometimes they did; instead they request a congenial form of worship. Preachers cannot withstand a new competition of entertainment and educational opportunity unless they can lead their people to appreciate the superior experience of worship. And so we are placing copies of fine art in the classrooms of our church schools and we are providing churches of stately architecture and euphonious ritual and we are making more of the communion as a ministry of grace.

Again we are advancing in our recognition of the ethical as an experience of God. As for society we are all convinced that God wants conditions to be changed in the interest of human values, but many of us are far from sure what these changes should be. We have men who rush forward with solutions for every social problem, though for the task they have no special preparation of serious study of economics and political philosophy. There are some who talk as though the social gospel began with our generation, forgetting that Wesley declared that the New Testament knows nothing of solitary religion and that the evangelical movement in which he was the chief factor has to its credit a large part in prison reform, the abolition of slavery, the extension of the franchise to the lowly, the enthronement of women and the protection of children, the prohibition of the liquor traffic, and the world-wide missionary movement.

The most depressing factor in the situation is our complacency. We do not manifest, for instance, the intense concern and the intelligent energy toward recovery the Presbyterians are evincing. There is often little difference between our way of living and that of non-believers. Many of us draw pale pictures of a pleasant Christ who is quite content patiently to wait until we outrun our folly and indifference. A British artist has painted Jesus with becoming dignity, but as involved in the life of every day. His picture is entitled "My Lord I Meet, in Every London Lane and Street." The picture was rejected by the Royal Academy as Jesus is in everyday life by many of us, which is a situation neither satisfying to ourselves nor attractive to others. Two or three years ago I was invited by a preacher friend to witness the performance of Sir Harry Lauder. The evening was marked by a trick played upon Sir Harry and Sir Thomas Lipton in that each, unknown to the other, had been invited to present a loving cup, Sir Harry to Sir Thomas, Sir Thomas to Sir Harry. My friend wanted to call upon the comedian afterwards. We were told that it was not possible, since he had a date with Sir Thomas. We were, however, admitted and greeted by the statement that he never declined to see dominies. As his brother-in-law rubbed him down he told how he had lost his only boy in the war, that his wife too had died, and the prospect was indeed desolate. "I felt I could do nothing more," he continued, "but to hearten myself I used to go out in the evenings and sing as I walked along the road. Others

listened and were comforted also, and I said if I could help them I should, and so I am singing on to the end of the road." Others need to hear the song that sings in our hearts, others who will not hear unless from us. It is not an easy day to sing. Rufus Jones reminds us that we belong to a faith in which there is no finding without losing, no getting without giving, no living without dying, and I might add no singing without sobbing.

Which is easy to say—but.

PERSONAL EXPERIENCE EVERY BELIEVER MAY ATTAIN

BISHOP C. H. PHILLIPS, COLORED METHODIST EPISCOPAL CHURCH

My subject is an emphatic, positive, substantiated declaration. No controversy of an insidious nature can provoke excessive views about it so far as believers are concerned, for with them it is no question of opinion but one of fact. In the realms of opinion we differ, but in the realms of facts we should be agreed.

When it is said, "Personal Experience Every Believer May Attain," a statement is made in the realms of facts which is in full accord with the views of all believers, for they possess the conviction that religion binds the spiritual nature of man to God and becomes the practical test and the foundation for the spiritual life.

Religion is a matter of personal concern. It is the response of the human heart for a divine revelation. It is the only form of a truth or a system of truths that we believe is superior to all the other religious faiths of the world.

There have always been many gods and many religions, but with us there is one God and one religion.

With what profound human interest does this belief in one Supreme God and one religion endow the whole domain of this sacred knowledge!

Our life, our hope, our destiny, our all are bound up with it. The feeling or expression of human love, of some superhuman power, a system of faith and worship, a manifestation of piety, an outward act of form by which men indicate recognition of a God or gods to whom obedience and honor are due, may have reference to the inculcation of any religious faith.

But our religion, the very root of human existence, is not like the heathen worship, satisfied with certain external acts, but it claims dominion over the whole inward man, the most hidden movements of the heart, and preserves alive, unconditionally, certain consecrated principles of actions as great truths elevated beyond all investigation of casuistical reasoning.

If it were possible for man to renounce all religions even, including that of which he is unconscious and over which he has no control, he would become a mere surface without any internal substance.

The whole system of the mental faculties must receive another direction when this center is disturbed.

This was evidenced in modern Europe through the introduction of Christianity. This sublime and beneficent religion regenerated the ancient world from a state of exhaustion and debasement, infused new life and vigor into a degenerated people, became the guiding principle in the

history of modern nations, and even, at the present time, when many people think that they have shaken off its authority, they find themselves in all human affairs much more under its influence than they are aware, or even willing to admit.

The unnumbered millions who have accepted Christianity as the only religion and have experienced its joys and its blessings, realized and appropriated its ideas and motives which resulted from genuine conversion, are so conscious of this personal salvation and its final reward that everything to them, finite and mortal, is lost in contemplation of infinity; that life becomes shadow and darkness; and that the first dawning of a real existence opens in the world beyond the grave. Scientific knowledge is advanced by tests and experiments. But I assume that personal Christian experience as distinct from theories or abstract principles is an experience and realization of an event or events that actually took place in the life of individuals without due regard to science and theory.

"The Spirit itself beareth witness with our spirits that we are the children of God." The Methodist doctrine of assurance rests upon this familiar passage of Scripture. The Spirit produces an inward feeling of harmony with God so that one knows the comfort of his peace and the certitude of adoption into the heavenly family. Here then is soul consciousness of its own status, and as light from heaven has entered it, the glow is unmistakable and the joy, says the Apostle Peter, is unspeakable and full of glory.

God gave testimony of Christ from heaven, and Christ gave testimony as having come from God whose personality and existence were never questions of doubt with him. Jesus was sure of God, for he enjoyed unbroken fellowship with him.

A sense of a personal God and the religious consciousness not only results from the Christian experience, giving it a real and solid foundation, but gives a lucid understanding of Christianity and its interpretation of life and history.

The First Methodist Conference that opened in the Foundry on Monday, June 25, 1744, defined Repentance, Faith, Justification, Sanctification, and the Witness of the Spirit as necessary doctrines because they related directly to personal religion without which no one can be saved.

These are the "Five Points" which Methodism emphasized at the beginning of its eventful history, and as its evangelists proclaimed these doctrines and salvation through Jesus Christ, great reforms took place in society and among the people.

The influence of the Methodist revival wave was felt in the homes of the depraved, in the dwellings of the outcast, in the palaces of the rich, in the hovels of the poor, in the hearts of sinners, accomplishing their conversion and evoking the spirit of prayer, sympathy, friendship, and love which bore fruit among the people and was manifested in the way in which they worked and prayed in a glorious brotherhood of duty.

Repentance, Faith, Holiness are the main doctrines of Methodism because they include all the rest. Some writer once said: "Repentance is the porch of religion; Faith the door; Holiness, or Sanctification, religion itself." In the experience of salvation, Mr. Wesley distinguished three things. He taught that Justification was a work done for us; Regeneration a corresponding work done in us whereby we be-

come conscious of the divine favor and enter into loving, joyous fellowship with God; and Sanctification which so cleanses the affection that we love God supremely and our neighbor as ourselves.

Adam Clarke once asked, "And can this be done in any human soul and it know nothing about it except by influence and conjecture?" and then he adds: "Miserable state of Christianity, indeed, where no man knows that he is born of God."

Mr. Wesley expressed the conviction that the direct witness of the Spirit is confirmed by the word of God, by the experience of innumerable children of God, by experience of all who are convinced of sin, and even by the children of the world, who, not having the witness in themselves, one and all declare, none can know his sins forgiven." Mr. Wesley further entertained the view that it is not a question whether there is any indirect witness or testimony that we are the children of God. He thought this was the same, with the testimony of a good conscience toward God and the result of reason, or reflection on what we feel in our own souls. Confirming assurance or experience by the indirect witness, the father of Methodism makes a summary in these words: "Strictly speaking it is a conclusion drawn partly from the word of God and partly from our own experience. The word of God says, 'Every one who has the fruit of the Spirit is a child of God.' Experience or inward consciousness tells me that I have the fruit of the Spirit, and hence I naturally conclude, therefore, I am a child of God."

The personal experience of salvation, its universality and attainableness, its assurance and experience confirmed by the accompaniment of the testimony of the conscience or the evidence of a sincere life, together with all the doctrines which Methodism has given prominence and expression, have done much to scatter Scriptural holiness throughout the land, defend the word of God from the imputation of fanaticism, and make clear its belief in, and advocacy of, the direct and indirect witness of the Holy Spirit.

A glance at the experiences of a few well-known followers of our Lord will bespeak the experience of genuine Christians of this age, and the experience of those who will become subjects of Christ's kingdom throughout the ages.

John Newton sang:

"I once was lost, but now I'm found,
Was blind, but now I see."

Philip Doddridge:

"'Tis done; the great transaction's done;
I am my Lord's, and he is mine."

Fanny Crosby:

"Blessed assurance, Jesus is mine."

Charles Wesley:

"He breaks the power of canceled sin,
He sets the prisoner free."

Adam Clarke: "I do profess to have received, through God's eternal mercy, a clear evidence of my acceptance with God."

A man of erudition and culture, it was no wonder that Wesley was such a prolific, versatile, and clear writer on many subjects, especially on Biblical and doctrinal questions after his conversion in Aldersgate Street on May 24, 1738.

A burst of dazzling heavenly light, like unto that which would issue into a dark room from unnumbered lamps, streamed into his heart, warmed it, and then developed the fine sympathies of his nature, imparted to him an unusual experience, and promoted the vital piety and the holiness of his own life as well as the lives of others through his ministrations. The experience and assurance of God's love is a general experience among truly religious people, and it is the common privilege and birthright of all the children of God.

"This old-time power was given to our fathers who were true;
It is promised to believers, and we all may have it too."

Though great and pure in her doctrines, liberal in her principles and form of government, rich in achievement and inheritance generally, yet Methodism must make another contribution to the cause of Christ. And that contribution must be a new awakening and new leaders who, out of their personal experience, influenced by the thought that the followers of Christ must teach and practice the doctrines of the Fatherhood of God and the brotherhood of man, and actuated by, and possessed of, a lofty attitude to advance these principles among mankind, shall seek to arouse the sleeping energies of the nations of the world, especially believers in the institution of Christianity to illustrate and practice in their lives more than in words the love which Christians should bear for each other, and realize in all its completeness that the loyalty and purity of their Christianity must embrace the principles of Fatherhood and Brotherhood, for all life springs from one source—the Eternal God—who has made of one blood all nations of men to dwell upon the face of the earth.

GROUP II: ST. MARK METHODIST CHURCH

TOPIC: CHURCH LIFE

CHAIRMAN: MR. JOHN W. BARTON, LL.D.

SECRETARY: REV. W. H. B. CHAPMAN

THE PRESENT STATE OF THE CHURCH IN BRITAIN

REV. THOMAS NAYLOR, B.A., WESLEYAN METHODIST CHURCH

IN the endeavor to give a judgment on so wide a theme I have consulted Conference Reports, Yearbooks, and general surveys rather than tables of statistics.

For our purpose when we speak of the "present" state we mean "since 1918." The "New Age" that is upon us incorporates a change inconceivably vast precipitated by the World War. "During a war a Christian country ceases to be Christian." (Milne.) The eclipse of the Reign of Christ, even partial, over a period of four years means incalculable loss to a nation. To the Church it has meant the loss of a generation. This is seen in the lack of impact or striking force which is the most serious defect of the Church to-day, and that is attributable largely to the war-wastage of the fine young men who now should have been our inspiring leaders.

No living Church can remain impervious to the wild swirl of mighty forces let loose upon us. Much will be said about these in various sessions. Let me simply say that in all alike our fundamental trouble is an enfeebled appreciation of God, issuing in a lack of vision which means loss of clear direction and failure to achieve commanding Christian character. The emphasis has shifted from personal to social religion. In addressing our challenge it is no longer to a people grounded in Scripture and intense about religious convictions. Quite apart from attendance at public worship the more intimate means of grace which enrich the spiritual life are often neglected.

The astonishing thing is that our Conferences and leaders, with their eyes open on these dark and sinister facts, yet unite on the high note of hopefulness, sometimes of exultation. In the Church itself we hear nothing of "Defeatism." Even in the depressed areas, where conditions are appalling, the courage and cheerfulness of our Christian workers is amazing.

If anyone questions this, let him read the story "Christ Down East," a glimpse of what is taking place in East London slumdom, showing at once the real and living joy the very fragments of humanity discover in Christ, and also the difference in tone and temper of the whole neighborhood as a result of Christian influence.

In a review even as rapid as this it seems important to make at least a passing reference to the divisions of the Church. In Britain there are still "twelve gates."

The Roman Catholics have been very active and indeed aggressive. They come much before the public notice. In populous centers, Rome can make an effective display. Rome has given attention to education, and her secondary schools especially have found much favor. The prevailing tendency to "Catholicism" as over against Puritanism or Protestantism has encouraged her claims. Convincing statistics are not easy to obtain. The advertisement of distinguished converts probably inflates the public estimate. The heart of England remains loyal to religious liberty, and it is interesting to hear an authority affirm that "at the moment the wave of sacerdotalism is obviously breaking" (Barnes).

In the State Church there are features we note with thankfulness. In many large towns she has awakened to the needs of the people and her efforts to reach and win them are admirable. In some of the Cathedral Churches popular evangelistic Sunday evening preaching services have proved very attractive. Central Parish Churches have followed on similar lines, and with the aid of broadcasting have reached out to a multitude. The Rural Commission Reports, on the other hand, make very sad reading as to the moral and spiritual condition of the villages, and it is to be feared that in many of these country churches the pure gospel is overlaid by clergy who have failed the evangelical experience.

These are days of testing for nonconformity. We are under the weather. We greatly need a more complete coöperation. Only so can we hope to speak effectively on the great issues of our time both to the nation and the age. There is a variety of smaller religious groups. They stand for religion to a considerable part of the populace, and "the little mission at the corner" is no mean factor in Britain's welfare.

It will have been noted that in our view the optimism of the Church at this time is most remarkable. We think that good grounds can be assigned for it. The Church is beginning to perceive the hidden "value of an ebb-tide." She is being startled out of complacency. In the mood of self-criticism and disenchantment she sees that "never in the history of the world were great bodies of men so conscious of their corporate moral failure as they now are" (Mackintosh). She believes this present is just another phase in the agelong conflict of the Lamb with the Wild Beast. History means again for her

That Zion in her anguish
With Babylon must cope.

"Intellectually Christianity is coming into its own." In many fields of knowledge and supremely in Biblical scholarship our leaders command the respect of all enlightened men. Combined with this is an evangelical experience and fervor which is disarming the fear and the resentment of an older school. The mighty voices of science are proclaiming the "spiritual" aspect of the world around us. Our modern enthusiasms, politics, education, psychology somehow cut off just where the deepest need arises, the hunger of the soul. "Effort" and "Expression," our modern idols, are surrendering to a new cry for "Experience." Coincidentally with all this is a movement, sometimes regarded as a "Youth Movement," which, notably in the Cambridge Group, the Buchman Group, and the Signal League, is giving evidence of an immediate and satisfying

realization of Christ. There is further the widespread search for the real Jesus of history. The study of his mind not only has produced a literature that enriches our modern life, but is compelling the Churches to interpret afresh his will on great practical issues, Church Unity, the Social Conscience, Christian Stewardship. Church Union in Scotland and the movement for Methodist Union in England confirm that a living Church can pass through adaptations without losing her life. Tremendous changes have to be faced if the Church is to win the new age for personal religion. Through present trial and thwarting God is preparing her. Already the marks of his hand are upon her.

Methodism herself has retained much of her wonderful vitality. If I may take the Wesleyan section only for illustration: during these ten years of strain she has raised on an average about four millions a year for her many ventures religious and philanthropic, about £8 per year per member. She has carried her membership to half a million, the highest yet. She has maintained her ministry at its peak level. She has arrested the serious decline in her Sunday school work. She has followed up the shifting populations with Church and Mission Hall and taken a foremost place in evangelistic and social service in the neediest parts of the land. Perhaps just now she is too much of an adept at schemes and devices, money-raising, bazaars, committees, organization. Too many of her people can take a hand at these things who are strangers to her inmost fellowship, her real life of prayer, and her Divine commission to evangelize. With many splendid achievements and virtues to her credit, she is not transmitting the Heavenly Flame to the world in such proportion as our fathers did. Nor will this be done till once again the mark of a Methodist, of every Methodist, is a glowing realization of God through Jesus Christ and his Spirit, and a personal joyous participation in the commission to "recommend Jesus" to every man.

IS MODERN WORSHIP REAL?

REV. OSCAR T. OLSON, D.D., METHODIST EPISCOPAL CHURCH

WHY do we worship? Are we dealing with anything that is real when we worship? It was in a day far simpler than ours that the Psalmist wrote his lyric of praise, "O come, let us sing unto the Lord, let us make a joyful noise unto the Rock of our Salvation." There probably was not a man in Israel who doubted the existence of God. Every patriotic citizen in that land was sure that God was alive and that he was particularly interested in Israel. He was the nation's greatest hope. He was the nation's sure defense. He was their Lord and Maker. They were the people of his pasture, the sheep of his land.

The craving to give recognition to this relationship found expression in that adoration and thanksgiving that bowed down in worship. Worship was the means by which they constantly brought into vivid recollection those events in their history which they were sure witnessed to the reality of the special care and interest of God. Through worship they built up an immunity to the hardening of heart and the dulling of sensibility toward the presence of the living God. It is not difficult to appreciate that worship in that day was a simple and spontaneous act.

But worship is not so simple a matter for us in the complex life of

to-day. Our major difficulty grows out of the fact that the idea of God varies in the minds of different persons. Every man approaches God on the level of his own experience. With the colors of his own experience of thinking and living every man paints his own picture of God. A brilliant scientist says that for him God is "the unification in one conscious mind of the powers that act upon us for our own good." A contemporary philosopher says that for him God signifies "an Ultimate Reality in whom cohere ideals that press upon us for realization." Concede that these men are thinking accurately, but accurate definition does not necessarily help men and women as they lift the deep and genuine desires of life toward the Eternal. We cannot pray to one who is merely the integration of the powers that act upon life. We cannot lift voices of praise and thanksgiving to some general and vague embodiment of the laws of nature.

At the very center of the life of the Church must be the absolute certainty of the living God. Only from this conviction can modern worship speak to the timeless element in human nature and lift man above the tyranny of time and sense. Man must live his life within two environments—time and eternity—and only an experience of the eternal can give to man a mastery over the temporal. As Carlyle once put it: "We cannot stand firm in time until we have gained a foothold somewhere beyond time."

When public worship is a corporate or collective assent to the purposes of the living God it becomes a socially constructive act. Matthew Arnold was voicing the experience of the race when he said that, while man philosophizes best alone, he worships best in common. There are two reasons for this. We all recognize them immediately. (1) The movement of a group always lifts the individual into a deeper and more intense experience than would be his in isolation. One of my old teachers calls public worship "a gesture of Christian solidarity," an assertion of the reality of a common, collective faith. It is a declaration that the union of those who love gets its inspiration and validity from the God who is love. (2) The second reason why man worships best in common is more fundamental. A God who is love finds us readiest for his in-coming when we are consciously sharing each other's hopes and aspirations. God fulfills his purpose not through separated individuals, but through a fellowship of those who are gripped by his purpose.

We know as we have never known before that our world must be bound together by the bonds of a respectful ministrant love. We have tried out pretty thoroughly the way of life which finds its satisfactions in a man-centered universe. We have been seeking salvation by focusing attention not on the status of the soul, but upon the economic stability of material possessions. The idea of a living God has largely faded from the minds of men and the result has been that we have fallen into the delusion that the brotherhood of man can be secured by political rearrangement or by economic redistribution alone. A world-wide human sense of brotherhood waits upon a world-wide human sense of sonship to God. We are drawn nearest to our fellows, most moved to high and noble thought of them when we join them in their highest hopes and noblest aspirations. In the Epistle to the Hebrews, in one of the very few passages of Scripture in which regularity of churchgoing is com-

mended, we are bidden "consider one another to provoke unto love and good works."

A sense of reality will not possess modern worship until a certainty of God moves into the center of religion.

The supreme function of the Church is to communicate to human lives a sense of the presence of the living God. Worship is the primary office of the Church. Worship is something real; it is the actual union of man with God. It is a known and felt participation of a man with the redemptive purpose of God. Christian worship is, as Forsyth has suggested, "a communion with the finished will of God in Christ." This is why the Cross is the central reality in the Christian experience of worship. Christ on the cross is the disclosure of the living God in the story of man. Here man discovers the attitude of the Eternal toward him. Here man has the assurance that he may actually commune with the Mind and Heart that lives at the center of things. The Cross is the focal point of human history, where God discloses his attitude of sacrificial and ministrant love toward man.

In a service of worship in an evangelical Church, a free Church of the Spirit, the service belongs quite as much to the man in the pew as to the minister in the pulpit. No sacerdotal privilege inheres in the person in the pulpit. Here a fellowship of believers shares the sacramental life. This sharing of life finds itself in enlisting under the command of the best and noblest and highest that the combined insights of the worshipers may apprehend. Worship is the lifting of our lives, together, into unison with God.

Public worship is not a season of enjoyable spiritual entertainment. Public worship is the lifting of our lives, together, into unison with God, into unison with one another in the mighty human drama that actually brings the divine on to the stage of life. Public worship signifies that we give ourselves to God and to each other. It is the essential outward sign of an inner fellowship.

Much is being said and done to-day about the necessity for improving the means of inducing the spirit of worship in our Churches. Within the last few years we have seen in the United States a new interest in Gothic architecture for our sanctuaries of worship. When new churches are now built, a very definite effort is made to build that type of building that will immediately suggest worship. A new interest in liturgics, ritual, and music is apparent.

This conscious contemporary interest in worship is all to the good. But it must be remembered that the means of worship may fail to induce the spirit and truth of worship. Here is a young man who enrolls in college with the avowed intent to study. He acquires a great deal of equipment to help him study. He buys a large and comfortable study chair. He gets study slippers and a study jacket. He procures a fine daylight producing study lamp. He secures an adjustable book-rest to attach to the arm of the chair. He provides himself with eye-shade, pencil, notebook, and ample bookcase. Then night after night, after the evening meal, he goes to his room, carefully adjusts the lamp, puts on the proper garments, lays the book on the rack, gets into the large and comfortable chair—and promptly falls to sleep. He has all the paraphernalia of study, but he fails dismally at the job of study.

Certainly the Methodist Churches of the United States were never better equipped to bring to men an awareness of the living God. We have a tremendous opportunity to communicate the reality of religion to a generation spiritually done out. But for some strange reason we lack the power to strike through the pagan sophistications and barbarian efficiencies of our day. "Awake, thou that sleepest!" is the prophetic word needed in many places in our Household of Faith so that at our altars men and women may find life lifted up into spiritual significance, and may discover a courage and hope that will lead to a sacrificial and ministrant devotion.

WOMEN'S WORK IN THE CHURCH

MRS. TRUSCOTT WOOD, UNITED METHODIST CHURCH

THE opening years of this century have seen what might almost be called "The Renaissance of Woman" and perhaps we can get the best idea of the present place of women in the Church by a comparison with her standing at the close of the nineteenth century. Casting my thoughts back to the days when I was a young girl growing up in a typical Methodist manse, I seem to remember three things a woman could do in a church. She could sing in the choir, she could teach in the Sunday school, and she could sew in the sewing meetings.

The people whom the minister had to visit and consult on church business were men, and the people who visited him were men. Nowadays the position is quite different. In a financial crisis the state of affairs is frequently laid before a meeting of women workers. In graded Sunday schools leaders of the Junior and Primary Departments are usually women. Forty years ago the Young Women's Bible Class was frequently led by a man. Where these still exist, they are led by women as a rule. Most large churches have a weekly meeting for women, "Women's Bright Hour" or "Social Hour" or something of that ilk.

Forty years ago the class leaders, to whom John Wesley in his wisdom gave the task of shepherding the members of the Church, used to visit regularly the members of their respective classes. Nowadays this important work is usually left to the minister and his unsalaried assistant, his long-suffering wife, but in the modern huge circuit where the ministerial staff has been cut down to the utmost, the minister's visits are supplemented by visits from members of a Women's Committee.

When we come to the question of Overseas Missions, the rôle played by women is very important indeed. Forty years ago they collected subscriptions and possessed missionary boxes. Some of them did wonders in these lines, but there their work definitely stopped. The evolution and development of Women's Missionary Auxiliaries have changed the face of the situation entirely. The women of the Wesleyan Church were organized as a "Ladies' Society for Female Education in India" in 1858, and in 1862 they extended their interest to China. During the years 1918-21 they had a great campaign of education and organization, the effects of which cannot be set out in black and white. The Wesleyan Women's Department assumes that every woman member of the Church is also a member of the Department. In 1930 their income was £67,462.

They have 210 women missionaries on the field, in addition to a great army of native workers.

The Primitive Methodist Women's Missionary Federation definitely enrolls its members, who undertake to support and organize mission work in their Churches. In 1930 the Primitives reported a membership of 32,734, with 1,105 girls in Girls' Branches. The total income was £11,646.

The United Methodist Women's Missionary Auxiliary, as it is invariably named, also tabulates its members, who undertake to pray regularly for missions and do all in their power to support the work. In 1930 their membership, including girls, was 21,021, and their total income £9,156 13s. 4d.

These figures give only a slight indication of the work that is done. Apart from all the activities for raising money, the Women's Auxiliaries are responsible for most of the educational work and definite propaganda outside that done by missionaries on furlough. They organize monthly meetings, where prayer is offered for the overseas work and workers, missionary information being always in the center of the program. They organize Study Circles and set up Missionary Libraries. The greater part of the educational work done between the various Missionary Anniversaries is carried through by the Women's Auxiliaries.

The work of the Women's Free Church Councils is not confined to Methodist Churches, but they supply many of the Council workers. In some English towns these Councils are very active. They interest themselves in working girls who are away from their own homes, living perhaps in a great city and consequently lonely and needing friendship. In some cities the Women's Free Church Councils run Hostels for such girls, Holiday Homes for their vacations, they take an interest in Welfare Work and Nursing, and keep an eye on the moral conduct of their towns with special regard to cinemas and women's cases in Police Courts.

At the present moment, the problem which is pressing for solution is, "Shall women be admitted to the regular ministry?" Three Methodist Conferences in Great Britain have considered and debated this question with ardor during our so-called summer. In the face of the fact that women are entering all spheres at the present time and acquitting themselves creditably, we cannot refuse to consider the possibility of women ministers. In cold matter of fact, most people consider it would be ridiculous to say that a woman shall not become a minister simply because she is a woman, but at the same time they have a lurking feeling that they would prefer their own circuit to be in charge of a man. There are many difficulties to face, that of marriage, for instance; there is the problem of transport in wide country circuits, or rough city ones for the matter of that; the disinclination of men officials to be superintended by a woman, and so forth. Yet we have to remember that there have been already one or two outstanding women in the ministry, that some of the best local preachers are women, that many deaconesses even now discharge a large number of ministerial duties. It all depends upon the particular woman, doesn't it? If a woman has that magnetic personality which attracts listeners and persuades people to accept her leadership, if she feels indeed that our Lord has called her to feed his lambs, who are we to say that she is unsuitable because she is a woman?

There are two causes for this great outburst of women's activities in the Christian Church as in secular spheres. The first is naturally the improvement in the education of girls which had its beginning in the eighties of the last century. The Young Ladies' Seminary with its spelling books and date-cards, its fancywork and globes, its music with tears, its visiting French master and drill sergeant, its singing and painting which were extras, its special attention to deportment and manners, has given place to the modern high schools, girls' secondary schools, and colleges of every variety and description. The girl who left school and filled up her time with household duties, a little croquet or tennis, who joined the local literary society and took a Sunday school class, while waiting for some magnificent male to come along and offer her his hand in marriage has gone. If not actually money-earners, girls are out in the world making careers for themselves. They are working in Red Cross Societies, Welfare Circles, Children's Crèches and Nursery Schools; they are officers of Girl Guides Companies, Cub leaders, many of them making a full-time job in Churches and Sunday schools.

