

dwelt on the face of the earth. "Made in His image" is the earliest message of the Old Testament. "Children of God" is the still clearer message of the New.

This ideal is a long way yet from being realized. Like real democracy, it waits the coming of the new and larger spirit in order to find realization in the life of humanity. Brotherhood must be given a religious basis. It must be based on the Fatherhood of God, or it will prove to be the most deceptive heaven that has ever touched the organized life of men.

In this brotherhood the central and controlling motive is love, which must be the binding force for religion and ethics alike. On this principle of love hang all the law and the prophets. This love is not simply an emotional attitude, but a desire that all men shall have the fulness of life that one desires for himself, and this it is that makes possible the human solidarity implied in the conception of brotherhood.

While it is true this Christian ideal has not been realized as yet, it is equally true that it CAN be or it would not be set before us as our goal, and it must be if we would present to the world the only practicable solution of the problems of our collective living.

This may involve for many a new conception of salvation. Instead of soul-saving merely, which has so long been held up as the fundamental purpose of the church, her members must realize that they are saved to serve; for while the individual is to be saved, society too must be Christianized and all its institutions.

The modern Good Samaritan must do more than give relief to the injured Jew—he must clean up the country between Jerusalem and Jericho and render it safe for all future travellers.

It is next to useless to convert men from their sins and then permit licensed vice to flaunt its red flag of challenge in their faces. Our faith must be exemplified in works. Sacrifice and service must be the pregnant words of the church's new vocabulary. This must be the church's chief vocation, and her ambition to excel should be not to sit on the right hand nor on the left, but to minister to human welfare.

As the prophet of God the message the church must bring will be a creative redeeming word, purged from bondage to outward tradition and centered on a kingdom whose door is faith, whose law is love, whose center is the cross, all translated into an evangel which will bid men go out to bind brethren together in true unity; with the same eagerness as in the past, it has bidden them to flee from the wrath to come.

When then the church takes up the cry of the race and pleads and strives for righteousness in all the relationships of every-day life, she will make her voice to be heard, and when within her own corporate life she manifests the kind of brotherhood her message would proclaim as the social ideal, her influence will be tenfold greater.

The mere denunciation of wrong will do little good unless there be exhibited in the companies of men and women worshipping in our churches, the power of Christianity to establish an earthly relationship reflecting a unity which transcends all social distinctions of class or wealth. A sentence in the Archbishop's third Committee of Inquiry expresses it very clearly: "Through such a Divine esprit de corps she will convince the world of the presence of Christ in His church, and will rebuke by life as well as by word, the social injustices unworthy of a Christian nation." And surely if the church would illustrate this great brotherhood, she must recognize her own unity and find ways to give it practical expression.

If human solidarity be the Christian goal, then the church must first of all incarnate this ideal in her own corporate life; unless she does, how can she bring this ideal of Jesus effectively to bear upon the conscience of the world?

This brotherhood will involve a recognition of mutual service and helpfulness as the Christian way of life.

In the family the spirit of competitive self-seeking has no place. Its members share a common life, the benefits of which each receives or contributes to according to need or ability. This spirit Jesus would have extended beyond the present limits of the home to the whole of the human family, for only by so doing can the purpose of God for human society be realized in the kingdom of God, in which all men conscious of their sonship to God will live with their fellows as brothers and seek the common good.

Is this relationship capable of application to the matter of fact world in which we live? It is not without faith in God and in humanity prompted by love, but when we see that this principle is a part of God's plan for the world we can see the possibility of its being realized. Whether or not we are agreed on the manner of its application, we surely are agreed that for this new day the Gospel of Jesus has a message, and that the new day challenges preachers and teachers to reveal to it its inner meaning and to interpret to it its spiritual significance. To refuse to adjust ourselves to the cherished expectations of the times is tantamount to writing Ichabod over our portals. This we shall never do.

This brotherhood, too, will mean universal peace. You recall how the people of Chili and the Argentine Republic decided after their bloody war that they would come together and take a solemn vow that they would never again enter into war, so they erected a great statue of the crucified Christ on the border line of the two nations, under the shadow of which they swore international peace was to be eternally established.

So some day the nations of the earth will gather around the crucified Christ and swear that war will be no more.

Then let us pray that come it may,
As come it will for a' that,
That man to man the wide world o'er,
Shall brothers be, for a' that.

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