

mortality, and of moral accountability. Unless we do this there is prospect that we shall become that doomed people who know no God." Religion must become national, not ecclesiastical and sectarian. When religion becomes a living factor of the state, then it can help solve the national problems—social and political—that face our citizens. It will be able to educate our people in true Christian citizenship, free from sectarian prejudice and ecclesiastical bigotry.

EVANGELISM.

Besides teaching in the synagogues, Jesus went about "preaching the Gospel of the Kingdom." The church has always emphasized this phase of the Kingdom. She failed in thinking that this was all

PHILANTHROPY.

Jesus went about "healing the sick," and relieving the physical, mental and spiritual needs of men. His mission appealed to the whole nature of man. By evangelism the truth was proclaimed and demonstrated. By education the people were taught and trained in the truth. By philanthropy an opportunity was given to work out the ideals and strengthen their character in social service.

A. I HEAL THE SICK, I GIVE SIGHT TO THE BLIND.

Here we have medical science with its accompanying institutions—hospitals, asylums, institutions for the blind, deaf and



1. Ontario Paper Mills, Thorold, Ont. These mills, erected only a year ago, show the growth of manufacturing industry in Ontario. One machine here transforms upwards of 120 cords of pulp-wood every day into paper.

that the Kingdom represented. Evangelism is inspirational and exhortatory. It is the presenting of the ideals of the Kingdom, and creating a hunger for its truth. The method of evangelism is not similar to that of the commercial world. Commerce goes out to find and persuade men to buy. Its aim is not to put the best article on the market, but to make the biggest sale. Jesus did not go after people to persuade them to believe on Him. He lived and declared the truth. Those that hungered came to Him to be fed. When they came He could do nothing for them until they had faith in His power. An evangelist that runs after people, and tries to push them into the Kingdom wholesale, emphasizing the importance of numbers and noise, breeds the spirit of contempt and the demand for the spectacular. Let the church—individual and collective—possess the true experience of religion, and they cannot help revealing it.

The motto of the Laymen's Missionary Movement, "Evangelization of the World in this generation," demands an aggressive movement, well organized and efficiently financed. It is distinctively a man's job. When the men of our churches become seized with the vastness and the importance of this project, they will readily respond. They must see in it something more than mere sentiment. An evangelism that will appeal to men must mean the permeation of all life with the spirit of the Christ. To make it an agency for increasing the membership of the church will never find response in the broad spirited and manly Christian.

lame. This is the work for which Jesus gave His Disciples authority. Jesus never healed anyone until he exercised faith. We see to-day as never before that even physical recovery depends more on the attitude of mind in religious faith than on the administration of drugs. In the development of our civilization, it is unfortunate that this department has become divorced from religion. It is the failure of the church to hold the medical science associated with her that has given Christian Science and other faith cults their ground of appeal. When the church is willing to incorporate this principle—as in the Immanent movement—then these faith cults will cease to thrive. To make the medical profession secular and commercial is detrimental both to medicine and to religion.

B. I CLEANSE THE LEPER. I PREACH THE GOSPEL TO THE POOR.

In this we have the department of social service. The poor are not the idle or listless, but the ones who are honestly needy. Jesus endeavored to relieve the various ills of human life. To relieve poverty, to better the lot of the working people, to assist the immigrant, to seek to obtain legislation relating to the housing problem, sanitary surroundings, public regulation of playgrounds. All these are truly religious problems. We fail to follow Jesus when we ignore them. If the church had always shown an interest in these questions, the Socialist and Anarchist would never find cause to organize, and the labor unions and fraternal

organizations would not be antagonistic to the church.

C. I CAST OUT DEVILS. I RAISE THE DEAD.

This corresponds to the positive propaganda against the evils of society—liquor traffic, white slave traffic and such like. These demons of society must be cast out. To try to further the Kingdom without this aggressive work is like attempting to fill a leaky barrel or to cleanse a stream whose source is polluted. Why try to save the drunkard and leave the saloon alone? Cast out the devil, and the man will return to his normal self.

All these three movements, representing the Kingdom of God, are one in purpose and equal in importance. Religion is not an organization, but a movement representing a spiritual motive for human activity. Education, evangelism and philanthropy are the three ways in which the Spirit of God is endeavoring to uplift and redeem human life. They are equally God-inspired. Every one engaged in them should be called of God. Jesus did not come to found a church, but to purify the state, and start the spiritual Kingdom. The state and the home are the institutions ordained of God for the uplift of man.

The O. T. Theocracy is God's ideal for us. In it there were three movements that were ordained of God. The King represented the political and social organization of the state. The priest stood for the evangelical side of the revelation of God. The prophets were the leaders in education and social service. "The church is not an end-in-itself, but a means to a larger end. As a visible organization it is willing to labor until the Kingdom is come, and the will of God is done on earth as it is in Heaven. Then will its work be ended. The City of God, representative of the consummated Kingdom, is 'a city without a church.' All life is worship and service, and centered unto the Lord."

We will close with the following quotation: "We want a working religion and a work-a-day religion—a religion which is for the forge, the furnace, the machine shop, the office building, and the kitchen; which does not dwell on the heights, but on the lowlands; which is not for intellectuals and spiritual giants, but just for common people, which make men 'faithful over a few things'; not an appendage to life, but life itself. We want a faith that will make men faithful; a religion that will make men attentive to the minor morals—courteous, cheerful, sowing sunshine, showing kindness, being considerate, speaking the truth, a religion that will pay debts; that will practise honesty in engagements; that will treat employees with justice and consideration; that will render employers full and faithful work, without grudging or scamping; that will keep bank cashiers true; office holders patriotic and reliable; citizens interested in the purity of politics; husbands and wives in love with each other all the time; children obedient to parents; brothers and sisters manifesting in the home gentleness and mutual self-sacrifice for each other; young men pure, clean-mouthed, self-controlled; capitalists and laborers respecting and loving each other as men. Such a religion is real, vital and effective."

It is a program big enough and comprehensive enough to appeal to the men of our country.

Further Bible references: Matt. 4:23; 9: 35; 10: 6-8; 24: 14. Mk. 1: 32-39. Luke 9: 1-2; 10: 1-12.

"The younger men likewise exhort to be sober-minded: in all things showing thyself an example of good works."—St. Paul.