The second reason is the effect of the Great War. No nation could lose a million of young men and not feel the lack of them. They were of our finest flower, the best we had to offer. Their names live for evermore, but their places are vacant and someone else has to attempt the work they would have done. It is quite safe to say that there is no Church in Great Britain which does not suffer from a shortage of middle-aged men who would now have been bearing the responsibility of church life, had there been no war. During the war women had to do numberless things they had previously considered outside their sphere, and they have continued to do them. At the same time there is some work which only men can do preëminently well—*e. g.*, the training and leadership of boys in a Church or Sunday school when they have reached their teens.

This paper, however, would be incomplete if I made no mention of the modern girl who arouses so much criticism. Some people have so much to say about her—her powder and lip stick, her face cream and her frocks, her unconventionality, her careless speech, her complete absence of reserve and deference. Poor little modern girl! Life is harder for her in many ways than it was for her predecessors. It is richer, fuller, freer, more desirable on the whole, but she has to shoulder heavy responsibilities. She often has to work for her living, and work hard. She doesn't ask for quarter and it is rarely offered her. She has come out of her sheltered life and is exposed to all the winds that blow. Her silliness and extravagances cannot be denied, but I love her in spite of them. She is a good companion; in every sense of the phrase, she plays the game and is always ready to do a good turn, she is loyal and very affectionate when you have won her confidence. She knows her job and does it well for the most part. I do not think she will ever let her Church or her country down, and in the years to come folk will say of her, as the men of China speak proverbially of their women, "Man knows, but woman knows better."

OUTWARD FORCES THAT THREATEN THE CHURCH

REV. GILBERT T. ROWE, LITT.D., METHODIST EPISCOPAL CHURCH, SOUTH

PERHAPS "threaten" is too strong a word. In its earlier days the Church was threatened by all the established institutions of the time, and as a candidate for a recognized place in the world, it had to make its way in the face of determined opposition. Since religion was regarded by the Roman Empire as a department of State, the emperors would not tolerate any form of loyalty that did not include both body and soul. A policy of extermination was pursued so relentlessly and with such apparent success that Diocletian could begin a decree with the words, "Christianity having been destroyed."

But the Church is now, and has long been, an established institution. For better or for worse, Constantine began the process which made Christianity the religion of the Empire, and throughout the Middle Ages the decrees and policies of the Church were supported by the political power. While religious liberty has led to disestablishment in most countries and the tendency toward separation between Church and State promises to continue until all religious organizations obtain equal privileges in law, the Church is established in the thought and affections of millions of people, and its appeal is reinforced by those profound hopes and fears which will continue as long as people face death and the untried realities of the future world.

The Church is the most powerful institution, or set of institutions, on earth. Its doctrines and customs are enshrined in the hearts of five hundred million people, and the thoughts and habits of multitudes are regulated by it. Since institutions persist long after they have lost the power that brought them into existence, or after the conditions that made their beginning possible have passed away, the Church as existing and firmly established is likely to continue indefinitely whatever its internal state may be or whatever external forces may arise to undertake its destruction.

And yet there are powerful forces at work to interfere with the Church in its effort to give the gospel free course in proclamation and application and to thwart its divinely inspired purpose to establish the Kingdom of God. There are formidable rivals which dispute with the Church its claim to the confidence and devotion of mankind.

The first of these opposing forces is secularism. While the Church has always known what it meant to combat worldliness both within and without, in recent years there has appeared a widespread and powerful determination to exploit the resources of nature and man without any reference whatever to God or superhuman power. This practical and avowed aim rests upon the theory that the world is for man and man is for the world, and that the help of God is not necessary or desirable or possible in the achievement of human destiny. This secularism is felt and feared not only by the Christian Church but by all the religions that interpret reality as spiritual and undertake to conserve spiritual values.

The second danger which the Church faces is a growing claim to the right to be happy at any cost and to use the increased facilities of a scientific age for personal enjoyment. The organized forces which min-

ister to the love of pleasure take advantage of this desire for gratification and become a real menace to the discipline of self-denial which is necessary in the successful pursuit of the great objectives of Christianity. The god of success worshiped by secularism is accompanied by the god of comfort worshiped in a practical revival of hedonism. "The voice of the turtle is heard in the land."

The third force which opposes, and even threatens, the Church is to be found in a materialistic philosophy which discards the religious view of the world and regards force or energy as the final Reality. This philosophy carries with it a theory of determinism which undermines the moral sense and resolves man into a mere automaton. The schools which teach a philosophy of determinism also teach a biology which regards man as only a higher animal whose existence is limited to the world of time and sense. The marked increase in the number of suicides would seem to indicate that many people have become victims of this false interpretation of the universe and of man. There is reason for thinking that these erroneous views are creating a real problem in some educational institutions and increasing the difficulties of the Church in its effort to minister to the religious needs of the community.

The fourth power which threatens the Church is civil government in so far as it becomes hostile to God and the spiritual ideals of Christianity and denies the brotherhood of man. There seems to be a resolute attempt on the part of Bolshevism to eradicate the idea of God from the minds of the Russian people and to eliminate religion from their lives, though a leading American educator who has recently returned from Russia reports that citizens of that country curse the cathedral and at the same time point upward, and in so far as men anywhere appeal from God as he has been misrepresented to God as he really is, there is, of course, gain. Among the powerful nations there is not one entirely free from the danger of becoming so jingoistic, imperialistic, and militaristic as to interfere seriously with the effort of the Church to realize the brotherhood of man.

It is hardly necessary to add that the Church has nothing to fear from that wider knowledge and use of the world which pure and applied science has made possible, or from philosophy, or from government, as such. The most obvious mark of the Christianity of the present day is its repudiation of asceticism in an effort to unify and harmonize the whole realm of experience. Christianity began with a philosophy, and it has always undertaken to present a satisfactory philosophical interpretation of Reality. The Church has followed Paul in regarding civil government as having divine sanction. The danger lies in the misuse of the world, in an erroneous philosophy, and in the wrong use of political power.

The forces mentioned, and many others, hinder the Church, and they must be reckoned with and opposed. But they cannot destroy the Church. The only real danger—and it is serious and even alarming—lies in the inability or the unwillingness of the Church to hear and heed the voice of God. Any institution, if it ceases to be vital, will sooner or later disintegrate and die. Will the Church be able to realize God and demonstrate brotherhood with sufficient power to justify its continued existence?

IS THE CHURCH RECEIVING ADEQUATE FINANCIAL SUPPORT?

MR. M. E. LAWSON, METHODIST EPISCOPAL CHURCH, SOUTH

I MIGHT fully answer this question with a short and emphatic "No." If I did so, no man could question the accuracy of my answer. The criticism of that answer might be that I failed to appreciate the opportunity to read a paper here, as directed, "approximately ten minutes in length." Hence I will attempt to expand and emphasize that little word "No."

Our business in this world is to build characters worthy to live, and fit for heaven. It is our business to make of our own selves splendid characters and to do all we can to develop out of our fellow human beings the finest and noblest men and women. Under our present social organization, practically the only agency for character building is the Church. Through its ministrations the power of Almighty God and the purifying and ennobling influence of the Holy Spirit is brought to bear upon the souls of men and women. Without the Church, religious influences would be and are sporadic and noneffective, except in isolated instances. It is the work of the Church to reach every man and every woman in the world, to teach them the truth about God and his plan of salvation, to bring them under the power of the Holy Spirit, and to send them out as evangelists to save their friends and neighbors, until all the people in the world shall acknowledge Jesus Christ as their Saviour, bow at his feet, and conform their lives to his standards.

How, then, shall men foster the work of the Church? It is the agency that means more to all men—to any man—than anything else in the world. It means more to him and to his children than any amount of money, or any position of honor or prestige, within the gift of man. We should therefore use every means at hand, and make every sacrifice necessary to foster the upbuilding of the church and the expansion of its work.

The fact is that our churches, as a rule, prepare their budgets with scrupulous care to use the minimum amount of money and effort. Boards and general agencies are not as careful in that respect, perhaps, as the local churches. They envision and plan and pray, while the membership of the local churches that must provide the means to do the work, parsimoniously pay and sometimes heedlessly complain.

If our Christian people once caught an adequate vision of God, of Jesus Christ and his mission, and of the world and its need, money would be forthcoming in such amounts as would meet every need and carry out every proper project of the Churches.

Our mission work moves slowly for want of funds.

Our educational programs are retarded and their success endangered by lack of money. Colleges and universities are faced with deficits each year.

Church periodicals lack proper support. Many ministers receive far less than men of the same ability obtain in other occupations, and only fidelity to their sacred trust keeps some of them in the ministry.

The Church is not adequately financed. What is to be done about it? May I suggest:

1. That careful and prudent business men, filled with the Holy Spirit, and having the confidence of the public, be called to manage our benevolent activities, where needed. There is no excuse for laxity in the Lord's work. If there is carelessness anywhere, there should be a change of management.

2. That all our churches, everywhere, in every way, teach and stress the principles of stewardship of both life and money. It will not do simply to collect money. The people who give must know why they are asked to give, where the money is to be used, that high and holy purposes attend the use of the money, and that through its use souls are to be saved and a world made better.

In our World War men asked us to give to make the world safe for democracy and to end war. We placed our money and the lives of our children and of our countrymen on the altar. It was the vision of a somewhat nebulous ideal, beautiful in its concept, offered at a great cost. We did not hesitate; we paid.

Can we not so hold up Jesus Christ before our people as to show them both a beautiful ideal and a marvelous reality; so that men may see a world safe for democracy and safe for all people through the ennobling of the moral life of all human beings, and so that with time and talent and money they will work and pay to bring about that which is ideal, real, and everlasting? I am sure men will work harder and pay more freely in a cause that cannot fail than they did for one that, noble as it was, caused, and is yet causing, misery and suffering.

3. That we should not dissipate Church money in many weak enterprises such as too many Church papers, too many poorly equipped schools, or too many hospitals, deeply in debt. Let us concentrate on fewer enterprises, but make them strong and successful.

4. That no Church is completely successful that allows its minister to be underpaid, its collections to fail, its retired ministers to suffer, or the Church home for children to be unattractive.

5. That it is the duty of every member of all our churches to "attend upon its ordinances, and support its institutions."

When our church services are attended by large audiences, the religious and business interests of the Church will prosper. The financial interests of the Church are stimulated by large attendance upon its ministrations.

Our covenant, as members, to support the institutions of the Church is intended to be a twofold blessing, and our failure to do so entails a twofold loss. If we are faithful at this point, the needs of the Church will be met, its work prosper, and the people, touched by its work, will receive a large blessing. If we are faithful here, the greatest blessing of all will come to us as we pay, or sacrifice, as the case may be, to aid the noblest work on this earth. If we fail to support the institutions of the Church, the great work the Church is attempting to do will be hindered and the salvation of the world delayed. But saddest of all will be the shriveling of soul and weakening of faith in ourselves. Men pauperize their souls in failing to help in the greatest opportunity for permanent good this earth affords.

6. That every member of the family should give to the support of the work of the Church. If the head of the family must pay for all its

members, let him do it in the name of and through each member of the family. Thus will the duty to support the work of the Church be firmly fixed in the thinking of our children, and we will rear a generation of those taught to be diligent in supporting the Church.

My answer is that the Church is not receiving adequate financial support. Because of that fact evangelization of the people at home and abroad is progressing slowly, and that day when "At the name of Jesus every knee shall bow . . . and every tongue confess, that Jesus Christ is Lord, to the glory of God, the Father," is being delayed. God give us the grace to pray and plan, and pay and put forward his work in the world.

THE CHRISTIAN AND HIS MONEY

HON. GEORGE W. DIXON, METHODIST EPISCOPAL CHURCH

As history a century from now views the present day it doubtless will say that with the ending of the great war in 1919 there began a series of revolutionary changes, when great nations which had been first in world affairs began to plan minor parts and new ideas developed with amazing speed. One might write volumes on the fundamental changes which have occurred since the last Ecumenical Conference of Methodism in 1921.

The changes are still going on as you sit before me to-day in the great Ecumenical Conference of 1931. You have come, literally, from the four corners of the world. Some of you represent that great empire, China, where philosophies and beliefs of 6,000 years are being overthrown. Others have come here from Germany, where millions of people cry that the war is not ended because they are paying reparations. Some of you have journeyed here from England, the birthplace of our Church, where throughout recent weeks events of great import have taken place. Truly the world at this moment is in a state of serious unrest.

Throughout the ages, as to-day, the Christian Church has faced difficult conditions, yet has gone on ministering to the body, mind, and soul of mankind. The problem to-day is more diverse, more complex than before, and the Christian more than ever must play his part intelligently, particularly in the field of philanthropy. I cannot help but be impressed with the importance of this occasion and the opportunity it gives me to tell you of what real Christianity means to me and what it should mean to every man of means.

In discussing "The Christian and His Money" my first thought is that the Christian's problem of how to apply his money is vastly different to-day from what it was even in recent decades. The industrial revolution and the machine age have not only increased the sum total of individual wealth, but they have also increased the problems of human education and adaptation. Great cities have grown up in which millions of people are dependent on their fellow men for an opportunity to earn a livelihood. When the smooth flow of economic events is disturbed as now, much of human happiness gives way to hunger and distress. The ever-increasing population also introduces the factor of dealing with constructive effort and remedial action on a large-scale basis. To the Christian who conscientiously attempts to support the manifold activities

of the Church to-day a major task is presented. What touchstones may be set up to guide him?

First of all, he should have the right attitude toward money. Money earned and worthily accumulated is truly a part of the life of its possessor. He has spent his time, his talent, and his energy in securing it, and it represents an investment of himself. Therefore a Christian should have a high attitude toward money, because money as a symbol of life investment is Christian. Although it is temporal, it involves eternal consequences. Viewing money from the standpoint of possibilities of achievement for human welfare and spiritual advancement, we may well join the apostle of stewardship in another denomination who designates it as "Immortal Money" and who makes his thought crystal clear when he says, "Money which is invested in the welfare of immortal lives becomes thereby immortal."

My second thought is concerning the opportunities which money offers. This is really a wider field than one might at first think it is. The usual conception has only to do with the giving of money—the consecration is only involved in its distribution. It is my conviction that the making of money should be of as much concern to the Christian as giving it; for unless a man is Christian in the way he accumulates, he cannot be Christian in the way he distributes.

Honest money-making is noble, dignified, Christian. If a man makes money by engaging in a useful profession or business, he is blessing society because he is giving employment to others. If he pays commensurate wages or salaries, provides security of employment, and looks after the welfare of his workers, his service is as noble as the distribution of alms or missionary funds. In the economy of God there are those who teach and those who preach, those who are fishermen and tentmakers and those who administer great businesses, and others who toil in the mills. They earn and they spend and they give, and in all three of these processes, if the Christian motive is predominant, there is equality.

The opportunities money offers in its distribution are unlimited. Let me speak a personal word by way of example (and I doubt not that it is duplicated and perhaps multiplied in the careers of many whom I now have the honor of addressing). All my life I have resided in Chicago, and in that lifetime it has been my privilege to be associated with many types and agencies of Christian service. At the present time I am an officer of more than a score of such organizations. I consider it a great honor to have served the Methodist Episcopal Church for the advancement of the Lord's work in many different ways.

Just to gather up and distribute money is not enough. The Christian has a far greater duty. It is not sufficient that he spend six days a week earning and accumulating money and one hour in worship in church on Sunday. He should be a vital part of his Church, and religion must be part of his daily life. He must be prepared to go into the assemblies of his fellow men to sponsor a meritorious cause and to make it a success by his militant Christian spirit.

I call to mind the time when we were building the great Chicago Temple, which has the highest cross in the world, rising 556 feet above street level. It was not a simple nor an easy task. It was necessary to have some new laws passed. As a member of the State Senate of

Illinois I personally introduced the required legislation, which was passed so that we could proceed with our plan. The City Council of Chicago coöperated by making necessary changes in the building code.

For thirty-eight years I have been superintendent of the Sunday school which has met for almost a century upon the same spot where the Chicago Temple now stands, at the heart of Chicago's famous "Loop." It is the same Sunday school in which my revered father, Arthur Dixon, taught a young men's class for fifty-seven years. I have now been given the task of creating a vast religious program for the Century of Progress Exposition, or Chicago World's Fair in 1933, in which we will attempt to portray the influence of organized religion upon the development of civilization. All of these activities, inspired by the spirit of the Church, have given the speaker an intimate glimpse of the problems and needs of Christian work to-day.

Out of this understanding, I would emphasize that the grace of giving is God's antidote for human selfishness. It is his way of teaching men that money as a servant is useful, creative, a blessing in a thousand different ways. A true Christian sees his wealth as an instrument for advancing the Kingdom of God and giving happiness to others. He finds also that it brings the surest and most lasting joy to himself. He wins enlargement of vision and growth of spirit. To him comes the incomparable happiness of true discipleship. His money thus becomes a source of abiding spiritual satisfaction.

Since money is such a high-powered instrument, with possibilities of achievement or disaster alike within it, it behooves every man to see God's leadership in dispensing it. Giving was ordained to be an integral part of worship in acknowledgment of God's sovereign ownership, and therefore it must be done reverently and with care.

In Chicago a great humanitarian has devoted his wealth, his time, and his guidance to manifold philanthropies. He has established a foundation and has specified that the principal be exhausted within a definite period of time. The beneficiaries range from farm colonization to oppressed regions abroad, to clinics, hospitals, chains of schools, housing, and museums at home. His plan has demonstrated the virtue of making a science of distributing money for the public good.

If the Christian will apply to his giving the same energy, the same discrimination, and the same efficiency that he does to his business enterprises, he will have the same rewards of success. The true Christian will devote his wealth to the well-being of mankind; he will never let his selfish interests predominate; he will always put personal considerations in their proper place and will gladly shoulder the responsibility of stewardship. Above all, he himself will serve, for Christ set the example, and have the precept that the greatest gift is the consecration of self to noble endeavor.

Let the Christian earn and save and give, doing all in the Spirit of Jesus, who said, "It is more blessed to give than to receive." In such an attitude he finds that wealth becomes a key that unlocks the door to infinite opportunity for advancing the Kingdom of God.

ECONOMY IN THE ADMINISTRATION OF CHURCH FINANCES

PRESIDENT P. W. HORN, METHODIST EPISCOPAL CHURCH, SOUTH

A PREACHER once delivered a sermon on the text, "Adam, where art thou?" The outline was as follows: "(1) Everybody is somewhere. (2) Some folks are where they ought not to be. (3) If they don't look out, they will get where they wish they were not. (4) A few remarks on infant baptism." (Any preacher desiring to use this outline for a sermon of his own is at liberty to do so without extra charge. There is no copyright on it.)

In somewhat the same manner, I have outlined the subject assigned me under the following heads: (1) Economy. (2) Administration. (3) Church. (4) Finance. (5) The little words in the topic—namely, In, The, and Of—all grouped together, lest, on account of their comparative lack of importance, we might otherwise miss them.

Take first the word "Economy." This is an exceedingly easy word to misunderstand, and particularly if one is not fond of spending money. Some people have an idea that the word is synonymous with parsimony, curtailment, or even withholding. This is far from being the case. If your automobile is running low on oil, about the least economical thing you can do is to refrain from putting any more oil into it. To do this might cost you the price of a new car, whereas to put in a few quarts of needed oil would cost only a few cents.

In this time of world-wide depression, there is undoubted need for curtailment of expenses somewhere. When people look around for some place to begin curtailment they are likely to see first the church and the school.

Battleships, for instance. Armaments. Poison gas. If we could divert even one per cent of the money which the world is spending for wars, past, present, and to come, and could turn this one per cent into the treasuries of the Prince of Peace, it would finance the entire program of the Churches of Jesus Christ better than it is to-day being financed. Surely at a time when the world is spending billions upon war, it cannot truthfully be said that it ought to spend less than it is now spending upon the advancement of the Kingdom of Jesus among men.

I may even go further and mention a few other items. Chewing gum, for instance. Tobacco. Biggest and worst of all, the world's liquor bill. Surely a man need not be considered financially radical if he suggests that not one of these items brings to the world even an infinitesimally small part of the good which comes from the Christian Churches.

The second portion of the outline of our subject deals with the word "Administration." The trouble with the Church finances frequently is that they are not administered at all. The same thing is true of the finances of a great many individual Church members. It may as well be recognized that almost any kind of administration is better than no administration at all.

If you will go back and reread the sermons of John Wesley, you cannot help being impressed with the fact that he has a great deal to say about money and the systematic expenditure of money. He tells us in one place that the family that is making one shilling per week more than it

is spending is on the high road to prosperity and happiness; while the family that is spending one shilling each week more than it is making is on the high road to catastrophe. In one place he rather naively expresses the fear that if the Methodist people live in accordance with the principles he suggests, they will all become rich and will therefore lose their spirituality.

The first suggestion that I have is that the Methodist people use a better system of administration than we do with reference to our own personal finances. If we do this, then that very thing will set up at least some system of administration with reference to the finances of the Church.

And may I submit further that so far as my knowledge goes, no system of administration for Church finances has thus far improved upon the system of the tithe. If every Methodist in the entire connection could be induced to give to the Lord one-tenth of all the money that comes into his hands, the whole problem of Church finances would be solved.

The third word in our outline is the word "Church." It is often stated that the four great institutions in society to-day are home, school, Church, and State. We had just as well be frank about it and admit that many men—perhaps the average man—would add under his breath that the least important of these is the Church. One reason he thinks this is because it costs him least. The average man will first of all provide for his own family. He has accustomed himself to thinking that the home is the most important of all the institutions in society. Perhaps in a certain sense he is right. He probably thinks that the State comes next. He has gotten into the habit of paying taxes. He has an adage to the effect that there is nothing certain except death and taxes. A good citizen counts patriotism, or love of country, very close in rank to love of home. Consequently, he places the State next to the home in order of importance.

He likewise has begun to get at least some conception of the importance of education. In many parts of the world the idea of the public schools is deeply entrenched. The citizen may not understand a great deal about them, but he at least believes in them. He knows too that schools cost money. Perhaps it may occur to him occasionally that they cost more than they ought to. But he still realizes that it is worth while to spend lavishly upon them. He knows that education runs into big money.

May I tell you a true story of what happened recently when the Board of Stewards of a certain Methodist Church were holding a meeting and considering certain urgent Church finances? There was one item under discussion that amounted to six thousand dollars. Although it was a big church, this seemed rather a serious matter. They argued it pro and con. The man who was presiding over the meeting was a banker. The discussion wandered somewhat, as such discussions will, and even the Chairman was beginning to grow listless. Finally, with a view to bringing them to passing definitely upon the subject, he said, "Well, gentlemen, what have you decided to do about this item of sixty thousand dollars?" A slight ripple of laughter called his attention to the fact that he had overstated by ten times the size of the item. Correcting himself, he said, "I beg your pardon, gentlemen, for the moment I thought

that I was discussing a bank matter. I forgot that this is a church meeting."

And this brings us to the fourth point in our outline—namely, Finances. Intelligent men do not need to be told that the entire system of the world's finances is to-day under fire. It is by no means a closed question as to whether or not the system of capitalism, which has been in use for centuries, can escape the danger of collapse from within or of onslaught from without. The very doctrine of private property is to-day being challenged. You know perfectly well that in one country comprising one-sixth of all the territory in the world, and one-twelfth of all the people in the world, the right of man to own any property at all, or to conduct any business for private profit, is being not only challenged, but vigorously denied.

And this challenge to our present financial system is not by any means confined to Russia. The republic to the south of the Rio Grande, with its fifteen million people, has its agrarian laws. It boldly proclaims that certain natural resources, notably oil, belong not to the man who simply happens to find it, but to the entire people. Even in the United States, we are told by the Fish Commission that there are five hundred thousand communists.

There are two ideas in the world grappling with each other for mastery. One is that of private capital. The other is that of collective ownership. And yet, after all, the question of the exact system is only a detail when considered in connection with the ultimate results.

It is my profound impression that in the conflict that is going on to-day between capitalism and communism, our chief and practically our only hope for avoiding a revolution is to be found in the doctrine of Christian Stewardship. After all, the millions of unemployed to-day are not so much interested in the system under which we live as they are in the results of that system. They are not nearly so much interested in communism as they are in the results which they hope communism will bring. They are not so much opposed to capitalism as they are to the undoubted evils which have sometimes come from capitalism. If they can have work enough, enough to eat and to wear, opportunity for leisure, and for the enjoyment of the finer things in life, it will matter comparatively little to them whether these results come with a revolution or without it.

Surely the Methodist Church to-day ought to be able to contribute to the spread of this doctrine. It ought to emphasize this idea of Christian stewardship, not merely for the preservation of its own work, but for the safety of society as a whole. If our great Church can teach clearly and efficiently that every dollar that a man owns is held by him, not in fee simple, but as trustee for the general good, then it will make possible the advancement of the cause of Christ among men. It can also make immeasurably for the safety of society. It will be throwing its weight in favor of civilization in that great race which we are assured is now on as never before between education and catastrophe.

Lastly, we come to that division of our subject which deals with those little words, In, The, and Of. These are grouped together because they are of such little importance that they might otherwise be overlooked. This is exactly what the great Methodist Church is doing with a large

number of its members. It is making the mistake of overlooking those who seem relatively unimportant in financial matters.

The simple truth about it is that hundreds of thousands of Methodists are to-day giving of their means, liberally and faithfully. If it be true that none of us are giving as much as we ought to give, it is at least true also that multiplied thousands of us are at least living up to the standard of the tithe. The trouble is not so much with those who are giving as it is with those who are not giving at all.

In Methodism, as in most other institutions, it is to-day the middle-class man financially who comes nearest doing his part as to finances. The Methodists who are in moderate circumstances financially are giving more liberally in proportion to their means than are either the very wealthy or the very poor.

While it is doubtless true that all of us Methodists need to be educated in the matter of Church finances, it is likewise true that those in the upper brackets and those in the lower brackets stand most in need of such education. The greatest uncultivated fields of our Church along financial lines are to be found among those very wealthy people who are not giving what they should, and that other much larger group who are giving nothing at all. No good business man overlooks the possibilities of even small receipts from a large number of sources. The business man who can make a penny on each one of a million small transactions knows that by doing so he will accumulate at least a fairly good-sized profit. One of the tallest buildings in New York was built largely from penny profits.

The particular branch of Methodism to which I belong—and which I earnestly hope will one day soon be merged in the common Methodism of America, or of the world—contributes approximately one dollar per head per year for the cause of missions. This does not mean that those of us who give are giving only the value of one postage stamp every week. It means that thousands are giving nothing at all, so that those of us who give even fairly large amounts have to make up for what the others are not doing. The easiest way to increase the amount of money we are paying for Kingdom Extension is to induce those who are doing nothing at all to do at least something.

A PLAN FOR METHODIST WORLD ORGANIZATION

REV. SAMUEL HORTON, PRIMITIVE METHODIST CHURCH

It is my duty simply to ask you to give practical effect to the able paper presented by my friend, the Rev. E. Aldom French, for a closer linking together of world Methodism. Dr. Glover of Cambridge commences one of his fascinating books with the story that when Adam was turned out of Eden he tried to comfort the weeping Eve with the remark: "My dear, we live in a transitional age." The strength of the plea for what we desire is the same fact. There is movement everywhere. This is the age of the miraculous. Distance is being annihilated.

The Church ought to be the most daring and adventurous of all institutions. If science is advancing in an air machine, the Church cannot be content with a canal boat. A thousand sensitive filaments, political, social, economic, radiate from every National center.

The most striking fact of the twentieth century is the emergence of Jesus as the thought haven of the world. An influential Jewish merchant writing in the *London Morning Post* says: "The Jewish nation is fast coming to the conclusion that Jesus is the only leader of men who is going to lead the Jewish people to their goal." A Buddhist philosopher, trying to explain to me the almost magic influence of Gandhi over the Hindoo mind, said: "He is more like Jesus Christ than any man who has lived since his day." The growing consciousness of the best men everywhere that in the New Testament is to be found the way out, and that Jesus was thinking two thousand years ahead of his time, gives force to the argument for a new effort to evangelize the world.

Methodism, while elastic in its ecclesiastical methods, has been singularly static in its loyalty to the great cardinal doctrines of the New Testament. Rome—which boasts of her unchanging front—has during the life of Methodism superimposed upon the Church the doctrine of papal infallibility, several other doctrines which strike deep down into the root principles of Christian teaching; while if John Wesley came back he would find no fault with our doctrine whatever he might do with our practice. We have a common evangel to proclaim. The great forces which will fight for the soul of the world in days to come are Moham-medanism, Romanism, and Protestantism, and if Protestantism is to have a chance it will only be as it finds embodiment in a virile and soul-compelling *gospel*—finding its urge for missionary operations in an apostolic loyalty to the commands of the Christ.

We do not know sufficient of one another's fields of operation. Take Europe for example. British Methodists ought to know what America is doing in such countries as Germany and Poland, but as a matter of fact they don't. With a united Methodism it ought to be possible for us to coöperate in some very effective and appreciable way to capture Europe for Christ.

The opening out of Spain and Italy is not only a great opportunity to Methodism but a splendid challenge. Rome has failed to make good. Methodism can and ought to succeed. Bernard Shaw in one of his *uninspired* moments, and therefore the more to be relied upon, declared that what is happening in Russia will greatly affect the future of the world. If so, we ought to be alive to it. An enormous gain would be made if World Methodism would speak with a common voice on the great social problems which are aching for solution. Take for example the question of the cinema. The picture house has come to stay. I do not hesitate to say that it is one of the four mightiest formative forces in the making of the mentality of the youth of our times. Unfortunately it is a debasing instead of an uplifting force. Many of us have come to think of Hollywood as the picture gallery of the bottomless pit where films are produced and administer to the lower passions of human nature. Boys and girls at the most impressionable period of their life are familiarized with red-handed murder, with crime glorified into heroism, and with sexual vice.

Then there is the burning question of World Peace. The Church of Jesus Christ can have a warless world directly it determines that war is unchristian and cannot be tolerated. The statesmen will not settle it. They are all willing to reduce the army and navy of the other nations.

But none are anxious to begin at home. It may be some nation will have to go to Calvary that the rest may be saved. If war is ever ended, it will be by the sword of the Spirit and not by the spear of political diplomacy. We ought to act together, all together and always together. We need closer communion in talk, prayer, and action.

Then there is the puzzling problem of birth control. The Church of England has spoken with one voice; the Church of Rome with another. What has Methodism to say? This is not merely an ethical question. It is correlated to some of your political and international problems. Where is the greatest hindrance to the reduction of armaments? It is France, and France is ridden with fear. Why? Years ago, France kicked over the cradle, laughed at motherhood, and is now a decreasing nation. Wrapped up with a settlement of this question, there looms the possibility of the domination of the world by sheer numbers of those backward people who fulfill to its limit the command, "Be fruitful and multiply."

Then there is the question of your liquor laws. I do not hesitate to say that Prohibition is the boldest moral experiment yet made for dealing with one of the thorniest problems all nations have to face. But the general impression in England is, that Prohibition has produced a crop of evils far greater than any good that has come to the nation by its enactment, and that opinion is reacting upon the public opinion in this country. The fact is, the British public have had a most lopsided and unfair presentation of the facts. Most of our newspapers are dripping wet and the rest moist. A more unscrupulous campaign has never been conducted in British newspapers than that which is being run in the interests of the liquor trade. It is to our shame that Britain has supplied so much of the contraband liquor that has flooded America; but I venture to think that public opinion would long since have demanded that some more drastic action should be taken to stop this smuggling of liquor, if it had not been for the wide-spreading impression that the majority of people in America do not want Prohibition, and that there has been no serious effort made to enforce the Eighteenth Amendment.

Take also the racial problem. It seems to me that in Asia racial prejudice will have its Waterloo, and in America it Mausoleum. Here is God's vat in which he is mixing the nations, and the final vintage will be something higher and nobler than any form of manhood the world has ever seen; but frankly we do not understand either your difficulties or the methods you are adopting to solve them. You Americans have to think in the terms of a big continent; we in Britain in the terms of a small country with immense population. We have, I suppose, in London alone as many people as in all Canada. The scientists tell us that environment affects mentality, but whenever we are in danger of suffering from mental cramp, we look upward to God's heaven where lies our future treasure, or Westward to America where is nearly all our present gold. But surely it would be well if we could sometimes see the world through your spectacles and you through ours.

The committee would form a living nexus between us. The autonomy of the Churches would still be preserved. The motto of an English cricket team really expresses what is in our mind: "United, but not tied."

I want you to send the suggestion to the Executives with a strong recommendation that they formulate a working plan for us.

HOW CAN THE CHURCH SECURE TIME AND ATTENTION FOR SPIRITUAL CULTURE?

REV. CHARLES NELSON PACE, D.D., METHODIST EPISCOPAL CHURCH

THE allotment of time is the same for every individual and institution. It is not a question of getting more time for the Church but appropriating more time to it. The problem is one of a proper distribution of attention through the hours we have.

There is a sense in which all we do should reflect the soul's integrity and the spirit of service. We get into difficulty when we begin to divide our duties, making some sacred and some secular. When a business man speaks of the "margin of time" he has to give to Christian work, that does not imply that his business itself is outside of Christian control. Nevertheless the topic of the paper calls for a revision of human affairs so that the Church may have a greater margin of time.

This is a big order. We have seen in our generation a diffusion of goodness, and for this we thank God. Coincident to it there has been a thinning of devotion, and this should give us pause. We are only facing some of the facts when we note that secularism (which is a new-fangled name for old-fashioned worldliness) has so programmed life and preëmpted time as to cut under the foundations of faith. In many homes the bridge table has supplanted the family altar, the loud speaker has drowned out the still small voice, the Sabbath is now a week-end, and the family car is preferred to the family pew. We rejoice in the good will and tolerance, the mercy and help that characterize the present. We wonder how long it will last if it is not undergirded with personal faith and genuine devotion.

There must be a new appraisal of time itself. "Dost thou value life? Then value time," said Benjamin Franklin, "for time is the stuff life is made of." Time viewed as a period of probation and the soul answerable for its use was an impressive doctrine once. It is no less true now. Gandhi's day of silence for meditation and prayer may have a very definite relation to his leadership and influence. "Take time to be holy" seems to be an urgent and appropriate appeal to-day.

There must be likewise a new appraisal of the Church itself. We have been saying that the Church is not an end but a means to an end. An unfortunate by-product of that is an impression that the Church is not important. We have organized and institutionalized our Christian convictions and social service. In many cases the separation from the Church is complete.

How can the Church recapture loyalty and devotion? There seems no way but to so articulate its life to the temper of the time and the mood of people that their attention shall be attracted and their interest awakened. The modern Church should be in Interpreter's House and a Service Station and an Upper Room where cross the crowded ways of life. No coercive measures will do. No threat of doom will prove effective. Stunt preaching and advertised entertainment will not permanently build the Church into the favor of the community or righteousness into its life.

Make the Church an Interpreter's House for life's problems. Bunyan's pilgrim found upon his journey the palace beautiful and vanity fair and doubting castle. Many in life's journey have lingered at these stations. They have felt the lure of ease and pleasure. They have learned the futility of either to satisfy the deeper needs of the soul. Doubt has come with its bewilderment and they have felt the cold hand of the giant despair. How necessary is the interpreter's house. David said, "I went into the sanctuary, then understood I." One function of the Church is to bring the light of divine revelation to the dark problems of the soul, to tell the good news of the gospel to those beleaguered in temptation; to speak the truth amid error; to incite courage in the listless; to bring to the perplexed a message of patience and to the sorrowing one of hope; to justify the ways of God to man; to interpret the mind of Christ and the will of God in the shifting currents of events.

Discussion groups and forums have grown in popularity. They seem to have displaced the testimony meeting. Surely we should be students of our time, and the exchange of opinion is always illuminating, but it is useful only as it brings us to certain convictions. Discussion in the Church should kindle devotion. "Come now, let us reason together," is not an invitation to exploit theories but to face a challenge—"though your sins are as scarlet, they shall be as white as snow." While genuinely interested in all the thought currents about it, the Church may show their meaning and relation and value to the great message it is ever to proclaim.

Topical preaching that is backed with intelligent interpretation and moral passion has always attracted attention. The prophets spoke to their times. They dealt with conditions about them. We need the moral courage to do the same. When Jesus announced his program in the terms of Scripture, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," the record tells how he began his sermon by saying, "This day is this scripture fulfilled in your ears." The utterance of a prophet centuries before was appropriated and made personal. No wonder they wondered. To capture and then release in service some mighty truth has always had power to profoundly stir humanity. On the occasion of Pentecost Peter interpreted the strange phenomena around him with the succinct statement, "This is that"—a disclosure before their very eyes of God's operation in the world. It is not surprising that thousands were moved. What is the meaning of these strange days we are moving through? It is not new. Again and again the pride of man has been broken. Who knows but God is speaking to us in our depression and despair even as of old, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and heal their land." (2 Chron. 7: 14.) Who knows but that we now face in the providence of God a supreme opportunity for the Church to recapture the attention of society and recover its rightful place in the life of people?

The Church must also be a Service Station. It must minister to all of life. It should operate seven days a week. It should be sensitive

to every human need. The modern Church must be a social service agency. The minister must expect that a more diversified demand on his abilities will arise from the community. To be disposed to serve, to interpret Christian faith in terms of friendliness, to genuinely offer assistance to need will open avenues of approach to human hearts and awaken their appreciation for the Church. As the test of any business is the service it renders and the favor in which it is held dependent on the spirit of service that pervades it, so this spirit in the Church has compelling power. People will find time for an institution that is justified by the actual contribution it makes to character and culture. Once more we are disposed to say that in the present acute suffering of many the Church has a singularly significant opportunity to endear itself to multitudes. Service, assistance, relief, encouragement given now will come back in grateful remembrance in years to come.

The Church can capture the time and interest of many by being in truth an Upper Room of spiritual communion and blessing. There are millions with the conviction that the way out of our economic distress is by way of spiritual redemption. There are unnumbered multitudes who to-day hunger for righteousness. We have had a generation in which we have preached a social gospel. We have sought to Christianize the social order. We have felt the imperious summons of "Thy kingdom come, thy will be done on earth as in heaven." But the modern age still holds pagan elements. We have been told that modern civilization is a dialogue between Ford and Gandhi, which is a manner of saying that it is a mixture of the mechanical and mystical. Spiritual mastery has not yet been achieved over the immeasurable power released by science and invention. One thing seems to be certain. Whether facing the sturdy tasks of the Christian program or appraising its failures one need emerges. It is the necessity of another spiritual awakening. All modern life needs moral buttressing. We feel the limitations of materialism. The time is ripe for a reemphasis on prayer and personal devotion. People long for a fresh sense of God's reality and the assurance of his available help. In this hectic, driven, nervous age we see new meaning in the invitation, "Come ye apart," "Be still, and know that I am God," "We beseech you that ye study to be quiet." Pentecost is not a thing of the calendar, but the result of an attitude. When it is personalized through sincere waiting in the Upper Room then we should again dream dreams, our hearts be strongly warmed, and the testimony of our lips and lives prove so valid and convincing that cities will be startled and their streets filled with inquiring people. The revival we need is not one that can be worked up. It can only be prayed down. The Church that is filled with the atmosphere of prayer will prove an Upper Room of blessing and incite the passing throng to inquire, "What must I do to be saved?"

OPEN-AIR EVANGELISM

REV. GEORGE A. METCALFE, WESLEYAN REFORM UNION

WE are justly proud of the evangelical tradition of our common Methodism. We may rightly glory in the Lord for an evangelistic witness that has gone far to shape the destinies of empires and win kingdoms from this world for our God and his Christ. God forbid that we should

ever nurse a false contentment with our tradition, and belittle or neglect the experimentalism that has ever been the unmistakable genius of Methodism. There is a danger, after all, lest we lose the evangelistic in the ecclesiastic. Equally have we need to guard against smug, unworthy acquiescence to a narrow, stunted evangelism which is no more than sanctimonious vaporizing—zeal without knowledge, diction minus action, emotional responsiveness apart from practical issues.

It is well for all concerned that we should seriously review our whole position, in the light of the mind and will of God, and consecrate a new emphasis upon those principles which have marked our distinctive witness. The world-situation surely constitutes a new call for a mobilization of Christian forces prepared to organize, vitalize, evangelize. We are trustees of a gospel which holds the only hope for society and provides the one way of freedom for the race. It is imperative that we should function, and that we should function up to standard.

In a sense too pronounced to be either denied or ignored the Church is standing at the crossroads, complex problems within and about her, with her faith and order challenged by a chafing, disgruntled, questioning world. We are told that in England alone "some 62 per cent of the adult population has no discoverable connection with the Christian Church"—that we have still to convert an adverse majority to the Christian way of thinking. And this state of things is universal.

Whatever we may have to say about the unreliability of statistics in an age when many are prone to make a fetish of the yardstick and go statistically mad, we cannot gainsay facts above all figures, nor ought we to shelve the issues involved. We must own up to the evidences before our eyes, that the majority of the people are outside our Churches, and we may as well frankly confess that as Churches, speaking generally, we very rarely go to the people in any definitely organized way.

We are not without precedent for a desperate pass; we are not without hope in the present situation. "Never has a century risen so void of soul and faith as that which opened with Queen Anne, and which reached its misty moon beneath the second George, a dewless night succeeded with a dewless morn." But that black night bore the herald of the dawn and revival came through one whose heart became strangely warmed by saving sanctifying grace, so that his whole being became as a consuming flame. Mysticism attracted, but could not hold him. Ecclesiasticism trained him, but the Evangel and Evangelism fired him until he could no longer nurse his inward witness alone. So tenaciously did he hold to every point relative to law and order, he could scarce reconcile himself to Whitefield's preaching in the fields, till he himself submitted to be more vile, and preached in the highways the glad tidings of salvation. It is not too much to say that Methodism was born again out of doors, and we might well take to heart the words of our great Founder: "Preach abroad in every place. It is the cooping yourselves up in rooms that has damped the work of God, which never was and never will be carried on to any purpose without going out into the highways and hedges and compelling sinners to come in."

Like our Lord, Wesley saw the need of the great outside world and seized the opportunity to evangelize the inevitable. Within a fortnight he preached to over 30,000 persons in a sanctuary that had been wilder-

ness. The stirring story of American Methodism, from Francis Asbury's vow as he turned out West, and to conquest after conquest, breathes the same spirit of resistless evangelism, ever urged and fired by that great experimental, triune witness, "God's unqualified love for all mankind, the witness of the Spirit, and Perfect Love," it is ours to reaffirm our witness and follow in the great succession.

We must get out to get on! We must show ourselves alert and alive to win the masses. We must prove by our works that we stand for something more than four walls and a roof, a Church and a creed. Who are we to brick ourselves in, more concerned about ordinances and orders and building schemes, than the shaping of a better world?

Dr. J. E. Rattenbury has rightly reminded us in his great book, "Wesley's Legacy to the World," that "what is essential to Methodism of the future is primarily the retention of her evangelical experience, which will always drive her to missionary effort. If she is to prevail, she must realize her catholic obligation without losing her denominational heritage. She must see that Christianity is both inward and outward, individual and social. The more she understands her own wonderful history, the more she will be able to challenge the world in the name of her Master, Jesus Christ."

There has been a weakening of our home evangelism. We have neglected the field of opportunity about our very Church doors. There is need for the reminder that the Church exists quite as much for the salvation of sinners as for the culture of saints. As Hugh Price Hughes said in his day: "The time has come when the salvation of ten thousand souls must be no longer subordinated to the imaginary interests of a handful of excellent Christians." We must so approximate to our Lord's passion, purpose, and program that redeemed personalities will work themselves out in terms of redemptive service in a mighty bid to win the world. It is *not* the Master's will that the strength of the Church should be almost wholly devoted to a ceaseless round for those within. It is ours to translate the Evangel into such practical evangelism in the outside world as shall verify our doctrine and make conquests for God among men.

"I loved the people, and that led me to Christ as the people's best friend," said Henry George to Cardinal Manning. "I loved Christ," replied the Cardinal, "and that led me to seek the people for whom Christ died." Therein is revealed both our strength and our weakness. We may stress the social implications of the gospel, satisfied with humanitarian measures which miss the real goal, but as we realize a deep love-relationship to Christ as Lord, dominating all life's relationships, and fashioning our programs, we shall move beyond the narrow confines of our Churches in an earnest endeavor to redeem the world-order. There are heathen abroad and we may not lightly forget our responsibilities; but we have pagans at home, about our doors, and we have tremendous spiritual obligations in relation to these. We are up against a secular civilization, and it is for the Churches to frankly face up to things as they are and at least make an earnest bid for things as they ought to be.

For the evangelical witness in the open-air we may require a new method of approach. We have to deal with a world where many old ideals were long ago surrendered and exploded; where crowds do not

care a "rap" for the Church or the doctrines of the Church; where the feeling largely obtains that the Church does not care a "straw" for the people. There is a great world of sheer ignorance as to what the modern Church stands for at all. But surely we have a message for these, and our mission is to reach them and put the message over faithfully, intelligently, unflinchingly, without any attempt at cheap compromise.

I am not so much concerned about restatements of doctrine as I am about a rededication to our great Evangelical ideals and a renewed whole-hearted application of the old dynamics born of the love of God in Christ, and enthused by the Holy Spirit. The future of religion lies with the evangelicals, and, as Dr. Scott Lidgett has said, "If we have faith to receive it, Methodism truly lived and lived out, holds the key to the tremendous tasks of the coming time."

An indoor Christianity and an apathetic Church membership can only serve to widen the breach; it can never recapture lost kingdoms. To shelve our responsibilities to the outside world can only brand us for what we should be—unworthy representatives of Him who came to seek and to save that which is lost. We either stand for the whole program of redemption, or we fail. To be silent about our faith is sin; to slipshod in our evangelism is a sin as great. The best is good enough, and for any lowering of the standard we must pay the penalty.

For the evangelism of to-day, more than ever, we need sanctity, competency, and common sense; a knowledge and sympathetic appreciation of crowd-psychology linked up with ability to state the Christian case effectively, with reason as well as with earnest persuasive appeal. We need, too, to stand for clear, clean-cut issues as between righteousness and sin. We may not standardize evangelical experience. We may not legislate for the movement of the Spirit of God. "The wind bloweth where it listeth," and who shall say whence it cometh and whither it goeth? Yet who can mistake the quickening of God? And who may question the indications of revival? And who shall deny that even now, for ought we know, we are on the eve of mighty movements—and it may be that once again, by God's grace, Methodism shall be a chosen medium.

Meanwhile, the Evangel is our legacy, Evangelism holds our program, and our field of operations is the world we are summoned to win for our God and his Christ.

IS CHURCH LIFE SUFFICIENTLY ATTRACTIVE?

REV. J. S. LADD THOMAS, D.D., METHODIST EPISCOPAL CHURCH

THIS is a question which prompts us to ask a few additional questions. To whom is it to be attractive; to those who are already members of the Church in order that they be kept within her borders; or to those who are without, that they may be brought into her fold? We may also ask, "What do we mean by 'church life'?" Does it refer to the activities of the group in worship and missionary propaganda; or does it refer to social functions and recreational activities; or once more, does the attractiveness lie in a power which we may readily detect but cannot analyze? To all these questions we may find a variety of answers without much unanimity of conviction, but I think there will be general agreement to the statement that the life of the Church has possessed—in some periods more than in

others—an attractiveness which charmed those who were in the fellowship of it and compelled the attention of those who were without.

Wherein does this power lie? We have been told that the Church can never hope to appeal to the people of this generation unless she is willing to minister to the whole life and especially to the social instinct. For the young a program of recreational activities must be provided before she can expect to possess a life that is attractive. I have long believed in the legitimacy of any activity within the membership of the Church that can be provided for and I have shared in the work of a social hall with its dramatics and moving pictures; also in the work of a gymnasium with its schedule of athletics. But, I have never observed that these activities have had any special attractiveness for young or old outside the pale of the Church. The provision for certain activities that has been made in the social hall and play room has afforded legitimate recreation and cultural pursuits for those already in the membership of the Church and has probably bound them closer to the organization that has afforded these facilities for their enjoyment and for their culture. But, I do not have the least expectation that any of these activities or all of these activities will have attractiveness for the people of the world. Those who want these things for their own sake will find them much more to their taste and much more capable of bringing to them the thrill they seek outside the Church. The force of attraction does not lie in this direction. These activities do not provide the compulsive power which our Master referred to when he sent his disciples out into the highways and hedges to compel them to come in. The power to attract does not reside in a superficial activity, but in the deep spirit of the Cross which reveals itself in a fellowship—so strong, so true, so deep a fellowship—that knows neither race nor class, attaches no importance to social prestige, but binds people together in the life that is hid with Christ in God; a life that becomes so truly and purely affectionate that the world is constrained to cry out, "How these Christians love one another."

The world, we have been told by shrewd observers, is dying for love, for an affectionate fellowship that will revive the dead monotony of a drab and drear existence; and as the flower will lift up its face to the sun, so the human heart will turn toward the place where love reigns.

The one term which expresses the attractive life of the Church is that great word of the New Testament, "Fellowship"—a term that has figured largely in Christian history and refers to right relations with God, with Christ, and with one another. This is the life that is hid with Christ in God and shared in by those who possess the grace of Christ and the love of God. They are united with one another through the Holy Spirit. This fellowship is not a vague mystic experience which can be observed only by those who share it. It has fruits which all the world has the privilege to see, for they are not produced in a corner. When Jesus and men are united in a fellowship with God, things begin to happen which the world is compelled to behold. Old things pass away; wrong things are made right; all things become new. For we cannot belong to this fellowship and do the work of darkness. It is a fellowship of sharing in suffering, in service, and in manifold activities. It is life so full that we may all have a share—a life so crowned with implications that have only begun to dawn upon us. It is when the New Testament idea of fellowship

becomes the normal life of the Church of Christ that it possesses the attractiveness which compels the attention of the world and draws men unto it.

In the earliest days of the Christian Church it was declared that the vision of God was the goal of human life and the determinant of Christian conduct. One of the early Church Fathers declared, "The glory of God is a living man and the life of man is the vision of God." Whenever the Christian Church has become intense in her desire to "attract" or "draw" the pagan world through evangelistic endeavor, she has seemed automatically to fall back on the "vision of God" as the source of life and strength for an active campaign of missionary endeavor and achievement. The life of the Church that is not vibrant and pulsating with the presence of God will never be sufficiently attractive to the people who are outside her gates nor sufficiently inspiring to those who are within her fold. This leads us to ask another question. Does not the worship of God bring us face to face with the reality of this matter? This generation of Methodists needs to learn anew what worship is. The false standards of our age, the scramble for empty honors, and the mad rush for unfair profits has robbed us of our vision of God largely because we have lost the art of true worship.

The worship of God that ministers to life is not insensitive to program, to architecture and music. But it is well recognized that genuine worship is supremely a concern of the Spirit. We dare not trust to artificial stimulation. We must be so alive to God and so alert to the overtures of his Spirit that our attitude in the country church or the city cathedral is one of reverent adoration which makes it possible for the Divine contact to be a reality in our experience and the life of God to flow into our souls making the life of the Church so dynamic, so attractive, and so compelling. This is the life in the strength of which we shall be able to lift burdened people above their weary round of toil, temptation, and sin. This is the life in the reality of which we shall make God so real and vital to people who need the undergirding of his everlasting arms. This is the life that will reveal the King in his beauty, to be seen far and near, so that the youth of our time will be attracted to goodness. This is the life that will put the eternal note into this fretful time and bring the glory of God into the dark and dreary pathways of our age. This is the life that will attract to itself men and women in need of forgiveness, consolation, and guidance for their sinful, troubled, and empty lives. I have learned much from the life and letters of James Smetham, an artist, a man of education and taste who lived and wrought in England during the last century. He had been a class leader in the Wesleyan Methodist Church. He tells us that for between twelve and fourteen years he had found in the work unflinching peacefulness and rest. "There is nothing for which I feel more thankful than the fact that I have hold of the sympathies of many to whom I could not in the least explain what I have been writing. To see a perplexed look on the faces of my members, especially on those of the postman, policeman, carpenter, servant, or chestnut seller, would be a great pain, but I never do see it and I hope I never may." There you have fellowship not only of different hearts but of different minds. It was the love "that passeth understanding" that bridged the gap between the "mentality of the artist and the point

of view of the chestnut seller," and they were welded together in a satisfying and inspiring fellowship of mind as well as of head. This is the life that has about it an attractiveness, a compelling power.

The life of the Church that will be "sufficiently attractive" does not consist in a ceaseless round of activities which merely provide for social contacts and recreational activities. It is a life that has its roots deeply embedded in the life of God, that is nourished and enriched by the art of worship and the fellowship of the saints, and then reveals itself in a self-forgetful and sacrificial service to our fellows in any field wherever their needs may lie. This is the life that we are called upon to live with faith, courage, and daring abandon. This is our task, to which we dedicate our lives in the service of the Master, in the Church of the living God, his Body, and through which he has chosen to communicate his life and his message to the sons of men.

WHAT FACTORS IN CHURCH LIFE WILL INCREASE IT IN THE WORLD'S RESPECT?

PRESIDENT H. W. COX, METHODIST EPISCOPAL CHURCH, SOUTH

WE are living in an age of questioning and criticism. Little respect is shown for anything we have inherited from the past. The Church also has suffered along with all other institutions. It, too, has declined in the world's respect. This loss is keenly felt by all Christians, and they are asking how the Church may again reach a high place of power and influence. What factors in Church life will increase it in the world's respect? In this paper I can only suggest some of the factors that seem necessary to give the Church its proper place before the world.

In the first place, longing for the "good old days" will not attain the desired goal. There was a day when the Church spoke with final authority on every subject. That day is gone, and it is futile to long for its return. The sooner the Church recognizes this fact and ceases to urge that its dicta be accepted as final authority in every field of knowledge, the more quickly will it be able to deliver its full power in the spiritual realm. The world needs the truths of the gospel to-day as never before. Let the Church cease its attempt to solve every problem raised by science and consecrate its powers to the task of meeting the spiritual needs of the world.

Jesus pitched his whole life on the highest plane. He was dominated by one great motive, to win a lost world back to God. Can the Church do better than follow its Lord and Master? It is true that he fed the hungry, healed the sick, and raised the dead; but back of all these services of sympathy and love was one consuming passion—the saving of souls.

Is the Church pitching its life on this same high plane with Jesus? Is it not more like Martha, so "troubled about many things" that it fails to accomplish the one great task? Houses and lands, social services, philanthropies, and charities are all very much needed and worthwhile, but when any of these tend to assume the chief place in the life of the Church it immediately begins to lose power. If the Church is to maintain its high place, it must have no substitutes for the Gospel of Salvation. Of course the Church should do all it can to relieve want and suffering

and to make this world a better place in which to live, but its one supreme task must ever be the winning of souls for Christ. Paul became "all things to all men" that he might "by all means save some." "This one thing I do," was the keynote of his whole Christian life. When the Church becomes unified and dominated by this same idea, we will not need to be concerned about the world's respect.

Not only must the Church have one all-conquering purpose; it must believe in it with all its mind, heart, and soul. If the Church would have the world listen to its message of salvation, it must proclaim a positive gospel with a definite, positive assurance. "For if the trumpet give forth an uncertain sound, who shall prepare himself to battle?" Is not the trumpet failing to give forth a certain sound in our Churches to-day?

There seems to be quite a general feeling that, if a preacher would be considered intellectual, he must be critical, must raise questions and doubts. I am sure we all believe in a well-educated, critical, truth-seeking ministry; but when the minister goes into the pulpit, let him proclaim the great, eternal truths of the gospel rather than raise critical questions which are of little value to a congregation hungering for the Word of Life. A gospel of assurance and love begets faith and obedience; while a gospel of dissension and doubt begets indifference, and indifference is the Church's greatest menace. Let the trumpet sound forth a note of truth and certainty if we would have the world give heed.

The marvelous progress of science during the last century has swept us off our feet and caused us to accept the word of the scientist as the final authority in any field, just as the voice of the Church was once accepted. This attitude of the popular mind has caused the real scientist to speak with extreme caution, while the publicity-craving near-scientist, taking advantage of the true scientist's reticence and the popular credulity, speaks with universal finality. His truth is the only truth.

To defend itself against this seeming danger, the Church has used much of its valuable time and energy to little advantage and with much loss. The battle is usually waged in the field of science where the scientist is more at home than the minister and where the minister must appeal to science to verify his statements. This appeal to science for verification has intensified the feeling that science may possess ultimate, universal truth. Taking advantage of this feeling, some scientists have invaded the spiritual realm and with broad, general statements have struck at the very heart of the Christian faith. This attack has naturally called for a more emphatic response from the Church. In my judgment this wrangling does more harm than good, for it raises more questions and doubts than it settles. Regardless of where the truth may lie, the world is more than likely to take sides with the scientist.

Moreover the Church has certain fundamental grounds for its faith upon which it should ever take its stand. When it goes to science for verification it has weakened its case by leaving its own realm and depending upon a support no more reliable. For, when the Church says "I believe," it bases that belief on knowledge, and when science says "I know," it bases that knowledge on faith.

The only thing I know absolutely and first-hand is my own conscious states. Now my religious experience is spiritual, a matter of my relation to God. So far as it is my experience, it is based upon my own inner

consciousness, concerning which I am certain. So, also, is my knowledge of God a matter of my inner experience; for his "Spirit itself beareth witness" with my spirit that I am a child of God. This is not a matter of scientific demonstration, neither is it a matter of hearsay. It is a matter of experience in my own inner life which science is helpless to prove or disprove. Science says "I know," but bases that knowledge on faith. Science, like religion, originates with conscious states, but unlike religion it must deal with the outer, not the inner world. This chasm between the inner and outer world is spanned only by the bridge of faith. I must have faith in the reliability of my senses and the ability of my mind to interpret my sensations correctly in order to know anything about the outside world. It is true that this belief fits my whole life experience so satisfactorily that I am willing to admit that, on the whole, my senses have not deceived me and to say with science, "I know." But let us not forget that this knowledge is based on faith. Since this is true, then, what has the Church to fear? Why not let science freely search for its truth, correct its own errors, and establish its own facts; while the Church gives itself "to prayer and to the ministry of the Word"? In this way, I am sure, lie more power and greater respect.

When Moses came down from the mount, he found the children of Israel worshipping the golden calf. I fear, if he were to come down again to-day, he would find God's children still worshipping at the same altar. Someone has well said that "the Church is too neighborly with the mammon of unrighteousness." Jesus demands that we "seek first the kingdom of God and his righteousness." If the Church were to obey this command with a whole heart, who can say what power it might have in winning the world for Christ?

When we go into the world of everyday affairs, there is so little difference between the conduct of the adherent of the Church and the man of the world that the Church loses most of its influence through six days of the week. Nor is the golden calf entirely concealed on the seventh day. As long as the Church joins the world so whole-heartedly in its mad scramble for possession of this world's goods, how can we expect the citizens of this world to respect very greatly our profession of being loyal citizens of another world? When the Church dethrones gold and enthrones God within its borders, I am sure it will increase very much in the world's respect.

It might be well for us to ask ourselves just how greatly we as Christians esteem the Church. Can we expect the world to have any higher regard for it than we have? Just how great is our respect for the Church? We make our vows to the Church and straightway forget them when it suits our convenience. We assent to its doctrines, knowing little or nothing about their content or meaning. We obey its ordinances if they do not interfere too seriously with our plans and desires. We attend its services if our "poor state of health," or something else, does not prevent. We listen to its ministers, provided they have the ability to entertain us briefly without troubling our consciences too much. Can we really say that the Church holds our highest respect? When we can show the world our loyalty to the Church by daily life and practice, its influence upon the world will be profoundly strengthened.

A church of great power must be a church of great faith and prayer.

Methodism has been recently calling her people to prayer. This call should become more urgent, more persistent, more impelling. What the Church most needs to-day is less thoughtless criticism and more earnest prayer. We need a closer walk with God. What power would come to the Church if every Christian home would establish a family altar! Through such a daily communion and fellowship with God, we would become more like the Master; our children would learn more of God's word and have a greater confidence in us and our religion; and the world would perceive that we had been with Jesus, and have a more profound respect for the Church we love.

GROUP III: PONCE DE LEON AVENUE METHODIST CHURCH

TOPIC: THE CHRISTIAN SOCIAL ORDER

CHAIRMAN: REV. ORIEN W. FIFER, D.D.

SECRETARY: REV. WILLIAM CORRIGAN

HOW DO MODERN AMUSEMENTS AFFECT CHARACTER?

PRESIDENT EDMUND D. SOPER, METHODIST EPISCOPAL CHURCH

THIS has been a crucial question among Methodists from the beginning. It is intimately connected with the doctrine of God's grace as held by John Wesley and his followers to the present day. God's grace is "free in all" as well as "free for all," as Wesley himself put it in his famous sermon on Free Grace. But this grace, which is "free in all," can only flow freely and accomplish its purifying purpose when it is not restrained and impeded by sin and worldliness. Whatever cannot be undertaken and carried out in the name of the Lord Jesus slows up or completely inhibits the influences of the Spirit in the human heart and thus frustrates the purpose of God that moral and spiritual maturity may be attained.

But before coming to a discussion of the amusements which to-day are in the center of interest—dancing, card-playing, and theater-going, including the movies or cinemas—it is altogether necessary to call attention to a very significant difference in outlook between Wesley and the early Methodists and the Methodist of to-day who is facing the question of amusements and seeking as intently as his predecessors to find a satisfactory solution. I refer to the changed attitude toward play, recreation, fun, pleasure, enjoyment, relaxation. It is closely related to the discovery of the child and the significance of the child-spirit and its place in human life. These are changes which took place in the nineteenth century, whose meaning we have not even as yet fully appreciated and appropriated. We are only beginning to learn the meaning of Jesus' challenge that we must become as little children if we are to find entrance into the Kingdom of God. There are a number of unfortunate implications in Will Rogers' movie picture, "As Young as You Feel," but there is also a profound truth. Old people need not feel old and act old, even at threescore years and ten, if they are still children at heart, full of trust and confidence and the spirit of play and hearty good cheer.

There is a philosophy of enjoyment, worked out in all its beauty by that profound Christian philosopher, Prof. William E. Hocking, of Harvard, which has not been sufficiently appreciated by Christian people. The thing which we enjoy is that into which we can throw ourselves with abandon, not urged on by a sense of duty but carried along by the sheer lure of enjoyment. Life would be sadly lacking of an essential

factor if we were not able to unbend and give ourselves to what we like just because we like it, and in sheer enjoyment find that we are enriched and re-created as is possible in the other way. John Wesley never really saw this, though near the end of his strenuous career he did indulge himself with a pleasure trip to Holland and enjoyed it greatly. What an impossible standard he set for those boys in his Kingswood School: work, study, sleep, eating their frugal meals, but no play.

When it comes to amusements it would not be difficult for us here in this conference to draw up a list of dangers and conclude that Christian people should have nothing to do with them. But in so doing we would not come within gunshot of the real problem. Amusements in this respect are like football. Anyone who knows anything about the game as it is played to-day knows that there is plenty of hazard and danger, but it is with us, and any attempt to prohibit it would result in an explosion, and any attempt to reason with college students about it on the ground of its danger would be laughed out of court. It would not even get a hearing—college men are simply not like that.

I can now only very briefly discuss the modern amusements and their effect on character. And in doing so I have had the assistance of more than a dozen Christian men and women in Delaware who wrote answers to questions I put to them on the various amusements. I am deeply indebted to them, beyond what may appear in definite allusion and quotation.

With reference to them all there is the common danger of overindulgence, using far more time than is needed to provide the relaxation which is needed. A pleasure, it makes no difference how worthy and unobjectionable it may be, which becomes a major aim in life, has ceased to become a means to a greater end and becomes an encumbrance, a barrier to something better. Perspective is lost and life begins to sag at once; values are inverted and the ideals which should prevail are relegated to a secondary place.

What about the dance? I am not able to condemn nor to approve it outright. It is not a simple matter with a possible either-or. Much, very much, depends upon how it is conducted. The time element is highly important. The chief dangers come after midnight when the body is tired and sleepiness comes on, with the almost inevitable let-down and weakening of the inhibitions which can be depended on when the body is fresh and the mind fully awake. A dance may be so conducted that it degenerates into what Sam Jones called it, "Hugging set to music," or it may be under such auspices that there is comparatively little of this feature. The music must also be considered. I literally hate jazz. And yet, an enthusiastic young fellow comes up with his girl and exclaims, "Isn't that orchestra grand?" When all I can hear is noise, blaring, blatant, brassy, and abominable. I feel sure the music must be tamed before the dance is really under control.

But the real question is, why do these young people dance and want to dance? I am speaking of many of the best young people I know. A part of it is the rhythm. I don't dance, but I can understand it, for my foot is likely to express what my whole body feels when there is good music being played, the joy of the rhythm. That is one of the reasons for the dance, why it has always been with us and why it is

likely to remain with us to the end. It answers a deeply lying instinct which cannot be eradicated and which must find some way of escape, worthy or unworthy as the case may be.

Then there is the contact of the sexes, what is commonly spoken of the "sex appeal." Undoubtedly, it is an important factor in the dance, but it is present whenever and wherever young men and women are together, whether they dance or not, whether they are conscious of it or not. And fundamentally it is not unworthy; it is what we should expect. There is careful control needed, but the appeal cannot be eradicated. This leads me to one of the most important facts I have discovered. It is repeated time after time by the men and women in our faculty who have watched social dancing for years. It is that a young man or woman gets out of a dance what he wants to get out of it. Here is a statement from our Dean of Men: "The kind of dancing depends upon the character of the dancers. There is nothing per se in dancing that makes it harmful."

As to card-playing, intrinsically there is no more harm in it than in any other game of chance. It is a pleasant pastime when one does not want to think and yet wants to be occupied. It becomes stupid and a bore if it is not used merely as an "escape mechanism." The dangers are that it is likely to become time-consuming out of all proportion to the need of that kind of relaxation and that it is so frequently accompanied by gambling. Fortunately, the latter is not inevitable, and of course is to be discouraged in every form. I cannot stop to do more than allude to the danger of gambling, all gambling, be its stakes large or small, gambling in its very essence, with its appeal to risk everything on sheer chance and throw reason and its restraints to the winds. It eats so deeply into character that no victim of the vice can escape from a deterioration which eats into the very citadel of this moral life. No victim is so enchained or so deaf to appeals to his better nature than the one who has thrown his all into the lap of chance.

What shall I say of the theater and the movie? What a distance we have traveled in Methodism, American Methodism at least. Dr. Frank W. Gunsaulus and Dr. Guy Potter Benton were both dismissed from Ohio Wesleyan a little over a generation ago for attending a Shakespearean play in Columbus, and now we have our own Little Theater whose work is an integral part of the Department of Speech. We have accepted the drama and the pageant into our very Church life, and we have done so because of the presence of our instinct which is ineradicable, the instinct which finds expression in the entrancing make-believe of little children and in the desire to play the part and to stimulate the imagination among those who are older.

This does not mean that there are not dangers. The rottenness of many of the plays given, the cheap trash which is presented in so many movies can only be condemned. The plays which are salacious, those which feature "the eternal triangle" and divorce and condone it and laugh at marital fidelity, those which exalt the criminal at the expense of the law and the officers of the law, those which play with virtue and bedraggle pure womanhood and manhood in the dirt—these plays cannot but lower the tone of public morals and private thinking. We cannot approve all, we cannot condemn all, we are bound to teach our young

people to be able to discriminate and to become habituated to choose the good and discard the bad.

What shall I say in closing? Those who reform and those who conform are equally lacking in vision and in the technique necessary to transform. Would it not be possible for these mature leaders to help young people check, evaluate, and interpret their own experiences? If young people could be helped to think through the effect of their amusements upon themselves, a most significant step in character-building would be taken. Can we not plead for a leadership that will work with young people on the basis of their own experience and of scientifically ascertained facts until new standards emerge within the group?"

HOW CAN THE CHURCH EDUCATE FOR AN ALCOHOL-FREE CIVILIZATION

ERNEST H. CHERRINGTON, LL.D., LITT.D., METHODIST EPISCOPAL CHURCH

THE solution of the beverage alcohol problem lies in the processes that belong to education. Without education there can be no solution. In this Herculean task the Christian Church has an important part to play.

The function of the Christian Church certainly includes not only disapproval, condemnation, and opposition to that which is wrong, but also approval, sanction, and definite action in the promotion of that which is right. This rule holds not only for the Church's relation to the individual, but for the Church's relation to the social order. The beverage alcohol problem certainly is no exception to this rule. Just as the Church has been primarily responsible for the remarkable progress thus far made toward the solution of this vital social problem, so must the Church "keep the faith and finish the course."

Moreover, if the function of the Church is to establish in this world the kingdom of righteousness, that means that the business of the Church is to lend its full strength to the transformation of the social order. How can the Church even hope to accomplish that task in any degree if the Church hesitates to condemn and to seek with all its might to eliminate any antisocial institution or any social evil?

While the ultimate solution of the beverage alcohol problem must be accomplished by education, education and legislation, nevertheless, must of necessity go hand in hand. No great social problem has ever been solved by education unaided by legislation or government action. Education alone would never have solved the problem of slavery. Educational methods alone would never have established a public school system in the United States. Law was necessary in every State compelling the child to go to school and the parent to send that child. The question, therefore, resolves itself into one as to when, how, and to what degree legislation and government action should be invoked in order to give to education a fair chance to solve social problems. The American form of popular government, evolved out of centuries of experience, has established that gauge or standard in its fundamental charter. That charter provides that whenever a new general policy of government is proposed it must have the support of a two-thirds majority of the people's representatives in Congress and must secure the favorable action

of both Houses in each of three-fourths of the several States. In other words, when education has done its work to the point where public opinion prompts such action on the part of Congress and the States, the inauguration of a new policy of government is justified. Adequate enforcement and observance, however, requires more than two-thirds and more than seventy-five per cent. The work of education, therefore, must continue until that new policy of government is accepted and supported by the overwhelming majority of the people. That does not happen until ninety-five per cent of the people agree. In fact, the most difficult part of the entire educational process must of necessity take place after the inauguration of the new policy of government; most of it could not take place before. This has been the rule of the centuries in the prohibitions which civilized governments have enacted, such as the prohibition of murder and the prohibition of theft. There was a long period between the adoption of the policy and adequate enforcement and observance.

Perhaps the most insidious effort in connection with the organized opposition to the Eighteenth Amendment is that which has for its object vested and constitutional rights in America for the liquor traffic in the years to come. The Supreme Court of the United States has repeatedly emphasized the important fact that the liquor traffic in this country never had constitutional rights, and that it existed, even before prohibition, only by sufferance. It did not even have the standing of the institution of human slavery, which was recognized and protected by the constitution. If, however, after the Eighteenth Amendment has been made a part of the Constitution, a repeal amendment or a modifying amendment should be adopted, the unquestioned effect would be the recording in the Constitution of the United States of rights granted to the liquor traffic and guaranteed under the terms of the charter. This would put the liquor traffic in a more powerful and more nearly impregnable position than it has ever before occupied in the history of American government. There can be only one alternative to prohibition of the liquor traffic by government. That alternative is definite legal and constitutional permission of the traffic, whatever the degree of permission might be.

Evidences of the trend of the movement against alcoholism constitute a most important part of the program of enlightenment in connection with the education of the people in the interest of sobriety. The movement has been an evolution covering a period of more than a century, each of the principal stages of that evolution having been inaugurated by the so-called dries and at first opposed in each case, save one, by the so-called wets, finally in time being accepted by the wets themselves. Of course, the wets have always been at least one lap behind, but that does not do away with the fact that they have finally come to a practical indorsement of the policies of the dries.

When the dries proposed regulation in the early days, the wets opposed it and insisted upon the same rights as those held by "the butcher, the baker, and the candlestick maker." When the dries advanced to the advocacy of a taxation system, the wets declared themselves in favor of regulation. When the dries advocated restrictions on hard liquors, with permission and encouragement for beer and light wine, the liquor interests opposed that scheme, but claimed to be converted to both regu-

lation and taxation. When the license system was advocated by the dries, the wets were against it, but in favor of taxation and regulation and for free beer.

When the government control or dispensary system was advocated by the dries, the wets opposed that, but declared for license. When the local option system for townships and villages was launched by the dries, the wets were ready to stand for the dispensary or any other system except local option. When the dries advocated county option, the wets became the sponsors for the principle of local home rule for the villages and townships. When State option was insisted upon by the dries, the wets became the champions of local option for any unit except the State; and when the dries advocated national prohibition, the wets became the belated champions of States' rights. Now, after less than twelve years of national prohibition, the wets, whose main argument against prohibition in the old days was the appeal for "the poor man's club," now insist that the saloon was a bad thing, that they are glad it is gone, and that it must not come back.

According to the record of the past century, of the major programs for the suppression of the liquor evil presented and sponsored by the dries, and adopted by the government, the wets have thus far finally agreed to practically eighty-eight per cent of the program, after having opposed every part of those programs in their initial stages.

More important, however, than any other factor in the program of education for an alcohol-free civilization is that of the true character of the real problem of alcoholism.

The beverage alcohol problem of to-day is a vastly different problem from that of a generation ago. It is not so much a problem of staggering drunkenness and bestiality. It is more particularly a problem of the so-called moderate use of alcohol as a beverage, which affects the public by virtue of the fact that it affects each moderate user by slowing down the reflexes operating in response to directions sent out to every part of the human nervous system from those human machine centers of control.

This vast change in the nature of the alcohol problem of yesterday and that of to-day is due to our new, closely integrated civilization of high speed, high power, high tension, and exactitude, requiring as it does instantaneous decisions and split-second reactions in the human organism which was not so necessary in the slower civilization of a generation ago.

If, as practically all agree, the locomotive engineer must be a total abstainer both on and off duty in the interest of public safety, the same reasoning must be applied and the same conclusions developed with regard to more than forty million American automobile-driving engineers, who do not run their engines on two parallel steel rails, but whose track, in each case, is determined by the slightest touch of the engineer at the driving wheel and upon whose instantaneous decisions and split-second nerve and muscle reactions, hang the safety and protection, in this new day, not merely of a portion of our population, but that of practically every man, woman, and child of this nation and increasingly of other nations.

THE CHURCH AND MODERN THEORIES OF MARRIAGE

REV. C. ENSOR WALTERS, WESLEYAN METHODIST CHURCH

It is to be questioned whether any subject more vital or urgent than that concerning marriage is to be discussed by this Conference. The Church of to-day is confronted by theories of marriage which, if accepted, would destroy the very foundations of Christian civilization. These theories must be resisted and overcome, otherwise both the Church and civilization will suffer irreparable injury.

I remember, as a boy, hearing the evangelist Moody, when addressing a great assembly, say, "You people don't want churches, you want homes." For many years that statement puzzled me, then I understood what Moody meant. The home existed before the Church; sanctified by Christ it became a bulwark of the Church—the glory and the strength of the Church. I affirm, without hesitation, that a source of weakness in the life of the Churches of to-day is the declining influence of the home and home-life, and that at the root of this declining influence are erroneous views of marriage and of the marriage vow.

What is the Christian view of marriage? May I quote from the Service used by Wesleyan Methodists which is molded upon the Anglican Prayer Book form? Notice the solemnity of the service; how it uplifts and ennobles matrimony, declaring that it is an "honorable estate," "signifying unto us the mystical union that is between Christ and his Church." Further notice, that it assumes that marriage is a lifelong and indissoluble tie. The man takes the woman and the woman takes the man "till death us do part." The minister declares in words that surely have but one meaning, "Those whom God hath joined together let no man put asunder."

Having considered the Marriage Service, let us face reality. There is a noteworthy growth in divorce. I speak now only of Great Britain (England, Scotland, and Wales). In 1871 the total number of divorces was 166; in 1929 it was 3,396. The proportion of divorces to marriages in 1871 was one to every 1,169 marriages, and in 1929 it was one to 92 marriages. Undoubtedly, during the Great War there was an impetus to divorce, and further, in 1923, the Divorce Laws—from a woman's standpoint—became somewhat less stringent and in recent years very poor people have been able to obtain deliverance from what are regarded as "matrimonial wrongs" at much less cost. The fact, however, remains that during the last seventy years in English society there has been a trend toward a relaxation of the marriage tie, and that the demands for greater facilities for divorce become more and more insistent.

There are those who advocate that marriage should in all cases be a civil affair; and that after the civil marriage those who believe in the lifelong tie, that "those whom God hath joined" no man "must put asunder," should in a solemn religious service seek the blessing of the Church. I plead for truth and sincerity. In no case should the minister be called upon to conduct a service in which the words are meaningless; neither can the Church lightly regard any weakening in the Christian conception of marriage.

Let us get deeper. What is at the root of this declining sense of the solemnity of marriage? I hold that it is in the change in the fundamental assumptions with which men and women are looking on life; an altera-

tion in their mental and spiritual outlook. Since the Great War attacks on the Christian faith have grown more subtle and more powerful. The statement of Mr. C. E. M. Joad cannot be contradicted: "For the first time in history, there is coming to maturity a generation of men and women who have no religion and feel no need of one." Frankly, I have no desire to advertise the views of those who, with a bold impudence, advocate "casual marriage," "experimental marriage," "free love," or no marriage at all. In the preparation of this paper I "waded through" a lot of "muddy" literature. I vowed then that no power could compel me to advertise this school of writers. The truth is that behind this school of thought there is a loss of faith in God and in religion. Such loss of faith also finds expression in innumerable works of present-day fiction, in a decadent drama, and in the indecencies so often characteristic of cinematograph films and popular "talkies." May I add that it is time that the Church realized more fully the evil influence of certain cinematograph displays. There are films that hold up to ridicule beliefs that to us are sacred; that seek to debase the noblest ideals; that appeal to the lowest instincts and excite the lowest passions.

The first need is a revival of religion; that may sound a "common place"; it is a "common place" which needs constant emphasis. In Great Britain, where the Methodist Churches are on the eve of *union*, we are seeking to organize an Evangelistic Campaign. In connection with that Campaign is an address to London Methodist Ministers. I said that "we Methodists must evangelize or perish." That phrase has been much discussed and criticized; I hold to it.

True evangelism, therefore, will not fail to denounce those evils which would destroy the home, and it will exalt the Christian conception of marriage. The Churches have been strangely silent on the question, and when they have spoken they have too often failed in courage and in definite teaching.

Last year the Anglican Church held its Lambeth Conference. The Conference passed admirable resolutions on certain vital matters. I confess to disappointment in one of the resolutions concerning marriage and sex—a resolution which is certainly open, to say the least, to misconception. (Lambeth Conference. Resolution 15. The resolution was carried by 193 votes to 67.) Let me say that I have nothing but praise for the noble declaration which the Conference made on the position of woman to-day. It rightly called attention to the "veritable revolution" that has "taken place in regard to the position of women"—"an ideal of comradeship between men and women is winning its way in which the characteristic features of the male and female are finding a more delicate blend and balance."

Further, the Conference lifted the whole subject of sex into a higher and more spiritual sphere. This is especially the duty of the Church, whose very foundations rest on a belief in the Incarnation. What is that doctrine? That God assumed human form born of a woman; "bone of our bone," "flesh of our flesh"; hence humanity is linked to God. Some ecclesiastics ever seem to rejoice in reminding us of our link to the apes; I, the rather, would emphasize our link to God. The body is the temple of the Holy Ghost; the believer in Christ conquers the lusts

of the flesh and seeks to be controlled by the Spirit of God. He learns a noble self-control.

Now whilst the Lambeth Conference spoke bravely concerning marriage and sex, in my opinion it failed in its resolution concerning the delicate subject of birth control. That declaration contained curious phrases, and was seized upon by the popular press and given undue publicity. One looked to that great Christian assembly to speak with one voice, condemning without reservation the use of "contraceptives" and so refusing to bow to a widespread clamor based upon neither Christian doctrine nor tradition. I hold that the use of contraceptives, under any circumstances, is against the law of nature and of God and against Christian belief and tradition. Let me also say that I am not ignorant of the clamor of some who claim to represent science; who would strip marriage of its mystic glory; and who speak of the sacred relationship in holy matrimony in language more befitting "a stockyard." Let it be fearlessly stated that the Church opposes itself to these clamorous voices, and stands for that conception of marriage which signifies "the mystical union that is between Christ and his Church."

I get back to the point at which I started—these modern theories of marriage and of married life threaten irreparable injury to the Church and civilization. Is not the present world distress "the handwriting on the wall"? "God is not mocked"; he still writes his judgments in history. Defiance of divine law ever results in disaster. "Fools tell you," wrote John Ruskin, "that Venice fell because of the discovery of the Cape of Good Hope." "No," cried Ruskin, "Venice fell because of its defiance to the laws of God." Let this be clear, modern civilization will crash unless the peoples turn in obedience and penitence unto God.

I therefore trust that this World Methodist Conference will speak with no uncertain voice concerning this vital question of marriage and the home. Without hypocrisy, I believe I can say that no people have more consistently sought to honor the marriage tie; no people have been less troubled by the prevalence amongst its members of these modern theories, than the people called Methodists. We Methodists are often "taunted" because of our "narrowness," our "puritanism"—in these qualities is our strength. Let us stand as one man against all that will weaken that conception of holy matrimony which is at the root of all that makes people and nations "great."

HOW MAY CHRIST BE BROUGHT TO THE STUDENT WORLD?

REV. WILLIAM F. QUILLIAN, D.D., METHODIST EPISCOPAL CHURCH, SOUTH

No more important subject than the one which I have been asked to discuss will be brought to the attention of this Sixth Ecumenical Conference, for if Christ be enthroned in the heart and life of the student world he will speedily be crowned as King of Kings and Lord of Lords in all the life of the nations.

The obligation to bring Christ to the student life of the world rests heavily upon the Church.

First of all, the Church must have a *made-up mind*. A made-up mind always results in serious consequences. It was so in the case of Nero,

who determined to destroy the Christian faith out of his ancient empire. This was a tragic purpose, and Nero is remembered as an enemy of Christ and his kingdom. Paul had a made-up mind, and it resulted in the preaching of the gospel to the peoples of Southern Europe, and in giving to us thirteen, possibly fourteen, of the books of the New Testament. This was a glorious purpose and Paul's name is revered wherever the name of Christ is known. If the Church would bring Christ to the student world, it must carry the student world in its mind; if it would capture the heart of the student world, it must carry the student world in its heart.

We should seek to answer the prayer of the Master of all hearts that our youth be delivered from evil, that they be not led into temptation. The students of this generation in America have never looked into the door of a legalized saloon. God grant that they never shall!

Let us strengthen the forces that make for religion in the home. I believe that an urgent need of this hour is the restoration of the family altar and the daily instruction of our growing youth in the things that lead to righteousness and to God.

Let the pastor keep in touch with the students from his Church all through their college days. Write to them, use them when they are at home for vacation, and have a plan and a program that will keep them definitely related to the local congregation.

Every fifth Sunday is Christian Education Day, and two million pages of literature on this subject go out to our constituency.

College Day in the late spring and Student Day at Christmas are observed in every congregation. Thus the claims of Christ, the Master of all hearts, are kept before our people and particularly our young people.

What we do for the Church-related college we seek also to do for the independent and tax-supported institution. We have our Wesley Foundations and our Chairs of Religious Education supported largely by the Church. I fail to see any controversy between Evangelism and Christian Education, for, as someone has said, "Christian Education is sustained Evangelism."

Again the Church must let youth know that Christ provides a *motivating purpose* which never loses its tang and its urge. George Eliot has said, "That which makes life dreary is want of motive." The recent story of the suicide of Ralph Barton, wealthy, popular, and brilliant caricaturist, reveals the emptiness of his life. He said, "No one thing is responsible for this suicide and no one person—except myself. I did it because I am fed up with inventing devices for getting through twenty-four hours a day." This is the tragic story of an empty life. If Christ be at the center of our student heart and student mind, then all of life and all of service shall be made rich and radiant because of his presence.

We must emphasize the *sacrificial element* in the Christian faith. The youth of this generation has to a large extent lost the idea and the ideal of self-giving and self-forgetting. They have been reared under conditions of luxury and ease. We must call them back to the spirit of sacrificial service which is made possible only by contact with the human, loving, sacrificial Christ. "Except a corn of wheat fall into the

ground and die, it abideth alone." The talent hid in the earth gathers rust and corrodes, but the corn of wheat that dies will spring forth into a plentiful harvest, and the talent that is invested for Christ will be multiplied many fold. The Church must lift high the cross blood red from Calvary.

The youth of to-day is looking for thrill, for *adventure*. It is the obligation, the privilege of the Church, to let them know that Christian living in the twentieth century is the greatest possible adventure. What would be the result if the thousands of young men and women who file forth from our halls of learning every graduation day had enthroned Christ and his principles in their lives? They would enter into life's great battle understanding what William James meant by "The moral equivalent of war." They would believe that principles for which men should be willing to die are principles for which men should dare to live. They would inaugurate a mighty program having as its objectives the safety of childhood, the sanctity of womanhood, right relations between capital and labor, the overthrow of militarism, and the ushering in of the kingdom of peace and good-will. They would be firm in their conviction that righteousness is the one thing that exalteth a nation. The poet struck a high note when he said, "Better one crowded hour of glorious life than an age without a name."

The Christianity of this day must put into *practice the teachings and principles of Jesus Christ*. This is our only hope for the Church, for the kingdom, and for civilization. The problems of this hour will call for all the courage, and daring, and self-giving which actuates the soldier as he goes recklessly into the fire and storm of the battle field. How then may we take Christ to the student world? By letting the student world know that Christ can answer every personal, social, and world problem of this present hour. He is walking through the homes of our land calling families to a deeper and more sacred regard for the obligations that rest upon the Christian homes of our day. He is walking through the classrooms of public schools, colleges, and universities urging both teachers and students to know that truth which will make them free indeed. He is passing down the aisles of our churches calling upon pastor and people to forget the formalities of worship and to practice the realities of his teaching. He stands upon the mountain tops of the nations and calls upon men everywhere to forget war, to turn aside from hate, and envy, and jealousy, and suspicion, and confidently to look forward to the dawning of that day when good-will shall girdle the globe, and peace shall be the portion of every people.

Concerning the hero of the Swiss-Austrian War James Montgomery has said:

"Make way for liberty!" he cried;
Made way for liberty, and died.

So we must sound out to the student life of the nations the mighty message of militant Methodism. Make way for Christ even if it means death to self, if it means turning aside from wealth and unlawful pleasure and inordinate ambition; for when Christ takes possession of the student life of the world we will be led out into a new day, a day that will solve our social, industrial, national, and international problems.

In all ages the Christian scholar has blazed the way for the coming of the Christ and for the establishment of his kingdom among men. Out of the centuries gone we ask the Christian leadership of the world, what have you done with the opportunities that have been yours? From the hot sands of Egypt and by the swirling waters of the Red Sea we hear a voice. It is the voice of one who caught a vision of God and a redeemed race. With such a vision he led his people out of Egyptian bondage and gave them a passport to a land of freedom. The little scholar who sat at the feet of Gamaliel became the mighty missionary to the nations of Southern Europe. He broke down the barriers of race and clime and made the gospel of Christ the free gift for all mankind. The scholar from Oxford, organizer, reformer, preacher, with a vision of a world parish brought men back to a heart experience of God and released the great currents of social reform which still sweep around the world. It is the Christian scholar who leads the way into the Kingdom of God and makes possible his will in the life of the nations. Thus the living, reigning Christ being lifted up will draw all men unto himself. Crown him with many crowns. Let us exalt his name together, for it is he, the crystal Christ, the perfect paragon, the flawless One, who is the desire of the ages and the hope of the world.

THE CHRISTIAN IDEAL OF MARRIAGE AND THE HOME

MRS. ELEANOR M. BOYD, PRIMITIVE METHODIST CHURCH, U. S.

It would seem that the New Testament ideal of marriage, set forth in the teaching of Christ and the Apostles, is that of an organic and permanent union of one man and one woman. In St. Mark's record (10: 2-12) we read that when the Pharisees questioned our Lord on this subject, they stated that Moses suffered a man to write a bill of divorcement, and to put away his wife. Christ's answer was: "For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. . . . What therefore God hath joined together, let not man put asunder." And, later, when his disciples asked him again of the matter, he replied: "Whosoever shall put away his wife, and marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery." In St. Matthew's account of this incident (19: 4-8) and in the Sermon on the Mount (5: 31, 32) Christ's teaching is modified to read thus: "Whosoever shall put away his wife, *except it be for fornication*, and shall marry another, committeth adultery." Even though divorce be allowable on this one condition, however, it does not alter the fact that Christ set forth in unmistakable language the ideal relationship as being a permanent union of man and woman, so that they are no more *twain*, but *one flesh*.

St. Paul also speaks of them as being one body, not only physically, but in the deepest spiritual sense. He even compares the love between husband and wife to the relationship of Christ to his Church, thereby raising marriage to the highest possible plane. In Ephesians 5: 28, 29 he says: "So ought men to love their wives as their own bodies. He

that loveth his wife, loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." And in verses 32 and 33, "This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." There are no plurals used either as regarding husbands or wives. Everything points to the idea of one husband to one wife.

The argument is sometimes put forward that the New Testament teaching on the subject of marriage was suitable for the time in which it was given, but is not valid in this day and generation. There *are* teachings in the New Testament, and even in the Sermon on the Mount, that great pronouncement of Christ himself, to which we do not give a literal interpretation, but regard as having a temporary or metaphorical sense; but surely Christ's teaching on marriage cannot be taken as temporary, and subject to change with changing times! The very wording of his answer to the Pharisees points to an ideal that was planned by God when he created man and woman. "He which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." This complete and permanent union of man and wife was God's original plan, and, in spite of numerous and varied man-made laws which had been enacted in the intervening centuries, God's ideal was still unchanged at the time his only Son was here on earth, and acting as his mouthpiece. Since it had endured throughout the changes and vicissitudes of the ages preceding Christ's Incarnation, is it not obvious that it was meant to endure to the end of time?

It is only upon such a marriage that a true Christian home can be founded. Although Christ has not given any direct teaching in regard to home and family life, the glimpses we are afforded of him, in his own and other homes, give us a fairly clear idea of his attitude toward them.

Until the time was come for him to choose his disciples and set out upon his mission, Christ remained at home, taking his place as a member of a human family in the fullest sense of the word. The reticence of the Gospels concerning his early years is, in itself, an indication that his was the normal life of any Jewish boy in the class of society to which his family belonged.

In the one incident of his boyhood which has been related (Luke 2: 41-52) he is seen to be as others, since his parents sought him "among their kinsfolk and acquaintances"; and when they found him, he returned to Nazareth with them, "and was subject unto them," as any Jewish boy was expected to be to his parents.

After Christ began his ministry he was found constantly in the homes of friends, and on several occasions accepting the hospitality of strangers. His interest in homely joys is shown by his presence at the marriage in Cana (John 2) and his sojourn in the home at Bethany (John 12: 1, 2). Simon the Pharisee (Luke 7: 36) and Zacchæus the Publican (Luke 19: 5) were apparently both outside his acquaintanceship, yet he accepted the invitation of one to a feast and invited himself to spend the day at the home of the other.

Our Lord frequently used illustrations from family life which presupposed its institution and emphasized its laws. For instance, he spoke of fathers knowing how to give good gifts to their children, and sons who obeyed or disobeyed the father's command (Matthew 21: 28). Also, the Lord's Prayer was a transfiguration of the family relationships.

In the New Testament we have several glimpses of devout Christian homes, such as that of Timothy, with his mother and grandmother, at Lystra, and of Philip with his daughters, at Cæsarea.

The Pastoral Epistles deal generally with Christian home life, giving us numerous precepts for our guidance. In the sixth chapter of his letter to the Ephesians St. Paul insists that children should honor and obey their parents, but also reminds the parents of their duty to their children: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Children are to show piety at home, and requite their parents (1 Tim. 5: 4); but "children ought not to lay up for the parents, but the parents for the children," we are told in 2 Corinthians 12: 3.

The faithful are to provide first for their own households, while women are urged to love their husbands and children, to be chaste and discreet, good housekeepers, and given to hospitality. (Titus 2: 4.)

Keeping in mind the foregoing facts which we have gleaned from the Scriptures, we can form a general outline of what the Christian ideal of marriage and the home should be. First, the union of a normal, healthy man and woman whose personalities are capable of being reconciled to form a real harmony. They should regard their union as a permanent thing—a partnership which will bring increasing satisfaction with the passing years, but which will also bring responsibilities and trials. Sorrows as well as joys must be shared, if the partnership is to be complete.

There should, of course, be mutual love and respect; these will insure the spirit of forbearance and self-sacrifice so necessary in this most sacred friendship of life.

Neither personality should submerge the individuality of the other, but rather form the complement of it. There should be unity of aim, and similarity of tastes, otherwise each will be striving after different objectives and thus pulling in the opposite direction. This applies particularly to their religious life. If there is to be spiritual union, the husband and wife must subscribe to the same creed and worship in one Church. Religious differences will cause discord in an otherwise successful marriage.

The ideal home is one in which the home-makers are given to hospitality, for hospitality, in its best sense, is just as desirable now as in New Testament days. It need not mean ostentatious and extravagant entertainment, but rather the willingness to help others, remembering the words of our Lord: "I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in."

The ideal home includes children, and the problems of their care and training should be a matter of mutual concern. Many fathers leave this burden entirely upon the mothers, thus shirking their responsibilities, and, at the same time, missing one of the best means of deepening the love and comradeship between them. Parents should teach their children by

example, as well as precept, to love the Lord, and keep his commandments. If Jesus Christ occupies the throne of the heart, there will be love and understanding between parents and children.

What wonderful homes there would be, if the declaration expressed in that old motto which one discovers on the walls of so many homes, were a reality in every home:

"Christ is the Head of this house,
The Silent Listener to every conversation,
The unseen Guest at every meal!"

WHAT NEW SOCIAL PROBLEMS HAVE COME TO OUR AGE?

REV. FRANK KINGDON, D.D., METHODIST EPISCOPAL CHURCH

THE social problems raised by the Industrial Revolution and its resulting Revolution in Communications may be grouped under four heads: Social and Economic, International, Racial, and Domestic.

I. Social and Economic.—One striking trend in our economic life is toward the concentration of economic power in the hands of a few people. In the year 1929 J. P. Morgan and his 17 partners held 99 directorships in 72 corporations with combined assets of approximately twenty billion dollars. Taking into account the Morgan dependents and allies, the whole combination is represented by directorships in corporations with net assets of approximately seventy-four billion dollars, equal to more than one-quarter of all the corporate assets of the country. In the Morgan combination 167 persons hold more than 2,450 interlocking directorships in corporations. There are other huge combinations of industrial power in our country. We simply use the Morgan figures as the most striking illustration of one important social trend.

A second trend is toward the growth of huge corporations employing vast numbers of workers. In 1927 the General Motors Corporation had 200,000 workers on its payroll of \$300,000,000. One in every six cars sold in the United States in that year was a General Motors product. Such corporations raise two problems: the concentration of control in industry, and the dehumanizing of the worker in the interests of mass production.

A third trend is toward a larger economic dependence for the worker. He faces at least four hazards under our present system—cyclical employment because of the "business cycles" which economists seem to accept as inevitable under our present system, technological unemployment resulting from the efficiency of machines replacing men, age discrimination which throws a man on the scrap heap at a comparatively early age, and sickness which means loss of wages as well as the cost of medical treatment.

A fourth trend is toward a more unequal distribution of wealth. It is now authoritatively estimated that 1 per cent of the people of the United States own 33 per cent of its wealth, 10 per cent own nearly 66 per cent, while the poorest 25 per cent own 3.5 per cent of the wealth. This trend is reinforced by the concentration of the control of wealth in a few banks. At the beginning of 1930, 250 banks held resources of

\$33,400,000,000 out of the total bank resources of the nation of \$72,000,000,000. This means that 1 per cent of the banks directly controlled more than 46 per cent of the national resources.

A fifth trend is toward the elimination of the small manufacturer, the small trader, and the small shopkeeper. Mergers of manufacturing firms with the consequent saving of costs through mass production are gradually monopolizing the field. Chain stores are not only transforming the main streets of our towns, but are also throwing the whole relationship of wholesaler, retailer, and purchaser into a new pattern.

A sixth trend is toward a more effective combination of workers in unions and political parties. The American Federation of Labor, for example, was organized in 1881, and its membership is now approximately 3,000,000. In Great Britain, with one-third our population, there are approximately the same number in trade unions. In Germany labor is 35 per cent organized. In some nations, as in Britain, labor has its own political party. In at least one country, Russia, the workers have taken the government into their own hands.

A seventh trend is toward a more highly organized criminal element. The gang is able to operate more effectively than ever when in possession of precise weapons of attack and more mobile means of escape.

An eighth trend is toward larger international economic interdependence. International markets and finance are more closely interrelated through new means of transportation with the consequent easier flow of goods. This situation throws a new emphasis upon such questions as currency and tariffs.

II. International.—There is a marked trend toward the elimination of the traditional emphasis upon national boundary lines as a result of such new means of communication as the telegraph, telephone, and radio, as well as the direct means of transportation through the steam and internal combustion engines. International broadcasts dramatically illustrate the extent to which national lines have become anachronisms.

A second kind of problem is that represented by such questions as reparations and debts. It is growing clearer that normal trade in the kind of world that establishes international markets demands that abnormal financial arrangements of this kind must be cast into terms having some realistic relation to the mercantile structure of the whole world. National aggrandizement can no longer have the last word.

The new intermingling of the nations is bringing us face to face with the necessity of a new consideration of the questions involved in peace and war. This means the consideration of an adequate international machinery to implement peace in terms of international law and arbitration. It presents the question of a new sort of pact or treaty between the peoples of the world. If such an agreement as the Pact of Paris renouncing war is to have any validity, it obviously demands a new diplomacy based not upon shibboleths of balance of power but rather upon genuine international fraternity based on justice.

III. Racial.—There is a distinct difficulty raised by the new racial consciousness abroad in the world. The basic assumption that the white or any other race is inherently superior to all others is no longer accepted. The one half of the world has learned how the other half lives, and is demanding the privilege of living at the same level.

This makes a new orientation necessary within those countries and empires that include men and women of different races. The United States faces this readjustment in the cases of the negroes and other minority racial groups within its borders. Great Britain is being presented with sharp claims in this relation from those who have hitherto been subject peoples in the Empire.

This assertion of racial consciousness is also manifest in the larger concerns of the nations. Such phenomena as Japan's aggressive demands for a place in the sun and China's rejuvenation bring this fact to sharp focus in the world-wide picture.

IV. Domestic.—In the general ferment, even the primary group of the family is being reexamined. Age-old assumptions affecting the home are being examined, and are undergoing actual transformations.

Marriage is being lifted out of the category of a sacramental relationship into that of civil contract that depends for its permanence upon psychological and social factors that take precedence over the union in itself. The home is being redefined by new habits consequent upon novel forms of amusement and ease of travel. Birth control is being lifted out of the taboo topics in the interests of higher standards of living and of the economic necessity for the limitation of populations in given areas.

Education and religion have already been taken out of the hands of parents to a large extent, so that the home has lost one of its primary functions, yielding it to professional teachers and to church organizations.

We are facing the problem of thinking through our concept of the home, either to a new conviction that the older idea was correct or to a new definition greatly modifying the traditional one.

WHAT CAN THE CHURCH DO TO PROMOTE JUSTICE IN THE INDUSTRIAL WORLD?

MRS. W. A. NEWELL, METHODIST EPISCOPAL CHURCH, SOUTH

THE Church is composed of people drawn from every stratum of human society and from every land. No other organization has this universal constituency or appeal. It constantly strives to extend dominion over the spirits of men.

The Church is not a producer of any material thing; does not and should not create, hold, or dispose of material values. The production and distribution of material values is the question presented in the topic given me. The Church can exercise no control other than *spiritual* over production or distribution. It can only formulate and state the ethic under which great rules may be formulated for obtaining the largest good for every human being. Without this spiritual contribution of the Church *goods as goods have no value*.

Since production is through organization, the organizing force results in units of ever-increasing sizes, until they reach that state in which the unit is so large that all personal contact, and in a measure personality itself, is lost in the very machinery of production. It becomes the major duty of the Church, in its relation to industry, to develop a sense of fairness, which will be a full expression of the Christian ethic in production, distribution, and consumption. The expansion of modern industry has been so rapid and has become so intricate that the Church has been unable

to synthesize her plans and purposes in the development of the whole life of the people. Every man who produces something that satisfies human needs or desires is engaged in industry, the cotton farmer, cotton picker, mill operator and operative, wheat grower, and miner.

Another development of modern social organization is that, with the disappearance of slavery, peonage, surfdom, and indenture, the force of each unit of production flows through the whole stream to ultimate consumption which in itself becomes a part of the endless process of production. There can be no independence save interdependence. This reveals the further interrelation of all the units. For example: A little child starts a savings account or his parents take out a life insurance policy for a child in some industrial center. This is one most common form of investment in America. The company invests this money in any one or many of thousands of industries. The integrity of this investment, however small, must rest upon the integrity and prosperity of the whole industrial organization of the world. The negro child in the delta cotton fields and the richest magnate of industry are riding in the same boat and are destined to the same journey's end. We are all producers; we are all consumers; we are all laborers; we are all capitalists.

The Church is the one integrating factor in the attainment of the good life. In the evolutionary processes growing out of the development of the Christian religion we have reached that good age when every ordinary demand of the good life might be satisfied through the existing means of production. We can easily produce enough of everything for everybody. It is probable that we can produce more than enough and still permit the enjoyment of a reasonable degree of leisure and luxury to every human of the entire world. Through lack of understanding the wagon is mired because of its load. This fact is so recent in human history that we stand aghast as if in the presence of an overwhelming and irretrievable disaster. Too much wheat and no bread; too much cotton and no clothes; too much coal and no fire; too much lumber and inadequate housing for vast numbers of our population; and so on, endlessly. In the face of all this no economist from the capitalist class has brought forth a solution which his fellows will accept. Doles, relief, and frozen charity—God pity us!

In the midst of this voiceless woe comes one strident voice from wheel and belt and rod. With enforced labor, disrupted homes, ruthless control, and a Five-Year-Plan, this voice claims to have found a way out. It is not strange that the authors of the plan must first kill God before the scheme is put in operation. It is no use for us to use Bolshevism as a scarecrow. It is a *fact*—the most dangerous of all facts; a false, Godless fact.

The world waits for a voice of authority and that voice is Christ's. He must be heard. He will be heard. After the lightning's blast, after the earthquake, after the wind, the still small voice will be just as insistent as when men first tried to live together. And *Christians must be fair*, whatever else they are, and fair to everybody. Twenty-five-cent wheat is not fair; six-cent cotton is not fair; two-cent sugar is not fair; \$6 a week is not fair; unemployment is not fair; the 12-hour day and night work are not fair; strikes are not fair. We know these are

not fair and in the Church is the only remedy. We know Christ came to save individual souls. We are just finding out that he came to save *nations*. *He* said he came to save the world. We know conditions are producing suffering, and in the end those who will suffer most are the ones least able to bear it. Remember who said, "It were better that a millstone were hung about his neck, and he were cast into the depths of the sea," and "Go ye into all the world, and preach the gospel to every creature."

But what can the Church do? Let me remind you that producer, laborer, manager, capitalist, stockholder, and consumer are all in the Church together, and Christ is there with them. The Church can do any righteous thing called for by this voice of authority, provided Church leaders listen, understand, and obey.

The Church cannot expect to retain its hold upon the masses of men without adopting an active policy toward the inadequacies and injustices implicit in the industrial order; *laissez faire* will not do. Pronouncements and social creeds, necessary and fine as they are, will not carry us far, unless our leaders set their hands to the work of building the edifice upon these sound foundations.

The individual industrialist, however well disposed, is caught in the press of competition. Thousands have gone to the wall; thousands operate for the sake of their employees, to hold their business together. Legislation will not be the first step toward beneficent social control in the United States. The way toward control has already been indicated by several corporations, both small and great, that under the dynamic of zeal for those in their employ have experimented and successfully demonstrated such projects as stabilization of employment, old-age insurance, unemployment insurance, or pension, and democratic control of industry. We point to the Columbia Conserve Company, the Dennison Company, the Amalgamated Clothing Corporation, the American Cast Iron Pipe Company, and last and most impressive, because international in its scope, to the General Electric Company, under the direction of Gerard Swope. Voluntary associations of manufacturers will be formed in the United States for control of cutthroat competition. This is in accord with the spirit and genius of our people.

Where are the laborers for this edifice of social rebuilding? We have engineers and master workmen in the leadership of our Churches from lowest to highest, Sunday school teachers, lay leaders, officers of Women's Missionary Societies, pastors, superintendents, bishops, and in the person of president and instructors in Church schools and colleges. Farmers, wage-earners, manufacturers, bankers, lawyers, politicians, all are in the Church. What is wanting is not workmen but steam, not laborers but the dynamo, the urge, the motive, the consuming passion for humanity. Given a knowledge of the need, how can we restrain our ardor, how help throwing ourselves into response to this most critical appeal of this age? Will it not be a fulfillment of Wesley's goal—"Spreading scriptural holiness over the land"?

Has the Church leader a right to speak? He will be told by the industrialist to stick to his business of calling sinners to repentance and preaching redemption in the name of our Lord. The answer is ready; that is exactly what we are proposing, that the Churchman, layman or

preacher, shall do. May we not paraphrase the cry of our Psalmist, "Save, O Lord, thy servants from presumptuous and collective sins!"

The Church has established, in the name of Christ, hospitals, asylums, refuges and orphanages for the sick, the aged, the dependent, and the sinful. She has done well. Let not her work end in thus providing for patching up and sheltering wrecks and casualties of our industrial competitive system. She must work to prevent poverty and the results of poverty by helping to shape a better social order. She has built Sunday schools, churches, colleges, and seminaries. Let there be in her Churches, in the adult and young people's classes, courses, forums, and field trips which will tend to form new contacts and to break up social segregation by letting one-half see how the other half lives. Let schools and colleges offer courses in economics, in applied and Christian sociology. Let Conferences set up committees for study of industrial conditions within their boundaries. Let all study the effects of bad housing, meagerness and ugliness of surroundings of human beings, the use and abuse of leisure. So may the Church work to win new outposts on an ever-receding frontier of human welfare.

I know this involves thousands of separate questions and each one clamors for an answer: "What shall we do in this case, and this?" and, "We agree with all you say. How can we make it operative in this situation or that?" and I reply, "We have come just so far as we have come on the way to industrial peace and industrial well-being with Him. If we turn back, we turn back without Him. He still marches at the head of the column. There is no other completion. In our collective as in our individual life, for the industrial unit as for the person there is no other name under heaven, whereby we must be saved; and you cannot count on men or the methods of men who do not pray, 'Thy kingdom come on earth as it is in heaven.'"

WHAT IS A JUST RETURN FOR PERSONAL SERVICE?

MR. W. H. FORSE, METHODIST EPISCOPAL CHURCH

THE physician or surgeon who saves the life of my wife or child has rendered me priceless service and I should be man enough to pay his professional fee without grumbling. I am willing that he shall tax me all that I can afford. But I shall expect him in many cases to be forbearing and to charge the smallest possible fee, for example, to the father and mother in a modest home who are struggling with adversity and whose eyes dim with happy tears as they welcome a child into their midst. I shall hope that in many instances he will forget all scales but the scales of justice and that he will blend kindness with mercy.

The lawyer who handles my affairs in and out of court is my trusted adviser, and being a good servant is worthy of his hire. I shall respect him for his good deeds, but I shall despise him if he takes advantage of men's weaknesses or women's frailties. He may fatten on receiver-ships and bankruptcies, he may be a glutton in feasting on estates, but his soul will shrivel as his purse expands, unless he tempers the wind to the lamb that is shorn.

The man who works for me at bench or machine and the girl who writes my letters are paid for their work. How much shall I pay them

and how much shall I retain for myself? Because it is most natural to look for the mote in my brother's eye I shall use illustrations other than my own. The first is John Doe, who for ten years had been a porter in a clothing store, with wages of twenty dollars a week. John suddenly dies, leaving a wife and three children but no property. The porter's employer has had a net profit of \$150 a week from his store and its ten employees. If he had been content with a profit of \$100 a week, he could have paid the porter \$23 instead of \$20 weekly and his other employees in proportion. He kept a greater part for himself; but, knowing his porter for an improvident fellow, he had provided for two thousand dollars of life insurance on the porter which was paid to the widow at his death.

Ascending the scale we meet Henry Roe, also married, with a family of three children. Henry, who is paying for his home on the installment plan, is a draftsman for a large industrial corporation. I know him well, for he came to me recently with request that I be indorser on a note so he could borrow from a bank to pay off a number of store bills and other debts. Henry is paid \$40 a week, and it is a struggle to make ends meet, yet he knows that the corporation by which he is employed has liberally rewarded a number of its executives and has caused several of them to become millionaires within a few years. But he is thankful for a steady job, aware that a great many of his fellows working in the shops and mills of the same corporation are constantly haunted by the specter of unemployment. The corporation, like others of its kind, employs thousands for a season, then suddenly and without warning cuts its force to half or less, bringing untold misery and fear to vast numbers of working people.

Another great industrialist has gained for his own family the stupendous sum of one thousand million dollars in thirty years by the employment during part of that time of one hundred thousand men.

If this industrialist had given more to his working people, some of it would have been paid on homes or put away in savings accounts, used for investment or protection.

The chances are that much of it would have been spent on amusement and recreation or frivolously wasted.

It is a time of perplexity and unrest. Railroad directors are asking higher rates, labor unions suggest a five-hour day, a government trades wheat for coffee, and vast stores of grain are unused. Short-time money is cheap, long-term money is dear, and common stocks are still a gambler's chance. Coal miners are in misery and tens of thousands of miners' wives and children are suffering and starving in this land of plenty. Bankers cruelly speculative have lost millions in money and have helped break down the walls of credit. A structure founded on confidence has been attacked by freebooters and pirates, with great loss to the common people.

What is a just return for personal service? Is every man his brother's keeper, and to what extent? Shall he paternally insure his employees, save for them, invest for them? Shall he withhold certain sums from them and use it for research, for alleviation of human ills, and for the welfare of humanity throughout the world?

Men who control large fortunes, finance, and industry have no moral

right to the control of vast sums unless they assume great responsibilities for the welfare and happiness of their fellow men. The right of rich men to luxury is not denied, but luxury must not be bought at the price of human suffering. As civilization advances there must be a corresponding uplift of the standards of living for the masses if capitalism is to endure. Security for capital cannot long exist apart from an equitable division with labor or apart from security for labor. Leaders entitled to lead must have special courage, vision, daring, and resourcefulness in critical times. Craven leadership which selfishly hoards and whines is not entitled to the rewards of leadership.

Trust fund reserves and sinking funds should be established from large fortunes and surpluses for the purpose of providing reasonably continuous employment for all men able to work. Research foundations of unlimited resources should be established for intensively studying world affairs that humanity may be relieved of the specters of hunger and want.

A powerful body of engineers, scientists, clergymen, sociologists, and economists should be organized, endowed with ample funds, and charged with the duty of offering solutions to problems, such as the more intelligent and conscientious planning of industrial operations, whereby the sharp depressions of unemployment may be avoided. Leaders in industry, specialists, experts, financiers, and capitalists should organize for the specific purpose of weeding out unsafe, incompetent bankers, and of strengthening our present banking and financial structure to the end that confidence may be speedily restored and scrupulously maintained.

The plans mentioned herein will be nothing but plans as long as men are animated by greed and selfishness unrestrained. The real solutions to these problems will be found only as men from time to time consciously or unconsciously follow the Master as they recognize the duty and privilege of serving and sharing, of losing and finding.

IS ALL PROFIT-MOTIVATION UNCHRISTIAN?

REV WILLIAM P. KING, METHODIST EPISCOPAL CHURCH, SOUTH

It serves our purpose better to use our interrogatory theme as a springboard into the practical question of the regulation of profits and income, rather than an abstract discussion of the rightness or wrongness of profit-motivation.

Recognition is made of the right of private property and profits. The acknowledgment of this right has been continuous in human history and appears to be inherent in human nature. It runs through the Old Testament Scriptures, and is assumed in the Ten Commandments. It is the assumption of the New Testament and is taken for granted even in the Communistic experiment of the Apostolic Church. Peter says to Ananias, "Whiles it remained, was it not thine own? And after it was sold, was it not in thy power?"

Generosity itself and the principle of stewardship are based on private property and the possibility of profit. I can be unselfish and liberal only with that which is mine. The scriptural principle of course is the ultimate ownership of God and the stewardship of men.

Emphasis must be given to the social as against the individualistic

ideal. Personal property must serve social welfare if it is to justify its existence.

It is sheer folly to prate about unlimited individual rights in the face of the fact that it is the social group that makes property valuable. If we are to avoid a complete social breakdown, we must get away from a profit-success philosophy into a Christianized social-mindedness. There must result a more equitable distribution of wealth and of the profits of industry. Industry is for man and not man for industry.

We are yet far from this ideal in society. On the part of the rich there is the selfish indulgence of useless luxuries sufficient to relieve the pressing necessities of the poor. It is estimated that by spending three times the amount we are now spending in the United States on education every boy and girl capable of receiving a high school education would have the opportunity, that twenty-five per cent of our illiteracy would be removed, and that it would be possible to train all of our young people for useful service. The Church should be stirred out of lethargy as she sees seven out of ten children and youth of the United States untouched by the moral and religious educational program of the Church.

The emphasis should be placed on personality rather than on property or profit. To serve humanity should be the purpose of industrial organizations. The supreme value of the world is human value. What permanent profit is there in our huge industries if they dwarf and destroy the human beings who toil?

A sufficient tax upon large inheritances, upon all monopolies of natural resources, and upon excessive incomes would go far toward social amelioration in the way of providing against the contingencies of accident, sickness, old age, and unemployment.

There is the type of corporation manager who is very zealous for the simple gospel. The preacher is to keep his eye on heaven, while the corporation is to keep its eye on the main chance in this mundane sphere. There are corporations that would stifle the conscience of the preacher by saying to him in effect, "You leave the mooted industrial question to us, and we will see to it that you receive an earthly reward in addition to your heavenly reward." One has only to know a little history to know what has happened with the policy of no interference and "hands off."

The vast and glaring inequalities of wealth and opportunity are to be removed if we are to shun the red riot of revolution. We witness the rising financial incomes and the deepening social misery.

Five hundred and four persons in the United States, according to preliminary 1929 income tax returns, each had an income of one million dollars or over. Thirty-six of these each had an income of five millions or over. The average income of this group of thirty-six was over nine million seven hundred thousand dollars.

There is no more reason why a man should be allowed to use his wealth as he pleases than that he be allowed to use his physical strength as he pleases. The liberty of the weak depends upon the restraint of the strong.

The primary consideration is the social welfare of the entire population. We lay such emphasis on the right of private property and private

profit that we ignore the matter of justice to those who own only their labor.

The vast disparity and inequality of swollen fortunes on the one hand and starved populations on the other hand should not exist. All profit-making is wrong which exploits natural resources for the enrichment of the few.

Two methods are to be used in the regulation and use of profits.

First is the method of moral and spiritual suasion, bringing to the individual the Gospel ideals of Jesus, of unselfishness, service, and brotherhood. Emphasis must be given to the principle of the stewardship of wealth.

In the second place social and governmental control are to be brought into exercise. There must be a larger measure of governmental regulation. It is a soft and senseless sentimentalism that would ignore the necessity of coercion. There are capitalists guilty of oppression and injustice toward the weaker members of society whom a gospel appeal would not reach in a thousand years.

Far more drastic measures should be employed by the government on vast accumulations of wealth than at present prevail. The practical and pertinent question as it relates to some individuals is neither the purification or removal of the profit-motive, but the control and regulation and division of profits.

Rising incomes should have a rising scale of taxation. Whether a man does or does not regard his profit as a public trust, a portion of his income should be coercively directed to the public good. The income tax up to \$100,000 is a gradually increasing rate, and when it reaches \$100,000 the normal and surtax are 24 per cent. For all amounts over \$100,000, the rate is 25 per cent. The government should have a graduated scale all the way up, and when the enormous income of \$1,000,000 and over is reached, the rate should be 50 per cent and upward. This will go far toward remedying inequalities and of placing the burden of taxation on those who are most able to bear it. If a man with a \$100,000 income can manage to make ends meet with \$75,000, the man with a \$1,000,000 income should be able to keep the wolf beat back from the door with \$500,000.

We have the advocates of capitalism who are very much afraid that if the freedom of wealth is restricted it will lose heart and morale.

The objection is made that this interference will discourage business and money-making. If this objection were not advanced seriously, we would think that it was a joke.

When did we learn that the love of money is an affection of such frail strength as that it is in danger of being destroyed?

When did we learn that the pursuit of wealth is based upon such a weak sentiment that we are liable to discourage it?

We have not been able to discern, even with our present income and inheritance tax, any disposition on the part of men to say that as the government proposes to tax our wealth heavily, just for spite we will not produce any more wealth.

We trust that it may be understood once for all that we are not making any indiscriminate arraignment of men of wealth on the one

hand or any defense on the other hand of the improvident and thriftless. The principles we advocate are at least in the interest of all.

The modification of the present capitalistic system appears to me to be both desirable and inevitable.

Capitalism fosters materialism in both rich and poor. The luxury and self-indulgence of the rich arouses the envy and enmity of the poor, so that there is an imminent conflict between the propertied and propertyless classes.

We can most successfully combat communism by combating the evils of capitalism. This will not be done by crying red and bolshevist, nor by appointing commissions to oppose communism. It can only be done by Christianizing and humanizing our present system and in so modifying it as to make impossible the existing inequalities. Whether profit-motives are selfish or unselfish, the profits must be shared whether willingly or unwillingly. I am unable to take the position that all profit-motivation is unchristian. It depends on the quality of the motive. It is evident that, in far too many instances, the motive is anything else but unselfish and altruistic.

Capitalism must do some drastic house-cleaning if it is to survive.

THE ETHICS OF BUSINESS LIFE

MR. JOSEPH LONGSTAFF, J.P., PRIMITIVE METHODIST CHURCH, ENGLAND

RELIGION on its human side finds expression in ethical relations. Real morality is essentially religious. Religion is only real in so far as it is moral. Our ethical standard is not the Pentateuch, but the Sermon on the Mount; not the behavior of a crude, rudimentary society, but the morality implicit and explicit in the teaching of Jesus. "An eye for an eye and a tooth for a tooth" has its modern interpretation in "Diamond cut diamond" and "Beggar my neighbor," but it cuts the vein of Christian ethics and must be superseded by the Jesus declaration, "Whatsoever ye would that men should do to you, do ye even so to them."

That statement embraces duties as well as rights. There can be no divorce between rights and duties; they must be correlated. The employer who thinks more of profits than of the well-being of his work-people is a moral culprit, and a democracy which insists only on rights is misguided and mischievous. Wealth-making is by no means the highest form of human activity, and there is no equity in maximum wages and minimum work. Absolute ownership of wealth is a misnomer; neither the dollar nor the pound sterling is almighty. A rich man does not own his wealth; he owes it. Both wealth and workmanship are stewardships; the one must be regarded as a trust and the other must be expressed in work of good quality. The selfish employer and the slack workman are divisive forces in society, while work faithfully done is a unifying process, binding man to man.

The Christian standard of values transfers the emphasis from things material to things human. The standard of the world is money; the standard of Jesus is man. Man is of more value than money; character is more precious than cash. Where wealth accumulates and men decay there is no recognition of the ethics of Jesus. The cash nexus must be subservient to the human tie. Real wealth consists in life, abundant

life. The huge combinations and widespread amalgamations so common to-day too often lack the element of humanness. Business becomes a vast machine in which every belt and bolt, every wheel and pulley, must work rigidly and ruthlessly, and in which the strong survive and the weak succumb. Buying for a rise and selling for a fall may be smart business, but it smacks of gambling; and gambling, whether on the stock exchange, the market, or the race course, is destructive of all the finer instincts of human nature. Exploitation of the public in the interests of combine is morally crooked. Child labor is inhuman, whether the child be black or white. And what shall be said of tariff walls between nations? John Fiske, a great American, calls them "robber tariffs," and they are antagonistic to the best interests of mankind. The policy of protection is the policy of self-sufficiency, the assertion of separateness, independence, isolation. Where tariffs operate class interests run riot. The producer penalizes the consumer, the few take advantage of the many; because in the last analysis the consumer always and inevitably pays the tax. In the light of the doctrine, "We are every one members one of another," tariffs are immoral, and that which is morally wrong cannot be economically right. We will never get international peace and good will until all tariff walls are broken down, and the products of different nations are exchanged on equitable terms, without let or hindrance, for the good of all peoples.

The Christian law of service suggests that business is social, a ministry to human needs, a sphere of social service. Life whose sole aim is acquisition is anti-social, and being anti-social is anti-moral. The master should be a minister, the servant one who serves. Too often the conception of service is sunk in the motive of personal gain. Ruskin says, "The function of the pastor is to teach, the physician to heal, the merchant to provide. Teaching, healing, and providing come before getting and gaining. The man who truly serves is a real social reformer. The conception of business as a social organization conducted for the good of the community is the Christian view. A community which grows up on the basis of the economic creed of "high production, high wages, and high consumption" cannot have the element of permanence, because high production implies unrestricted competition, the real value of wages depends on the purchasing power of money, and high consumption suggests extravagance, reckless expenditure—one of the great evils of present-day life. The salvation of business will not be found in competition but in coöperation. Reform must make trade a Christian possibility and individual right no general wrong," and wrong will exist so long as there must be the distribution of charity. Even public philanthropy will not wipe out business inequity. Business as a phase of human activity cannot be alien to the influence of the Christian religion. No sphere of life is outside the scope of Christian teaching and practice. And it is the duty of the Church to apply the teaching of Jesus to all the many-sided conditions of life. Jesus is the apostle of altruism, himself leading the way. The key word for this age is service and Jesus is the standard.

GROUP IV: TRINITY METHODIST CHURCH

TOPIC: WIDER HUMAN RELATIONSHIPS

CHAIRMAN: REV. ROBERT BOND

SECRETARY: REV. JOHN R. EDWARDS

THE PROGRAM OF THE CHURCH FOR PEACE

MR. HARRY N. HOLMES, METHODIST EPISCOPAL CHURCH

THERE is no more fitting basis from which to start any discussion of the program of the Church for Peace than the ringing declaration that emanated from the General Conference held in Kansas City in 1928. Its statement with reference to war was made with fearless courage and reflected the heart of the membership in the great Church which it represented: "We are convinced that war has become the supreme enemy of mankind. Its continuance is the suicide of civilization. We would utterly repudiate our professed faith in our Lord Jesus Christ, the Prince of Peace, if we hold that war is inevitable. War is not inevitable; disputes between nations like disputes between individuals may be settled by judicial processes.

Any Church that has a conception of the divine Fatherhood as taught by Jesus Christ must move toward a world of peace by its very passion for that ideal. The program rests on several abiding convictions, and among the first is the Christian conception of the world. At the significant Copec Conference held some years ago one of the resolutions indicates a Christian conception of the modern world: "Jesus took the spiritual and moral treasures of Israel and made them available for mankind. He lifted the teaching of the prophets clear from the limitations of Jewish nationalism to make them a message and vision for mankind. The universality of the gospel rests upon the fact that it makes possible new prospects that run clean across all barriers of race and creed.

It should be said that there is no more cheering sign on the horizon than the steadily growing movement of the Church to the side of peace and to the side of the institution of peace. When the Church without equivocation and hesitation, and with united and powerful voice says, "There must be no more war; there must be peace," the new day will dawn. At a recent meeting of clergy coming from Norway, Sweden, and Denmark—a gathering at which the Danish Minister spoke—there was issued a remarkable declaration, "War as we have come to know it is the most godless and unmoral thing the world has ever seen. Here we take our stand. 'War is opposed to the spirit of Christ.' Here we offer an absolute 'I will not—a devout NO.'"

1. *The Atmosphere of Peace.*—The Program of the Church must seek in the first place to establish an atmosphere—a climate—in which the forces of peace can move to fruition. It may be that this will be the greatest contribution of the Church. Dr. William P. Merrill, of the

Brick Presbyterian Church, frequently recounts a fascinating illustration. It was first used I think by Dr. Henry Drummond. He spoke of a boy who used to look with awe at the pictures of prehistoric monsters as they roamed over the land. They seemed so immense and mighty that he wondered how man ever managed to rid the earth of them. Then as he grew older and read more he learned that they were never eliminated by a direct attack. The climate changed and they died. "It is the business of Christianity," said the speaker, "to change the climate so that some things will die."

The resolutions and messages of great ecclesiastical gatherings both denominational and interdenominational are tremendously worth while, but the production of that climate must be carried in a systematic way down to the local church.

The climate and atmosphere can perhaps best of all be prompted by introducing a larger number of hymns into the worship service of the Church, that throb with this great ideal. The martial songs hardly meet the need of world brotherhood. One honored minister endeavoring to meet this situation has made a change in that great old hymn that has stirred the hearts of thousands through the years, "The Son of God goes forth to war," by leading his congregation to sing to the same tune—

"The Son of God goes forth to save,
Humanity to gain,
To lead them on to higher life;
Who follows in his train?"

Another voice trying to accomplish the same high purpose has given us words slightly rearranging an old hymn:

"Onward, Christian worker,
Marching for the right,
With the cross of Jesus
Emblem of the light.

Christ, the loving Master,
Leads the mighty throng
Forward with all gladness;
Sing the triumph song."

The Church must not lag behind Mr. Einstein or Mr. Gandhi. Mr. Gandhi sent a message to America this morning that seemed utterly and absolutely Christian, "An individual or nation must have faith in one's self and in the protective power of God to find peace in the midst of strife and to shed all arms by reason of feeling the loving power of God and his protective shield. Real peace will not come by reciprocity, but by initiative."

2. *The Education for Peace.*—Peace will only come as the combination of a process of education. An institution deeply entrenched by the strife of centuries into the diplomacy of generations will not swiftly give place to a new idea. The vested interest involved in the war program of the nations demands that the institution be critically examined and the result of that examination conveyed by education to the boys and girls entering into the membership of the Church.

Education for peace is becoming an established part of the curriculum in the religious education of every Church. Field Marshal Sir William Robertson arrived recently in the United States. He was the Chief Staff of the British armies during the war. He spoke not as a Pacifist but as a man who knew war and knew it as few men did in the country. "War has lost all its pomp," says Sir William, "it never does anybody any good; and while a war is possible, it has never been so hated as it is to-day."

It was an amazing revelation even to the United States when, in a plebiscite recently taken of 53,000 ministers, 10,472 absolutely rejected war.

The Church can be the most powerful instrument in this world for the education of the younger generation and of its membership in the ways of peace.

3. *Crusading for Peace.*—The ministry of the Church has often been characterized by a mystical emphasis, and this has occasionally been accomplished by the lessening of great social values such as international-mindedness. The Church is setting itself as never before to crusade for certain great objectives. The atmosphere and the education must result in institutions that will translate the ideal in organizations that will function. Why should not the Church crusade to preserve one organized body in the world which for the first time in two thousand years has brought the representatives of fifty-five nations around a council table? The Church can give to the President of the United States the weight of its mighty voice as he joins the U. S. A. with the rest of the world at Geneva in seeking a solution of trouble in the Far East by the method of conference.

The Church can be the most powerful instrument in this world for the world. That has been established by the signed treaty of practically every nation of importance. That law constitutes an immeasurable advance, for it renounces war as an instrument of national policy. It makes the duty of seeking a solution of disputes among nations by pacific means a great imperative. That great signed affirmation must not become "a scrap of paper." By effort and struggle and pen and word it must be implanted until behind it there lies the invincible power of war opinion. The Permanent Court for International Justice calls for enthusiastic support by all the organizations of religious life. The Church of America will continue to throw its influence toward complete American adherence.

The Disarmament Conference of 1932 will soon be in session. No conference like it has ever been called within human history. The delegates of every nation will surround the council table. It has been the dream of the Church that such a time might come; and here it is.

There can be no peace, no promise of peace, no security without disarmament. Our world to-day trembling on the brink of an abyss will find it difficult to recover without relief from the cost of preparation for war, and some nations will not recover without relief from the cost the last war placed upon them. The Assistant Secretary of the Department of State in America recently stated that a modern battleship with a life of twenty-five years would cost the country in construction, equipment, upkeep, and being made fit for duty and manned for action money equal to the expenditure of \$20,000 an hour from the birth of Christ until its completion, or \$9,000,000 an hour for four years. The wealth and savings of centuries were destroyed in four years.

The aroused body of the Church must make invincible the yearning of men and women everywhere for relief. This is a task for which we are immediately summoned. Are there some who feel it is impossible? A story is told of Lord French to whom an officer came with the report that the line could not hold. "It is impossible for the men to hold it." The commanding officer looked at the member of his staff and said, "I want men who can do the impossible. The line must hold." The line held.

The Church of the living God finds its chief glory in daring to do the impossible. The Christian faith and Christian concept is not the obvious. It will find its strength renewed as it starts out to do these things that the world says are foolish. In all this persistent effort the Church is but recovering the attitude of the early Church. It was Tertullian who declared, "How will a Christian fight without a sword which the Lord has taken away?" In disarming Peter he unbelted every soldier. "He who uses the sword will perish by the sword."

THE TRUE FUNCTION OF PATRIOTISM

PRESIDENT CHARLES C. SELECMAN, METHODIST EPISCOPAL CHURCH, SOUTH

A CONVENIENT beginning of this discussion may be accomplished by a transposition of words to make it read the Function of True Patriotism. None of us will challenge the assertion that patriotism has been so often and so grossly misunderstood and perverted as to warrant the famous phrase of Samuel Johnson: "Patriotism is the last recourse of a scoundrel." In like vein Ruskin condemns it as an absurd prejudice; Grant Allen calls it a vulgar vice; Havelock Ellis declares it to be a virtue among barbarians; and Herbert Spencer characterizes it as extended selfishness.

Without question many forms of patriotism have been alloyed with absurd low and vicious motives. But this can also be said with equal truth of religion, education, and government.

In this study of human relationships let us strip the word "patriotism" of its baser elements, such as pride, vindictiveness, arrogance, and contempt, and endeavor to justify the affirmation that love of one's own country may be combined with respect for other nations and devotion to universal human rights and ultimate human welfare. With this conception of patriotism we may all sing our national anthems with swelling hearts without a refrain of prejudice and arrogance. Patriotism so defined demands moral and spiritual values. The totality of man's social and spiritual nature is to be fused into a dynamic force for the promotion of the general welfare, and for the guarantee of the blessings of liberty to ourselves and our posterity.

Patriotism may rest upon the golden rule and thrive in the soil of human brotherhood.

Now the true function of a patriotism such as I have sought to describe is not difficult to apprehend. In a representative government one of its primary functions is the intelligent and scrupulous use of the ballot. An ignorant, careless, or corrupt citizenship is the vicious soil from which spring political corruption and boss rule. According to Aristotle, a government, if it is to endure, must reflect the moral habits and beliefs of

the governed. The success of a government of the people and for the people rests upon its being also by the people. Figures compiled by a great American magazine are evidence of an alarming tendency in the United States: In 1896 eighty of every one hundred qualified citizens voted, in 1900 the number fell to seventy-three, in 1912 to sixty-two, and in 1920 to forty-nine. In twenty-four years there was a decrease of thirty-one per cent. While petty politicians, demagogues, and bosses are awake and active Mr. Respectable Citizen is asleep or too busy to vote intelligently. Certain others who place more emphasis upon party regularity than upon patriotic duty give aid and comfort thereby to designing and selfish leaders. The result is the plunder of our cities, the humiliation of great commonwealths, and frequently the election to places of high honor and trust of persons of mediocre ability, deficient in strength and honesty. As Mr. Bryce says, "Such men have done something to discredit representative government." It is no less dishonorable to be a slacker in times of peace than in times of war. One thing further should be said under this head. Having sought to elect worthy officials, the patriotic citizen should exercise the eternal vigilance which is and always will be essential to good government.

Another primary duty of one who professes love of country is obedience to its laws. Greek political philosophers so identified man with the State that it was to them inconceivable that a man could live the good life without devoting himself to the State. Witness Socrates' devotion to the laws of Athens when he was unjustly condemned to die. His friends offered to bribe the officers and provide for his escape. But this the noble pagan scorned. They urged flight as his duty to his wife and children, and assured him that men would love him in other places. But he answered, "I seem to hear a voice murmuring in my ears like the sound of a flute in the ears of a mystic." It was telling him to think of justice first. The example of this noble citizen of Athens is commended to the consideration of many modern Americans who lightly put aside laws that do not run with the grain of their desires and appetites. With a supreme loyalty to lay enshrined in the hearts and lives of our leaders to-day we would soon abolish the crime wave of our country, and such gangsters as Al Capone would vanish like feudalism and slavery. A nation of alert freemen recognizes the majesty of the law. Too long our political philosophy has been colored by notions of license and privilege.

If we hope to avert national confusion and catastrophe, it is high time to face the stern duties and responsibilities of citizenship. Patriotism involves not only privilege and liberty, it makes inexorable demands. To disobey laws, evade taxes, or weaken the voice of officers and courts is unpatriotic and gives aid and comfort to all enemies of good government. Without entering a field of controversy it may be said in this connection that so long as the Eighteenth Amendment is an integral part of the fundamental law of our land, it is the sacred duty of all patriotic citizens to observe and encourage others to obey it.

The liquor traffic should be classed as a common enemy. It undermines health, lowers skill and efficiency, and dulls the brain. From the days of the ancient prophets moralists warn us that it brings woes, sorrows, and redness of eyes. Social workers, such as Jane Addams and leaders in the

Salvation Army, say it brings poverty, crime, unemployment, and want. Why should intelligent people perpetuate such an economic waste and moral peril? With another decade of this noble experiment America may yet lead the way to a better order of things.

A genuine love for and loyalty to one's own country, instead of being the basis of frequent appeals to war, should ultimately prove a strong bulwark against war. "If the political, economic, and international policies of a nation tend to establish a better world order, patriotism is the evangel of peace and justice."

The plain duty of Christian leaders is to see that every child in this generation is taught certain simple fundamental principles of justice and of the rights of men and of nations. Let us found a new patriotism upon principles so broad as to appeal to the heart of all who love mankind. It may be that Providence has chosen this generation of young people to construct a platform of patriotism world-wide in its scope, and to teach the nations of the earth to beat their spears into plowshares and study war no more. The day may yet come when, instead of building tariff walls between nation and nation, we may recognize that the economic welfare of all is bound up together; when our bristling navies shall be replaced by friendly merchant vessels; when standing armies shall be reduced to the minimum demands of international police duty; when by some common tribunal, such as the World Court or League of Nations, selfish and disturbing nations shall be held in check by universal sanity and good will; when a noble internationalism shall displace the evils of an over-worked nationalism; when a great fraternity founded upon mutual respect, mutual sympathy, and mutual interest shall spread across the continents of the earth.

It is conceivable that emergencies may arise that would justify forceful opposition to selfish aggression, injustice, or invasion. But the noblest patriotism will seek to avoid such a grim necessity, and ultimately to establish peace on earth among men of good will.

WHAT SHOULD BE THE RELATIONS OF CHURCH AND STATE?

MR. ORVILLE A. PARK, LL.D., METHODIST EPISCOPAL CHURCH, SOUTH

THE Virginia Statute "for establishing religious freedom," drafted by Thomas Jefferson and adopted in 1784, recited that "to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty," and it declared that "it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order." "In these two sentences," says the Supreme Court of the United States, "is found the true distinction between what properly belongs to the Church and what to the State."

Following the lead of Virginia the American people by amendment to the Federal Constitution declared that "Congress should make no law respecting the establishment of religion or prohibiting the free exercise thereof"—"thus," as Mr. Jefferson said, "building a wall of separation between Church and State." This amendment was a restriction upon

Congress only, the States being left free to set up State Churches or continue those already established if they saw fit to do so. It was not long, however, before the Constitution of every State contained a specific guarantee of the right to worship God according to the dictates of one's own conscience and a prohibition upon the State government of the establishing of a Church or the appropriation of money from the public treasury in aid of any Church, sect, or religious denomination. Freedom of religion and separation of Church and State are therefore firmly established in America. Both are fully supported by a public opinion well-nigh unanimous.

The "wall of separation," using Mr. Jefferson's figures, is not sufficient to define clearly the boundaries between Church and State. Many interesting questions have arisen as to the domain of each and complaints of the invasion of the respective territories have frequently been made which the courts have been called upon to settle. How far can and should the State go in its recognition and protection of the Christian Sabbath? Can the Bible be read in the schools maintained by the State? May the property of churches and church institutions be exempted from taxation? Should the members of a religious body who maintain their own schools and do not patronize those supported by the State be taxed to keep up the State schools? The discussion has been revived in the last few years by the statutes of Tennessee and Arkansas forbidding the teaching in the public schools of the theory of evolution, and that of Oregon making compulsory attendance upon the public schools by all children of school age. More recent still are the decisions of the Federal courts denying to conscientious pacifists the right of becoming American citizens.

Though the legal relations are fairly marked out, "there are certain undetermined and probably indeterminate problems in the relations between the Churches and the State," as Bishop McDowell has recently so well said. "The realms of State activity and those of religious activity," he says, "simply cannot be sharply defined, because they merge into one another by their very nature. Nor can the duties of an individual be any more sharply defined. He does not do certain things exclusively as a Christian and certain others exclusively as a citizen, for the very simple reason that he is a unit—one person living in many relations, which develop, interweave, and vitally affect one another."

Now, there are and have been from the beginning of the Christian era two schools of thought. One insists that the sole business of the Church is to save the individual from sin and fit and prepare him for the life beyond the grave. The other proclaims the mission of the Church to be to make this a better world here and now.

Tertullian wrote in the third century, "Nothing is so foreign to Christians as public affairs." And Bishop Asbury, in his farewell address to his coadjutor and successor, William McKendree, feelingly expressed the same idea: "As to the temporal power, what have we to do with that in this country? We are not Senators, Congressmen, or Chaplains; neither do we hold any civil office. We neither have nor wish to have anything to do with the Government or the States, nor, as I conceive, do the States fear us. Our kingdom is not of this world."

The famous circuit-riding bishop, of whom the Congress of the United States said, "If you seek for the results of his labors you will find them

in our present civilization," pleaded with his preachers to refrain from politics.

Mr. Wesley, on the other hand, hurled his philippics against the slave trade and other evils of his day and did not hesitate to engage in purely political as distinguished from moral controversies. It was his "Calm Appeal" to the British Colonies in America that led Asbury to say: "I wish the venerable gentleman had never dipped his pen in American politics."

While we may concur that this particular political pamphlet did nothing for the advancement of the kingdom of God at least in America, we must agree that in a democracy where the people themselves are the real rulers and lawmakers, "It is the Church's duty," quoting Dean Inge, "to interfere in public conditions whenever it finds that serious moral evils are being tolerated." Protestantism, and especially Methodism, fully concurs in this statement of the "gloomy dean" of St. Paul's.

In an article published in *The World's Work*, Charles Stelzle made this statement: "The organized Protestant Church has always made it its business to promote certain causes that were essentially political, although having a moral basis. Take the questions of prohibition, of slavery, of child labor, and of woman's suffrage. Whenever the object was human and personal the Church has felt justified in coming out against evil and standing out for the right."

And this from Bishop Cannon in *The Forum*: "That conception is unchristian—in fact anti-christian—which does not recognize and indeed magnify the vital relationship of the Church to the world around it, and its inescapable responsibility as an organized group of followers of Jesus for shaping and molding the conditions under which men live and work and play."

Recounting the "victories of Christianity over entrenched and gigantic wrongs that blocked its progress," Dr. Clarence True Wilson grows eloquent when he says: "A hundred wrongs have thus been overcome in 1800 years. The whole list is too long, but look at the recent triumphs. Piracy upon the high seas stopped, the African slave trade forbidden, dueling outlawed, polygamy discontinued, cannibalism abolished, the lottery systems outgrown, the American slaves emancipated, the opium traffic internationally banned, the liquor traffic in course of ultimate extinction—because Christianity makes war on evil whenever found and however entrenched."

It is to be noted that frequently those who are most insistent on "the old, the simple, the pure gospel" are those whose political principles and economic practices are out of harmony with the teachings of Christ. They are content with a gospel which serves as an opiate to the people, teaching them to endure with patient resignation the injustices and inequalities of this present world while they indulge the hope that all will be righted in the next. As Dr. William P. King, Book Editor of the Methodist Episcopal Church, South, puts it, "If you cannot have a piano on earth, you can have a harp in heaven." They care little for the denunciation of immorality of whatever sort, or of social injustice, so long as the fulminations of the Church are not translated into political action.

Opinions differ as to the means which the Church may employ to make "moral issues and ideals controlling in the world of politics," or,

using Bishop Quayle's figure, "to drain the malarias from the social swamps." There are three ways in which this may be accomplished. First, by implanting within the minds and hearts of men and women the gospel of the Lord Jesus Christ in all its fullness, not only that they may be honest, chaste, and God-fearing, fit for citizenship in the eternal kingdom, but also intelligent, active, conscientious citizens of the State to which they owe allegiance and the municipality in which they live. The indifference of Christians to their civic duties is largely responsible for the evils of the social order. Mr. Wesley insisted on the members of his societies being good citizens as well as good Christians.

Second, by the forming of public opinion, the building up of a healthy and enlightened sentiment on moral and social questions affecting the public welfare. This is its most effective weapon in combating evils and correcting injustices.

Third, sometimes, in extreme cases, by direct political action, in the support of a cause or even of a party, perhaps going so far as to indorse particular candidates.

That there is grave danger in such a course is freely admitted. It should never be resorted to except where the moral issue is plain and unmistakable and the imminent peril to the cause of righteousness is manifest. Even in such cases it is rarely necessary for the pulpit to be used as a political platform. The preacher as a citizen rather than as a minister of religion may use his voice and his pen for the advancement of the moral issues which he espouses.

Let it not be said with truth, as has been charged, that there are three political parties in the United States: the Republican, the Democratic, and the Methodist Church. But let United Methodism accept without question and enter heartily upon the program set for it in the address of the Fifth Ecumenical Conference to the brethren throughout the world in which it was said: "We realize that faith is individual, but we know that it cannot retain its individuality unless it finds social expression. Life is a walk from Jerusalem to Jericho and the true lover of Jesus is ever the good Samaritan. Ours is not the religion of the cloisters, but of the road. Every social problem is a Christian problem. Every man who fights for peace, for freedom, for the rights of small nations and races, for temperance, and for unlocking of the treasures of education, is a soldier in the great campaign of Christ. We need a more spacious conception of the tasks of faith."

ARE WE PASSING BEYOND THE MISSIONARY EPOCH?

REV. R. L. ARCHER, METHODIST EPISCOPAL CHURCH

OUR first reaction to this topic was the following query, "Why should such a question arise?"

We believe that the chief reasons can be found in the following attitudes:

1. The lack of a feeling of urgency on the part of many Christians as to the need of evangelizing the non-Christians. They would say, let them develop their own religious systems.

2. The rising spirit of nationalism in Asiatic countries has given some

folks, who are insufficiently informed, the idea that the missionary and his work are no longer wanted.

3. The spirit and philosophy of secularism have caused some to doubt whether Christ is absolutely essential to the followers of the non-Christian faiths.

4. The organization of autonomous national Churches in the more advanced mission fields.

These factors, we believe, have played a large rôle in the minds of those who are inclined to believe that we are passing beyond the missionary epoch.

Since the range of this paper is limited, doubtless it is wise to have a definition of the term "missionary epoch." The writer understands such an epoch to mean that period of time during which, in a given field, the missionary from another country can help supply a need, be it in the spiritual, social, or material realms, which otherwise would not be provided, or in places where the people themselves are attempting to supply those needs, the presence of the missionary or mission funds would assist that people to a more complete enjoyment of what we consider to be the highest New Testament standard of life and experience. Thus we would understand that the missionary epoch in a given field has passed when neither the missionary nor mission funds is necessary to the growth of the Church in that field.

The following statement from the 1928 General Conference of the Methodist Episcopal Church may be regarded as setting forth what we consider the goal of missionary activity: "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as the Divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian Churches which will be self-supporting, self-propagating, and self-governing, to coöperate as long as necessary with these Churches in the evangelization of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

In trying to discover to what degree we are beginning to realize that goal we shall have to consider it in relation to specific countries. In most of these mission fields we shall find an illustration of what Dr. D. J. Fleming, of Union Theological Seminary, calls the first two stages of missionary activity. They are, first, the Pioneer Stage, when Christians are few or none at all; second, the Parental Stage, when the Churches are weak and their leadership dependent largely on the mission, or on the missionary for help in various ways. This is certainly true of Africa with its vast areas untouched by Christian activity, the greater part of China, India, central Asia, the Malay Archipelago (with a few islands excluded), and parts of South America. In what Dr. Fleming calls the last two stages—namely, the Elder Brother Stage, when the Church still needs in marked degree the experience, background, and financial assistance of the older Church of the West; and fourthly, the Fraternal Stage, when the Church is able to stand on its own feet, but differs from the Church in the West in that there is a greater disproportion between its strength and its task of evangelizing the nation than is the case with the Western Church, and for this reason continued assistance would be needed.

In these stages we could doubtless classify Japan, Korea, the Philippines, small sections of China and India, Mexico, and parts of South America.

While we would doubtless agree that the countries mentioned in the previous paragraph can furnish illustrations of the third and fourth stages of missionary activity, yet have we any justifiable reason to suppose that we are passing beyond the missionary epoch in reference to any one of them? In Japan, for example, we find a well-organized national Church doing effective work, but think what a gigantic task she is facing. There are in the Japanese Empire something over 200 non-Christians for every Christian. Dr. Kagawa states that the average annual income of the Japanese farmer in areas which he has visited is 49 yen. After the landowner's share has been subtracted, which amounts to 30 per cent of the man's income, the family has the sum of \$1.50 per month on which to live. It appears at once that an impossible burden would be placed on the shoulders of the few Japanese Christians, if, in addition to caring for their own local church needs, they be expected in any adequate way to attempt the evangelization of the remaining millions without substantial assistance from a stronger Church.

While Dr. Kagawa was lecturing in the Yale Theological Seminary the first week of October he expressed it as his opinion that when the Christian community of Japan reached one million then the Japanese Christian Church should be able to carry on the evangelization of her people without the aid of a foreign society, yet they would still need outside help to build the institutions necessary to her growth.

We who represent the so-called Mother Church should not misinterpret our responsibility to those countries where autonomous national Churches have been organized. We should be encouraged at this sign of healthy growth, but just because a child attempts to walk alone is no excuse for the parents feeling that they have no further obligation to their offspring during the perilous years ahead.

A statement made by Bishop Nicholson of the Methodist Episcopal Church in an article from his pen appearing in the *Methodist Review* is very much to the point here. He says: "In setting up an autonomous Church we must realize that in no one of these countries—Korea, Japan, China, or India—is the native Methodist Church as yet able to walk alone. It will not be able to do so for years to come. Take Korea as an illustration. The Church is alert, evangelistic, vigorous, and consecrated, but the people are poor. The average income per member is almost infinitesimal and to leave the Church entirely to self-support would be to overwhelm it in a single quadrennium."

Among certain groups there is a feeling that the period of responsibility for foreign missionary activity will have passed when these countries have been penetrated by the Spirit of Christ. This idea plays an important part in the program of those who advocate the preaching of the social gospel as over against the program of personal evangelism. When such a social gospel program has been effected are we justified in thinking that our task is nearing completion with respect to those countries in which such penetration is going on?

While such work is valuable and we would not minimize its place in a missionary program, yet it is but a small part of our task. To secure attention to the human Jesus is well worth while, but if those people are

only to discover the human Jesus and refuse to see the Christ the situation will be pitiable indeed. They must go beyond this dim conception of Christianity to its deeper essentials, or they will throw it over and revert to inherited views of religion. Thus, we cannot hope to see the missionary epoch passing until we have secured the full surrender to Christ of those especially who fill places of leadership in the various national groups.

The idea which we are trying to express is well illustrated by Mahatma Gandhi, who is often held as an illustration of the penetrating influence of the gospel. It seems evident that Mr. Gandhi does not consider that he owes any special obligation to Christianity if we are to judge from an address which he delivered in the summer of 1925 before the Calcutta Mission Conference as reported in the September issue (1925) of *Young Men of India*. In that address he said: "To-day my position is that, though I admire much in Christianity, I am unable to identify myself with orthodox Christianity. I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagavad Gita and the Upanishads that I miss even in the Sermon on the Mount."

While we honor Mr. Gandhi for his consecration to his chosen task and for the manner in which he seeks to attain his goal, yet how incomplete and unsatisfactory our mission work would be if we were to be content simply with people admiring Christ and his idealism.

In view of what has been said and implied in the above we must affirm, in conclusion, that it is our conviction that, even in the most advanced mission field, we are not justified in believing that we are passing beyond the missionary epoch, nor shall we pass it until in each country national representatives of ability have been trained in sufficient numbers to carry on the continuity of leadership and a body of national Christians large enough to make a self-propagating Church possible.

WHAT IS THE APPEAL OF CHRISTIAN MISSIONS TO-DAY?

REV. WILLIAM C. BIRD, WESLEYAN METHODIST CHURCH

THE last word in the question suggests that the appeal of one age is not necessarily the appeal of another. Nor is it. To go no farther back than 150 years—to the beginning of modern Protestant missions, to the days of William Carey, Henry Martyn, and our own Dr. Coke; if we compare their diaries and letters with the diaries and letters of the latest recruits who sailed this autumn for the same fields, we cannot but note a great difference, not only in method of expression but in content, when they write of what moved them to go out as missionaries.

What appealed at the end of the eighteen centuries is plain enough from the hymns much in vogue in those days. Here are some characteristic lines found often upon their lips and in their letters and sermons. They went—

"To save poor souls out of the fire:
To snatch them from the verge of hell."

In the present Methodist Hymn Book there still remains in the Missionary Section, though seldom or never sung, a hymn which begins;

“The heathen perish day by day,
Thousands on thousands pass away.
O Christians, to their rescue fly,
Preach Jesus to them ere they die.”

The reason why it is seldom sung is that such sentiments do not appeal to the present generation.

Terms like “fire” and “hell” were not regarded as metaphors; they stood for literal and awful realities. Reflecting the religious thinking of their age, those early missionaries believed that every time the clock ticked, souls drifted over the edge into the pit of hell, condemned to everlasting torture for not believing in One of Whom they had never heard. The blood of the unsaved was upon their heads. If we believe these things, they induce a tremendous sense of urgency to go and pluck the brands from the burning. The marvel is, not that a few devoted souls went out consumed with the zeal which led Henry Martyn to say, after his arrival in India, “Now let me burn out for God,” but that any could refrain from going.

Another reason which formerly held sway was the view that all non-Christian systems of religion were false from beginning to end; in fact Satanic in origin, soul-destroying in their results. On the other hand, we Christians held the monopoly of truth. Our business was to destroy heathen error and teach the truth as we held it. We can see now that in those less critical days missionaries did not always distinguish between what was of the essence of the faith and what were accidental accretions. And so, ready-made systems of theology, literally translated hymns which rhymed in Western fashion, Church architecture and Church Polity all plainly marked with the name of the country of origin, were imposed on the Eastern and the African peoples as though God meant them to be of universal and eternal obligation. Local denominational rivalries of the West were reproduced all too faithfully in the East with pitiful results. On the other hand, all native customs and religious ideas were denominated false, for how could anything be true which originated in lands where Christ was not known?

To mention these things is not to pass censure on the devoted men and women who pioneered in the lands which are our glory to-day, any more than it is to pass censure on John Wesley if we prefer to travel along the road in a modern automobile rather than in his chaise. Let us gladly acknowledge that beyond this crudely mistaken view of the character of God and this unsympathetic view of non-Christian religious ideas, there was an intense experience of God in Christ, and a desire to share this experience with the whole world. They went, as we go now, and as the great master missionary went in the first century, because “the love of Christ constraineth us.” That appeal abides. If ever we lose this, the nerve of missionary effort is cut. But this appeal is differently expressed in different ages.

A century of intensive and sympathetic study of the religious ideas of the non-Christian world has wrought a profound change in our thinking and has put a different emphasis on the appeal. If we have abandoned some of the old reasons—reasons which, despite their faults, gave a sense of urgency—it is because we have come to see that they rested on a view of God unworthy of him. If we appear to be more tolerant in our attitude

to non-Christian beliefs, it is because we think of them not as false but as imperfect, and that, like our Master, our task is not to destroy but to fulfill; that never has God left himself without witness; that the best religious ideas of the people we go to evangelize are not tissues of pernicious falsehood, but evidence of the spirit in man groping after the living God. Our message is, "Whom ye do ignorantly worship, him declare I unto you." Our task is not to quench the smoking flax, however black the smoke, but to create that atmosphere in which it can burn with a clear light.

The modern missionary's attitude is not therefore militant, as was theirs who conceived it their chief duty to destroy the errors in possession, but altruistic and sympathetic. This is not to say that he looks with tolerance on beliefs and customs with which Christ can have no dealings, things that are evil in themselves, but that he goes with different pre-suppositions, believing that every man is capable of responding to the highest when he sees it; believing that the old religion is a preparation for its fulfillment in Christ; and so he takes Jesus, Son of Man, foreign to none, as capable of fulfilling the ideal of the Chinese, the Indian, and the African as he has fulfilled that of the American and the European. And he preaches Jesus as Saviour of the whole man, body, mind, and spirit. Hence modern missions with the specialist to preach the gospel of healing to the diseased in body; the educationist to minister to minds disabled with error, as well as the direct preaching by the evangelist of that gospel which is still the power of God unto salvation to every one that believeth.

The appeal of the Christian Mission to-day is Jesus Christ, Son of God, because so universally Son of Man. We start there, and find that Christ has an extraordinary fascination for the minds of those who dissent from much else that we stand for. It is enough that he be so presented that he can make his own impression. At his call, educated young people in our Western schools and colleges rise up to follow him to the ends of the earth. When he is fairly presented, to the ancient Eastern peoples, the old gods lose their devotees. In Africa and the islands of the sea, the fetish loses its hold at his coming, for who can stand when he appeareth?

At the Jerusalem Conference at Easter, 1928, the truth which emerged more clearly than other, was that the menace to the Christian faith in mission lands was not the ancient non-Christian systems of belief, but the spirit of Secularism. Scientific and critical ideas from the West are rapidly destroying the faith of the educated Easterner in the old faiths, driving him remorselessly from his ancestral spiritual home and rendering him spiritually destitute. Just as icebergs melt when they drift into southerly ocean currents, so the beliefs of India and China melt as they come into contact with the disintegrating thought of the modern world. Nothing can arrest that intimate contact since the world is now an economic and political unit, and since there is no copyright in ideas.

It is the unspeakable privilege of this generation to share with the whole world Christ, in whose face we have beheld the light of the knowledge of the glory of God; that Christ who does not become obsolete with the advance of knowledge; Jesus Christ, the same yesterday, to-day, and forever; the Christ in whom men truly live.

SHOULD WESTERN IDEALS BE URGED UPON THE EAST
AND VICE VERSA?

BISHOP MOTOZO AKAZAWA, JAPAN METHODIST CHURCH

Do the ideals of one people differ essentially from those of another? To me it seems questionable. Can we not ascribe what we call differences in ideals very largely to differences in the temperament of the peoples or to differences in viewpoint, looking at the same truth from different angles, or to differences in their mode of expression?

One people cannot be expected to have the same temperament as another, nor can we urge the same point of view upon each other. The mode of expression of a truth differs according to one's taste. Such differences are not really differences in ideals. However, when the difference lies deeper, and the ideals of one people seem to differ radically from those of the other, even then, when they are scrutinized more closely, especially as to their purpose and origin, it is possible to find a meeting point. Such differences, then, should be treated sympathetically and appreciatively by both sides, and the common meeting place should be sought, and certainly the lower ideal should yield to the higher. If this is an **urging** of the ideals of one people on the other, such is desirable and ought to be done by coöperation of the two.

We see often in the mission field native and Christian ideals in the process of amalgamation; that is, the process of the Christianization of the people is taking place through the introduction of Christian truths into the native ideas. Their temperaments, their characteristic points of view, and even their modes of expression are influenced by the infiltration of Christian truths. This process is called, sometimes, Christianization of local ideas, or even localization of Christian religion.

As long as the same processes of logic are applicable to all mankind, as long as the saying is true that human nature is the same all over the world, the essential elements of human ideals must have one common pivot where they can meet, though they may seem very different one from the other.

When our Lord Jesus Christ said, "If I be lifted up, I will draw all men unto me," did he not presume that all mankind may become one family in the end? This is one truth that we Christians hold. Standing upon that assumption and following the great command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," to carry the gospel which is planned for the salvation of all nations is our missionary work. The plan of the Kingdom of God is, from its beginning, for all nations—neither for the West nor the East alone. In the course of the expansion of Christ's missionary work, it is an established fact that, when Christian truth is introduced to a nation with love and sympathy, the old truths which the people had before will be purged and new meanings will be brought out by the illumination of the newly introduced truths, and then will be found the perfect fulfillment of those ideals for which from the beginning they were seeking.

Fulfilling the meaning of the old ideals by the introduction of new ideals is a blessing to both giver and receiver, according to our missionary experience. The illumination of the old ideals has also brought enrich-

ment to the new incoming ideals. Thus varieties in temperament, in viewpoint, and in expression will contribute in the end to bringing out the beauties of the one highest truth wherein all ideals will converge.

It is said that the fundamental social ideal of the West is individualism, and that of the East is the family system. These two ideas seem contradictory to each other as a principle of social construction; yet, in reality, they may act as complementary to each other. They have the same aim—that is, the development of life. As a principle individualism belongs to a later development in the history of ideas, still individualism cannot achieve its purpose without the coöperation of a healthy family system, neither can the family system attain its purpose without due regard to the value of high accomplishment on the part of the individual person in a family.

In general it is said that Christian ideals are Western and Buddhist ideals are Eastern. Is this true? As yet no nation is a Christian nation, no country is a Christian country in its full sense. Of course the ideals of the West are colored by or based upon Christian ideals, but they are in the process of attainment of the Master's ideals. Christian truths are in the process of realization and are blessing the people to the extent that they accept them. I do not think it is right to limit Christian ideals in a geographical way, to say they belong to the West or to the East. Christian truth is universal in nature. The hope of the world is in the realization of truth, and I believe that, however difficult it may seem, as the Lord predicted, he is drawing all mankind to himself. Christian ideals are in process of realization.

Probably I can be more definite in what I wish to say if I limit my examples to my experience in Japan—examples, I mean, by which we can see the process of the amalgamation of old ideals and new Christian ideals in Japan. For instance, consider how changes took place in the ideals of loyalty and filial piety. They are two pillars sustaining the national morality of Japan. There are many, many beautiful examples of these virtues in the life of the people. They are preserved not only in history, but in poems, novels, and dramas. These stories are something to stir up the Japanese spirit to burning patriotism. However, those morals are based largely upon the sense of duty, even sometimes on the idea of human destiny. When the idea of personal liberty is introduced, mere sense of duty is no longer able to hold its position as the basis of these high morals. Here Christianity came and taught us the message of love, that each one of us has a message of love in the spirit of the Father for our neighbor, for society, and for country. The Christian ideal is universal, so it contradicts a narrow nationalism, but a healthy nationalism has never contradicted a reasonable universalism. Therefore, the Christian ideal of a universal family with one God of Spirit as our Father and our fellow man as our brother will be enriched by these beautiful, noble examples of men who laid down their lives for high duty.

It is said that in general the Eastern ideal is in mysticism or pantheism. So the sense of sin is not so accurate or strong as we Christians feel it in a definite personal relation with God and our fellow men. Now how is the introduction of a new sense of sin working in Japan? One of the most notable things to be seen in Japan is the movement for social purity, the movement for temperance and the abolition of licensed prostitution.

The movement is based upon the new sense of sin, and is being led and supported by Christians and awakened Buddhists.

For the solution of present-day problems, social and economic, the people of the world are looking at us Christians to see how serious and eager we are in exemplifying the teachings of the Master in our daily lives, for therein lies the hope of world-wide salvation.

Again I would like to say that, though we cannot urge on each other our natural temperament, our points of view, or our modes of expression, yet the essential parts of our ideals ought to be presented to others with sympathy and appreciation for their old ideal. Then the giver and receiver will be benefited mutually and finally will reach to the highest, to which our Heavenly Father is leading us—that is, the kingdom of God, the country of character, with God as our Father and our fellow men as our brothers, wherein men and God may join in joy together.

IS CHRISTIANITY AN INTERNATIONAL FORCE?

REV. H. E. WOOLEVER, D.D., METHODIST EPISCOPAL CHURCH

INTO the spiritual and temporal environment of Judaism, a religion of such tenacious nationalistic attributes that it has survived as a distinct racial creed unto this day, the Jesus of despised Nazareth projected a spiritual program which was for all nations. Had it not had in it the indestructible truth it would have been smothered in its swaddling garments by the zealots of Judaism, for it rebuked their nationalism, their ceremonialism, and their racialism. The most fanatic of its persecutors, a Hebrew of the Hebrews—or, as touching the law, a Pharisee—became the forerunner and leader of the most adventuresome and courageous undertaking of the ages—international missions, or the evangelization of the world in the name of Christ. When not welcomed by his own race, Paul declared the Lord had commanded his disciples in these words: "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

No study of the "whosoever will" and the "preach to every nation" content of Jesus' message leaves any question as to the universal and international scope of Christianity. There are scores of verifications of Christianity's world-wide, binding force. The ties of Wesleyism, which make one fellowship of millions from scores of races and nationalities, make in fact a world parish. The need Christ was given to satisfy is found to be as wide as humanity. Goldwin Smith's words which became the motto of Cornell University, "Above nations is humanity," are born out of the common leadership and universal saviourhood of Jesus Christ.

That Christianity has objective force in the field of international affairs of a political character is apparent in the current world history. Though warring nations severed relations and smothered politically all solicitude for the welfare of peoples on the opposing sides, the Christian citizens of contending nations never severed such relationships. By gifts and appropriations for mission purposes, the ties between the members of the Churches were kept vital over military no-man's lands. These unbroken ties were the strongest cables operating after the armistice to draw the world again into a service of oneness. The first food from abroad for the succor of starving Austria was in three carloads of foodstuffs given by the

Missionary Board of the Methodist Episcopal Church and sent under the guard of Swiss soldiers to the German-born Methodist superintendent in war-torn Austria. Before all other responses was that of Christian brothers for the need of others across oceans and fortified frontiers.

The dynamic force of Christianity in international affairs has been recognized repeatedly by the most conspicuous of world statesmen. An outstanding evidence of this in the present century is the Paris Pact for the Renunciation of War. Its chief promoter, the then Secretary of State of the United States, the Hon. Frank B. Kellogg, declared: "The problem of world peace is one in which the Churches can exert the most helpful influence; their members are of many nations; their power permeates the whole fabric of civilization; and their authority is not confined within the limits of any single State. Their far-flung influence, however, brings peculiar responsibilities in its train, and the present international negotiations having for their object the conclusion of an effective treaty for the renunciation of war, present a real opportunity to churchmen in every country to support this world-wide movement."

It was this same statesman whose demonstration of his belief in the power of faith when he visited the tomb of France's unknown soldier presented to those who were standing about the Arch of Triumph in Paris as striking a scene as any that has ever borne witness to the conviction that the Spirit of the Lord is greater than might and power. The Secretary of State of the world's most resourceful nation, who was in the French capital to sign America's pledge never to resort to war as an instrument of national policy, knelt in prayer over the dust of a youth who had futilely given his life to end wars, and asked the Almighty that men might live as brothers.

Lloyd George, the war-time premier of Great Britain, declared the Christian Church to be the only power able to prevent another war among the nations. At the opening of the London Conference on Naval Disarmament, Premier Ramsay MacDonald declared, "If it were not for the Churches, which do so much to create the right peace atmosphere, our efforts would be of little or no avail." Secretary of State Henry L. Stimson sustained this conviction with these words: "If it were not for the spirit and temper and work of the Churches, we should not be here." It was after looking over a period of international negotiations to which he gave the utmost measure of his strength and ability that Woodrow Wilson declared, "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually."

Civilization has to do with world-status, and the most effective means known, a spiritual fermenter of international scope, is Christianity.

The faith in and dependence upon the Christian Churches thus declared by our modern statesmen to be the only means of a better world order, were recognized years ago by Benjamin Franklin, America's first foreign diplomat and international representative, when he said, "He who shall introduce into public affairs the principles of primitive Christianity will revolutionize the world." From the initial journey of Paul into the international field, Christianity has been transforming the nations of the world, building new nations with new foundations and rejuvenating old nations. Surely Disraeli, one-time Prime Minister of Great Britain, was both historian and prophet when he declared, "Has not Jesus con-

quered Europe and changed its name to Christendom? All countries that refuse the Cross wilt, and the time will come when the countless myriads of America and Australia will find music in the Songs of Zion and solace in the parables of Galilee."

The genius of the power of Christianity in international affairs is its unselfishness. The doctrine and fellowship of Christ are displacing the agencies of physical force, the fists of steel, and are transposing the slogan of an age of materialistic domination which held that might gave right to the new ethics of international commerce and statesmanship which holds that right is might.

Christianity's right to take active part in the field of international affairs is inherent in Christianity and in the object for which nations are formed. Governments are but organizations of individuals who have developed a social consciousness and who agree to unite under regulations which they initiate for their protection and for the common good, the individual surrendering a minimum of his personal freedom for the purpose of securing the greater benefits which result from a uniting of efforts and resources for protection and for advancing the general welfare. Politics is the name given to the management of public policies, but it carries no inherent right and becomes a misnomer when applied to any acts which are not conducive to the public good. Therefore the insinuation that Christianity has no rights in the political field is a false assumption and one that is used for unsocial reasons.

As Christianity seeks to meet the basic and fundamental human needs, it transcends all lines of time or place, breed or color. Thus Christianity has proven the harbinger, the ameliorator and conciliator, the creator of interracial confidence, and the benedictus of every statesman in Christendom who seeks to serve his time and future generations.

President Hoover, who in this very hour is using his high office for advancing the disarmament and peace of the world, declares that he can go no further than public opinion will permit and he looks to those forces which have risen out of Christian idealism to make the way that statecraft may function in a higher plane. We are seeing the instruments of peace whose creation has been accredited to the Church put into use as the only means of stopping war in the Far East. Thus is currently emphasized that aspect of Christianity's power in the international field to make way for a more effective functioning of governments, individually and collectively. The message of the Church, founded upon the gospel, is and can be nothing less than international in character.

The force that is breaking the bonds of all that is implied in provincialism is the leaven of the gospel of Christ. Among the greatest resultants of the expanding and all-comprehending characteristics of our faith is a sense of international fraternity to which Methodism has been one of the most potential contributors. In this, time now proves that we have served our Lord as we have sought to serve all peoples of all nations. Recreant will be ecumenical Methodism if in this hour of humanity's need when the heart of man joins with the yearning of God for "peace on earth and good will to all men," it does not so federate its world units that these various members of one body may effectively function throughout the decades as well as meet at their ends. John Wesley was the supreme internationalist of his day. His spirit is reflected in the Church which he

founded, world-wide in its membership and missionary program. The more intimate the relations and correlated the activities of these families of Methodists, the more effective will be their international impact for the common good.

"Enlarge our minds to grasp Thy thoughts,
 Enlarge our hearts to work Thy plans,
 Assured Thy purpose faileth not
 To put Thy spirit into man.
 Christ of the present age and hour,
 Thrill us anew with holy power."

The fact that Christianity is an international force and that Methodism is—providentially, we believe—so significantly a leaven among the nations, presents clearly the opportunity of serving more largely the needs of mankind and the program of our Lord by a universal federated articulation of consecrated aims and activities for world redemption by individual conversions and international confidence and brotherhood.

WHAT IS THE CHRISTIAN PRINCIPLE IN RACE RELATIONS?

REV. WILL W. ALEXANDER, D.D., METHODIST EPISCOPAL CHURCH, SOUTH

PERHAPS personal testimony may not be out of place in a Methodist meeting. As nearly as it was possible for one to be, I am the product of the Methodist movement. Boy and man I have been surrounded by Methodist institutions. This experience with Methodism runs all the way from a revival in a rural church where shouts were heard, to the seminar room in the graduate school of a Methodist university where first-rate Methodist scholars sought to impart an understanding of the scientific method as applied to the study of Church history and Biblical literature.

Though this exclusive and intimate acquaintance with Methodist institutions was experienced under the passing shadow of slavery and though we were surrounded by negro neighbors, I do not remember to have heard during that time from any voice of the Church a clear and deliberate intimation that my religion had anything to do with my attitude to people of other races. I believe passionately in the Democratic party, the Southern Methodist Church, and white supremacy. There was nothing in the viewpoint which I received in this Church atmosphere which made it seem inconsistent to be at the same time a Christian and a member of the Ku Klux Klan. Two things were never questioned by my Methodist leaders, from my local preacher grandfather to the highest dignity of the Church—namely, the doctrines of Methodism and the superiority of the white man to yellow, brown, or black.

I learned to read out of a missionary journal. A relative had been the first missionary of my Church to China. I was definitely interested in missions—in the people far away, particularly yellow people in the Orient. Our missionary interest in negroes had largely passed with Bishop Capers and his generation. Bishop Haygood with his appeal for the brother in black who was our neighbor had no successor.

It is not unfair to say that our missionary interest in people of other races concerned itself with their attitude to God rather than with our

attitude to them. Over the long years the missionary movement has undoubtedly contributed much to racial understanding. In spite of this fact, however, not all missionary propaganda of these early years was such as to put the non-Christian peoples and their culture in a favorable light. My very genuine interest in missions left undisturbed my belief that God himself was a bit partial to my particular racial group.

There were several reasons for this interesting situation. Our religion, though Christian, was primarily Biblical. Good men had found in the Bible justification for slavery. Our approach to Christian teaching was more philosophical than ethical. It concerned itself more with the universal than with the particular. It was more skilled in dealing with the abstract than with concrete situations. It presented a clear and compelling conception of personal salvation—regarding the kingdom of God on earth it was either silent or confusing.

It was not strange, therefore, that I should have grown to manhood before I became very much aware of the inescapable implications of my religion touching my attitude to persons of other races.

Two factors in recent history have combined to push to the fore the question of Christianity and race relations. A shrunken world has thrown the families of mankind into a new and inescapable intimacy. These new intimacies have forced upon us new duties. The older racial attitudes are being subjected to new situations and fuller information. The question of race is no longer remote and academic. It is of immediate and vital interest to the whole world. Racial attitudes and racial philosophies must be faced by those who work for international coöperation, through the League of Nations or otherwise, racial minorities scattered throughout the world put a test on theories of democracy. Efforts to unite the Christian Church organically or in great enterprises of coöperation become involved in questions of race. Christian coöperation on any large and effective scale must be interracial coöperation. The suggested unification of Methodism which seems to have met with high favor at this Conference has racial implications that are very interesting.

During almost the same period in which these new racial intimacies have been forced upon the world a quiet revolution has been taking place regarding the Christian movement itself. This change centers around the new interest in Jesus, his life, teachings, and attitudes. This new interest in Jesus is found in the Church and outside of it. It extends from university centers to Gandhi and his peasants. The depth and breadth of the interest of our present world in Jesus and his meaning for mankind is reflected in a vast literature coming from the press of the world in ever-increasing volume. There seems to be no doubt that more books have been published in the last forty years about Jesus and his life and teaching than about any other single subject, not excepting economics. And this in spite of the charge that the interests of this age are primarily economic. This interest in Jesus extends to the non-Christian world, and there is a sense in which the followers of other religions are measuring them by Jesus. One has the conviction that he is in a very real sense back in the midst of the peoples of the world and that the struggle for the things he emphasized is about to take on new vitality on a vast scale. We are discovering that the issues which he raised are the great issues of our own day.

Lying at the very heart of the teachings and living of Jesus is the principle that all persons are sacred because they are the children of God. This conviction controlled every human relationship which he had. To his contemporaries the woman at the well was a despised Samaritan with an unsavory personal reputation. To Jesus she was a child of God seeking the water of life. To his contemporaries the centurion was an alien of whom no good was to be expected. To Jesus he was a son capable of comprehending the light of God. To Jesus publicans and sinners were persons, sacred and worthy of his fellowship.

To a real follower of Jesus race relations are first of all human relations and are to be based on the sacredness of all persons as children of God.

This conviction challenges human slavery and all caste of whatever sort. According to Jesus it were better for a social or industrial order or political system to be cast into the midst of the sea than that the least of the children of God should be hindered and caused to stumble.

This was revolutionary doctrine for his day. It is revolutionary for ours. The teaching of Jesus classes as deadly sin all contempt based upon race. It tests all conventions based upon race by their effect upon personality, upon those who impose the conventions as well as those upon whom they are imposed. Doctrines of racial supremacy and racial difference are unchristian wherever their application violates this principle of the sacredness of every person as a son of God. A missionary movement from one racial group to another is not Christian where it carries any element of condescension on the part of those who would share religious values across racial lines. Philanthropy, when it becomes a substitute for justice, is not Christianity. The Church which compromises with racial discrimination and injustice betrays Jesus Christ.

Jesus' doctrine of the sacredness of personality furnishes a guiding principle for the building of future civilization. This idea of the sacredness of every person as a son of God is the supreme height to which human idealism has ever come. It is the privilege of the Christian Church which is to-day the world's most potential interracial movement to make this ideal a reality in a world confused and afraid because of the new and inescapable intimacies which have been forced upon the families of mankind. It is a practical, difficult task which cannot be accomplished by the mere saying with eloquence the words "Brotherhood of man and the Fatherhood of God." To make this ideal real will require the patience, the courage, and most of all the undefeatable love of the Founder of Christianity.

WHAT IS CHRISTIAN BROTHERHOOD?

REV. JAMES W. EICHELBERGER, JR., D.D., AFRICAN METHODIST EPISCOPAL CHURCH

WE live in a world of plenty—food, raiment, wealth. And yet it is a world of human misery and destitution—millions without food, shelter, raiment, or employment. We have utilized science, invention, and exploration to make our world a neighborhood. Social distance, discrimination, denominationalism, nationalism, racialism, economic and impe-

rialistic exploitation have made it a seething caldron of suspicion, fear, and hate.

The Christian Church claims to be the unique institution to establish the Kingdom of God and to transmit spiritual renewal. It has ever proclaimed the Fatherhood of God and the brotherhood of man. The adherents of the early Church were few and they were persecuted and scattered. But that early Church was a real brotherhood. From catacomb, dungeon, and stake this brotherhood defied the Beast—the Roman government—that they might know Jesus, “and the power of his resurrection, and the fellowship of his sufferings,” in order to share the satisfactions of the abundant life with all mankind and especially with them of the household of faith. A dominating passion of John Wesley was the abolition of human slavery and relief of the poor.

The Church now claims a constituency of more than 600,000,000, approximately one-fifth of the estimated population of the world. It has great resources. When it speaks with courageous voice and one accord, it wields tremendous power. In any so-called Christian nation having popular elections, the aggregate voting strength of professing Christians could modify, alter, or abolish any existing delinquent government and institute a new order of things.

Christian Brotherhood involves all of the accumulated rights, privileges, and responsibilities of brotherhood recognized within the family in relation to Jesus' conception of God as Father and of all mankind as brothers in the vast family of God. This means, among other things: an equal share in the necessities of life and all family possessions; equality of opportunity as to health, education, vocation, and the full development of personality with regard to respective capacity, needs, and interests; common allegiance and loyalty to the family, with no distinction because of location, condition, or individual differences; and vicarious suffering on the part of all whenever and as long as any brother suffers.

Probably the meaning of Christian Brotherhood has not been better stated than in the prophetic utterance of the Jerusalem meeting of the International Missionary Council: “The Fatherhood of God and the sacredness of personality are vital truths revealed in Christ, which all Christian communities are bound to press into action in all the relationships of life. These truths are too often denied and defied in inter-racial relationships. Antagonism and suspicion, envy, greed, pride, and fear blight the growth among the races of mankind of the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . . The teaching of the New Testament is that all men are brothers, because all men are children of one Father, and that they owe to each other service which is the expression of their sonship.”

“The Christian Church” constitutes “a fellowship and society embracing all human relationships in which all are members one of another, and it is only in such a fellowship, the New Testament teaches, that men can bear the fruit of the Christian life. All forces, therefore, which destroy that fellowship—war, economic oppression, the selfish pursuit of profits, the neglect of the immature, the aged, the sick, or the weak—are definitely and necessarily in sharp contradiction with the spirit of Christianity.”

Basil Mathews says in "Clash of Color": "There are on the earth some 53,000,000 square miles of habitable land surface. Of those miles, 47,000,000 are under white dominance—or nearly nine-tenths of the whole habitable area of the world. Of the remaining 6,000,000 square miles, 4,000,000 square miles are ruled by the yellow races—the Chinese and the Japanese. . . . Of all this vast area of 47,000,000 square miles controlled by the white races, by far the greater part is under the hand of the English-speaking peoples."

Our capitalistic system has permitted a few to corner the wealth of the world including its natural resources. Before the World War, it is said that 65 per cent of property in the United States was held by 2 per cent of the population. The National Bureau of Economic Research is authority for the statement that 32.83 per cent of the national income in 1928 went to entrepreneurs and other property owners, while 57.17 per cent went to employees. Of the amount going to employees, 26.05 per cent was received as wages, 19.93 per cent as salaries, and 1.19 per cent as pensions, compensations, and so forth. The Federal Trade Commission is credited with a report to the effect that "six companies control one-third of the American water power, eight companies control over three-quarters of the anthracite deposits, four companies control nearly half the copper deposits, two companies control over one-half of iron ore deposits." More than 500 persons paid tax in this year of our Lord on more than a million-dollar income, while approximately 6,000,000 are unemployed, many of whom are destitute.

Similar inequalities in the distribution of wealth exist in each dominant Christian nation in Europe.

A minority report of the United States Senate Committee on August 13, 1917, revealed that some corporations retained war profits as high as 4,500 per cent. It is incredible that the profit motive is so pronounced that even now while millions are starving, fruit and vegetables are purchased from producers and left to rot in the ranches.

There are heartening evidences of the growing social consciousness of capitalism by increased sharing of profits and management with labor, and expressed by recent vigorous calls for reorganization by capitalists themselves. Among the capitalists to give emphatic proof of his sense of stewardship and brotherhood was the late John J. Eagan of Atlanta. Sherwood Eddy quotes him as having said: "While hundreds in my employ are down below the level of a living wage, I have decided to take no more profits from my business until every man and woman in my employ has reached this standard of a living wage."

We are indebted to Walter Rauschenbusch, an apostle of the social gospel, for assessing the value of the achievement of a century upon the basis of its mitigation of inequalities and abolishment of poverty. "Crime begins in poverty," runs a Chinese proverb.

Racialism constitutes probably the most intense conflict group in the world. While it differs greatly in various nations and communities, the question of race is well-nigh universal. Antipathies are directed in varying degree according to locality, against Africans, Chinese, East Indians, Japanese, Jews, Mexicans, Negroes, and Southern European immigrants. And these in turn generate reciprocal ill-will against their oppressors. Probably the most pathetic phase of racialism is one's ob-

liviousness to it in his own nation, or community, or in himself. Even a great many Christians seem to feel that we are saved by race and not by grace.

Prejudice and passion against races are manifested in a multiplicity of arbitrary discriminations in law and practice.

Christianity aspires to be a universal religion. The ability to transcend the boundaries of race is a *sine qua non* for a valid and vitalized universal religion. Indigenous missionary programs and autonomous national segments of denominations will not settle it. If the Christian society is to recover the impulse of Jesus and a triumphant sense of the power of salvation, it must recognize the oneness of all mankind in Christ Jesus without regard to race.

The Christian Brotherhood must set its house in order now or repudiate its claims to know and follow the mind of Christ. Materialism, communism, and critical research into things religious cannot do as much to impede the progress of and nullify the Christian message among all people as the deliberate betrayal of that message by the cowardly failure of Christians to live what they profess.

The fellowship accorded all delegates in this Ecumenical Methodist Conference by the Christian community in Atlanta, is an exhibit of a promising Christian adventure in race adjustment.

"Our country, right or wrong," represents the mass thinking of the people in every nation. While there are values in a sense of social solidarity, when carried to excess there is destruction. The pages of history are filled with crimes perpetrated in the name of nationalism. The land of other peoples has been confiscated, concessions and monopoly of their natural resources ruthlessly taken; high tariffs have been levied to insure the level of living within a nation without regard to living conditions of other nationals; citizens of nations residing in another nation are tried by courts set up in that nation by their powerful governments. Natives are forbidden to ride on trams in their city streets and forbidden to extract salt from their seas when it runs counter to the vested interests of a dominant nation that exercises the right of control. National selfishness has exacted a toll of emaciated children, violated women, and butchered men around the world.

Christianity, which has long since scorned dueling or physical force as a means of settlement of personal disputes, sanctions in its practice the settling of international questions by means of war.

Christian Brotherhood transcends all national boundaries, interests, and aspirations. It is a mystic union of believers who name the name of our Lord. Our supreme loyalty is to God and to our fellow men, especially to fellow believers. This supreme loyalty demands that we insure social justice to the people of every nation, race, and class; that we, in the language of the Anti-War Treaty, "condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another."

It is not merely a question of the well-being of underprivileged groups. For in human relations, as in the oyster, friction and pain cause the formation of pearls. They have formed such pearls as Aggrey, Kagawa, Joseph Charles Price, Tagore, Booker T. Washington, Gandhi. A far

more important question is, what is happening to the souls of the oppressors?

The charter of Christian Brotherhood is love—"A new commandment I give unto you, that ye love one another"—a new capitalization of love that will guarantee to every man, woman, and child of every race, nation, and class, an equal chance in the struggle of life. By this shall all men know that we are His disciples.

HOW TO PROMOTE INTERNATIONAL GOOD WILL

PRESIDENT RUFUS B. VON KLEINSMID, METHODIST EPISCOPAL CHURCH

EVERY life has its high moments, and one of mine came when, privileged to discuss with Secretary Elihu Root a matter pertaining to the organization of a foundation for the promotion of international understanding, he swept aside all incidentals of plans and purposes by saying, "America must come to be known among the nations of the world, not for the size of her armies, the number of her battleships, the power of her industries, or her surplus of gold, *but for her distinguished courtesy.*" I was somewhat startled by this conclusion to a detailed consideration of ways and means and objectives, but after all it was what one should have expected from America's foremost statesman and one of the world's great international lawyers—in professional experience the diplomat, in national service the friend. He knew through years of dealing with representatives of the nations of the world that courtesy stimulates friendship and that friendship is the basis of peace and progress.

But the wording of my subject indicates that we are seeking a program by which good will may be established. First of all, then, we should strive to attain an intelligent understanding of the origin, the achievements, the idealism, and the sensibilities of other nations. The origin may be found not too far removed from our own to compel respect; the achievements may reveal a civilization older than our own and in many particulars its equal or superior; the idealism, while expressing itself in strange terms and unaccustomed manners, may be in essence as fine as anything we have ever known; while the sensibilities may suggest an organism as delicate as any our own nation has achieved. The glorification of one's own country to the utter exclusion and consequent defamiation of all others reveals either gross ignorance or narrow bigotry—both bad. Both are antagonistic to fair play and conducive to strife.

The ignorance of men and women everywhere in the land concerning the commonest facts of geographical knowledge or the most conspicuous accomplishments of the nations of the world is nothing short of appalling. Confucius is not the name of a planet, all London is not Limehouse, nor is all Paris on the level of the night life put on in order to stimulate the growth of a tourist crop preparatory to the harvest. Chinese do not eat rats even if Americans do consume "hot dogs."

When a young student a "fussreise," with stock and pack trekking over Europe with companions in search of the shrines of Europe's great, soon proved to me the depth of indebtedness under which our own nation rests, and will rest forever, for the crowning gifts of architecture, drama,

law, music, poetry, painting, and philosophy. To be ignorant of these things is inexcusable and to fail to acknowledge them is unjust.

And my second point is an insistence upon justice. "Do unto others as ye would that others do unto you" is a Christian commandment, stressed as well by ancient seers of both India and China. But even back of its wisdom is the necessity of being just. If that notable book "July 14th" is at all a revelation of the true condition of things just prior to the Great War, and it would have been possible for five or seven men, or any one or two of these, to prevent the war, then it was not a question of justice over which the die was cast but a question of superior advantage and the satisfaction of selfish greed. It must never so happen again.

The sense of justice, however, must not be reserved for activity in matters of great crisis alone; the entire procedure of international relations must be set upon that level. Great crises grow out of a succession of small but irritating affronts, and these must be avoided. Let our Departments of State, our Secretaries for Foreign Countries—by whatever name the portfolios may be known—see to it that offenses be not given where reason and fairness can avoid them and that the other fellow have opportunity, at least, to state his case.

Competition in national and international affairs is a recognized accompaniment of industry and trade; but let competition be engaged on the high ground of quality of manufacture and service to the purchaser without the unseemly and oftentimes hypocritical introduction of a score of human settings which should play small part, or no part at all, in the settlement of the commercial problems involved.

"Truth crushed to earth shall rise again,
The eternal years of God are hers,"

and the world can no longer be allowed to travel the smoothed and familiar roads of exploitation and factual slavery. Discrimination, forbidding tariffs, and adroit exclusion may seem to succeed for a time, but they have no place in a world of friendly relations and must give way eventually to a better plan dictated by justice and compelled by enlightened public opinion. No public officer so obscure, no clerk in diplomacy so inconsequential, no trader so insignificant, and no carrier so weak that he may not serve to strengthen the ties of international good will and friendly understanding.

Perhaps a word regarding the world tourist is not out of place. His case seems hopeless. Nevertheless, his power is far-reaching and his attitude and conduct away from home should reveal a recognition of the grave responsibility he shares with merchant and government official. If he honestly thinks no good steaks are ever to be found outside of Texas, then let him try a joint when visiting the villages of England. There they know how to cook joints—Dickens told us so. If he doesn't like feather beds, it is no reflection upon the character of either the Germans or the Swedes that they sleep more comfortably upon them. Fish in Japan do not have to be served raw, but some folks prefer them that way, even as some residents in Latin America do not care for ham and eggs at "first breakfast." But above all, few tourists are adequately

qualified to discuss problems of delicate foreign policy. These are matters to be approached in the spirit of the student—the humility of the learner. The home government in the establishment of principles in foreign relations is not depending upon the vociferousness with which a tourist contends that his nation is right whether anyone else is willing to concede it or not. More misfortune is born of ignorant (though well-meaning), bumptious (though “patriotic”), tourists than this world suspects.

Time does not allow me to speak of the wisdom and the necessity of allying one's self with those far-seeing and far-reaching organizations whose purpose is the single objective of bringing about world understanding and good will. Many of these deserve encouragement and would richly repay the support one might give. Nor yet may we speak of the personal contact which one may have with the foreigner, whether casual and occasional or more frequently, while residing with him either at home or abroad. Such contacts furnish opportunities of wide influence and of generous returns.

To sum it all up, there is no phrase which more perfectly expresses the ideal point of view internationally than the phrase, “The mind that was in Christ.” In exactly the degree we have approached His point of view in regard to other races and other nations, we have attained international good will. Surely the world has a right to expect that the Christian Church will take the lead toward such understanding. Have we not always taken it for granted that peoples of all races and of all nations were upon the same plane as they worshiped together in the house of God? Closely related to this attitude has been the entire missionary cause, when, in the name of the Church and of her leaders, men

and women have gone out to live and to serve in the most unlovely places of the world. But I am thinking not so much of the place which the one born in a foreign land may have in a church auditorium, as I am thinking of the place which that person may have in the mind and the sympathies of the one who calls himself Christian. If, in this regard, we have within us the mind that was in Christ, then, and only then, are we worthy to be called his followers and to be members of his Church. As one of our own generation keenly remarks, “You must take your choice between Christ and race prejudice. You cannot have both.”

As all questions do, so does this question of Promoting Good Will reduce itself to the first person, singular number. What is the attitude of each one of us? What is in his own mind and his own heart?

“The world stands out on either side,
 No wider than the heart is wide;
 Above the world is stretched the sky,
 No higher than the soul is high.
 The heart can push the sea and land
 Farther apart on either hand.
 The soul can split the sky in two
 And let the face of God shine through.
 But east and west will pinch the heart
 That cannot keep them pushed apart;
 And he whose soul is flat, the sky
 Will cave in on him, by and by.”

HOW DOES THE CHRISTIAN IN HIS TRAVELS AFFECT
THE WORK OF CHRIST?

REV. PRESTON L. PEACH, METHODIST EPISCOPAL CHURCH

"AND it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them."

It would seem that almost within one moment of time the world of people has taken to the road. We have become gypsies. Would to God the spirit of the Gypsy we have with us at this Conference might be the spirit of the Christian traveler all around the world. In this subject we are at once faced with two classes—the nominal Christian and the true Christian. We cannot hope satisfactorily to define these two, but it is evident that such a classification does exist.

Again, in our thinking and conclusions, the color or race line cannot be properly raised. We must assume, if we would keep close to the Jesus Way—the Christ Mind—that superiority lies elsewhere than in the color of one's skin or the race to which he may belong.

A very interesting question presents itself in tracing the results of a Christian's travels. "How can you recognize a Christian when you meet him?" By dress—by looks—by speech—by actions? It is still true in many parts of the Orient that a white man is, at sight, classed as a Christian. Many times respect is paid wholly on religious grounds. Decent behavior is expected of a Christian. It is a sad fact that the white man who is a nominal Christian often frustrates his good influence by what he says or does. He would make a better contribution by saying nothing and doing nothing. The Hindu has his mark on his forehead, the Mohammedan has his cap, the Sikh his unshaven face, the Buddhist often his shaven head, and in other ways men may be known religiously by entirely outward and visible signs. I do not deny for a moment the saintliness that is seen in the face of a good person. There is a mystic physical change produced in facial appearance by inner goodness. But it hardly needs argument to conclude that such signs in most cases are untrustworthy. I feel sure that we are ready to take as our basis of thought, that the heart of man, the dwelling house of the Spirit of God, is the place from which the tests of a Christian come.

The many times that the denial of Jesus has been repeated shamefully, in hotel lobbies, dining cars, smoking rooms, shipping office, and in the market places of the great ports of the world, if recorded, would make very unpleasant manuscript for the Christian journals of the world. A painful denial is that of the returned traveler when he utters his belittling criticism of Christian enterprise of which he knows but little. On the other hand, a powerful influence for good is being shown by the well-informed Christian traveler on his return. I have been across the Pacific and the Atlantic and down the great Trade and Passenger route from London to the Far East, each three times, and I have witnessed some heart-breaking scenes perpetrated by people who, if they were filling out a religious census paper, would sign up as Christian.

I think it is in place for me to say at this point that I have felt for years that a very constructive piece of work could be done, if some such religious bodies as the Federal Council of Churches of Christ in America, the Federal Council of Evangelical Free Churches of England, and such

gatherings as this Conference would prevail upon our naval schools and merchant marine recruiting stations, the great organizations of modern industry and trade, whose workmen travel continually over the sea and land routes of the world, to put into their training schools for young men and women courses in Christian Ethics and Conduct. I am convinced that many young men break morally and spiritually on the *journey out*. The work of Christ would certainly fare better on the highways of the world if some of the load were shifted from the "traveling preacher"—a very typical Methodist term, but in this case applicable to all Christian bodies, the Y. M. C. A. and Y. W. C. A. Secretaries, and the missionary as they travel—to the equally broad shoulders of the Christian layman.

There is a type of Christian traveling the highways by land and sea that defies classification. Lately a group of Christians were going out to China and they introduced themselves to nearly everyone on board by talking about "getting the victory." They took very lightly the thought of seasickness. Sad to relate, none of them got the victory, but they would not forsake their creed.

The time element enters into the influence of a Christian traveler on the work of Christ, and there is a slight touch of humor about this. I have wondered how Philip would have handled the case of the Ethiopian eunuch if he had been traveling in an automobile. Would he have had time to expound the Scripture very much between Gaza and Jerusalem, going at the rate of fifty miles an hour? Would John Wesley have been able to get very far with some hard-hearted Cornishman, if he had been journeying on the Flying Scotsman, from London to Glasgow? Would Francis Asbury have been able to complete the story of redemption, if he had traveled from New York to Washington in a Curtis biplane? It might easily transpire therefore that in the midst of speed and comfort to-day the Christian traveler will pass some excellent opportunity to witness for Christ. We need to bring up to date, while yet retaining all their beauty and spiritual significance, such memorable travel scenes as, "Whosoever shall compel thee to go a mile, go with him twain," "A certain man went down to Jericho," "And he must needs go through Samaria."

The Christian traveler can help the cause of Christ in these depressing days of religious indifference by grasping every opportunity to witness for the Master both on the road and when he returns. In particular let us urge that an aggressive attack be made against drinking and gambling on ships and trains. It is not law we want. It is the example of passengers who are Christian. It is fearless men and women we need on the highways of the world—Christians who believe something and who will act when Christ's name and way of living are in danger.

"The Gideons" in the United States is a movement that presents to the weary traveler the best Book in the world to read. It would be a great step forward if this movement—a Bible in every hotel room—were extended around the world. I should like specially to note here the far-reaching law of British Merchant Marine, whereby every Captain and First Officer must be qualified to conduct Divine Service on the Sabbath on his ship. Moreover, I believe he is expected to arrange for such a service or hold it himself. The United States Merchant Marine has no such law, as far as I know, and the Sabbath on these latter ships

is held as other days, unless some minister on board sees fit to arrange for a service. As a Christian citizen of this country I wish this were otherwise. Perhaps this Conference will express itself. There are splendid Christian men in charge of ships on the high seas to-day. "May their tribe increase." Their influence for good is immeasurable.

I am led here to refer only to that wide field of travel open to every Christian, in the mental and spiritual realm. When we nestle close to the broken heart of a mother, the perplexed mind of an unemployed father, the wayward boy, the ambitious and brilliant young man, and travel with each one, how helpful can be our companionship. Our hymnology, our poetry, our literature tell us of these travels. The work of spiritual healing as presented by Rev. Leslie Weatherhead of Leeds, England, and clinical evangelism as we know of it in this country has opened roads upon which a true Christian can travel with positive influence toward the making of a better world.

We travel not alone, but there are three—the Master, the fellow traveler, and ourself. And into each life that we meet, we just must leave a burning coal from God's altar. Thus would we make the highways and sea routes "the Open Road to Emmaus."

"Did not our hearts burn within us while he talked with us by the way?"

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