

5. In the enterprises of the kingdom you will find a Cause great enough, and motive power strong enough, to bring into exercise all your powers by giving you a place as a co-laborer with others like-minded in the work of world-wide evangelization.

Methodism has ever said, must ever say, to all its men: "We would show you a way, the only way, by which you may make of yourself a man as nearly like Jesus Christ in character as you have the power to become." This is true holiness. But there is more. Methodism must continue, and say to its men: "The Church provides you with fitting organization and training for doing a man's part in the work of the world, that you may act as nearly as you have opportunity and power, as Jesus Christ acted when He went about doing good." Only in this way can a man render an adequate service to his fellow-men in the world-wide Brotherhood of human need and peril.

Methodism must not compromise with its men on the question of vital need and supply. The chief trouble with men is internal; their one great need is spiritual. Not economics, but salvation, is the supreme question to study and solve. Not the external and physical are most pressing, but the internal and spiritual. The Message of Methodism to men is primarily a message of character, its appeal is to express holy living in a ministry of daily service that shall help save the whole world of humankind.

In this way Methodism will not be content, or indeed chiefly concerned with making men good, and so preparing their souls for a future heaven of blessedness; but it will organize, train and equip them for a righteous and useful present life on earth.

Not the glamor of a prospective future Home in Heaven, but the establishment of a present Heavenly Home on earth, is to move us most mightily in our religious ideals, plans and purposes.

So men need Methodism for what it can make of them, and Methodism needs men for what it can accomplish through them for the establishment of heavenly principles and conditions in the present-day life of earth.

To do this, our Church must present a virile religion that ensures a knowledge and an experience that are worthy a man's highest desire and which will meet a man's deepest conscious need; and it must at the same time present a virile programme that necessitates and calls forth his most heroic endeavor.

Methodism should be satisfied with no lower type of individual man as the product of its labors than was in the mind of John Wesley at the beginnings of the movement.

Methodism should be satisfied with no lesser body of collective men than gathered around the founder at the inception of his mighty work.

We need every man at his best as a man; but we need men at their best as an organized body for the carrying forward of the work of God as it opens up around us to-day in every sphere of human society.

So the Methodist man inside the Church is to reach up after the highest possible character that with other like-minded men he may seek the men outside the Church who need it and all it provides for their highest welfare here and hereafter.

The Church should be to all its men a sure place to which to go for the getting of good; but it should be equally an excellent place to go from for the giving of good to others. No Methodist church has done its work when it simply inspires a desire to flee from "the wrath to come." It must send men forth from its sweet services to render good to others by ministering to their needs in every way open to them, as the rules of Methodism have so clearly set forth from the beginning of the societies.

The way to the highest manhood is in seeking to impart the principles of what measure of manhood we already have to some other fellow who is lower in the scale of attainment than we are.

The way to the highest nationhood is achieved only by the purification of the lives of the aggregate citizenship.

The way to the universal supremacy of Jesus Christ is by the general introduction of the principles of His teachings, and the proof of the appropriateness of His Gospel to every being in the race of human kind.

These steps in human progress, whether for the individual or the race, call for the most heroic resolutions and the most strenuous efforts of every man among us. Possibly we have all experienced before now that it is not easy to be good, and still more difficult to maintain ourselves at our best. More emphatically is this true of the world of human society about us. In individual life there is daily call for the overthrow of selfishness and the eradication of evil by the introduction of positive good. In the world of men around us it is equally true. The evil tendencies in our natures are not easily overcome, bad habits are not always immediately broken, the temptations of the triple power of evil are not removed at once and forever. There is much of destructive work to be done before a truly reconstructive work may be carried on. This lies at the very basis of all moral or social reform. To make men good is not less easy than to be good ourselves. Yet goodness is possible to all.

Perhaps the best service we who are seeking the highest good for ourselves can render our fellows is to create within them a desire for the same possession. This may be accomplished best by personal example rather than by argument. To argue with a man that he ought to be good is a very different thing to creating within him a great longing to actually become so. Yet this is the mission which the Methodist men in the Church must somehow convey to the minds and hearts of the men out of the Church. Organization will be useful if it be utilized as a means to this end; it is not of much value if considered an end in itself. We come together that we may go apart and seek the prodigal who has wandered from father and home. If our organizations fail to prepare us for such individual evangelism they will be neither long-lived nor useful. Methodist men must always be active evangelists, or the glory of their characters will soon become dimmed and the very light of life will burn low, if it does not become totally extinguished. "All at it and aways at it" contains a wise philosophy that lies at the very foundation of growth and achievement.

Surely in its varied campaign of conquest, Methodism presents to its men unsurpassed opportunity for the attainment and expression of the very noblest qualities of highest manhood. Perhaps the idea of conquest appeals most to us. It stirs our hearts and moves us by its magnetic appeals to every heroic spirit within us as we see the possible overthrow of the kingdom of darkness and the reign of the King of Love in human hearts. We want to see the dethronement of King Alcohol; we long for the destruction of the reign of Pride, and Lust, and Avarice, and Passion in the lives of men; we pray for the triumph of Right in all human relationships and dealings; we anticipate with great joy the subjugation of every foe of the Lord Christ, and properly so.

But we must not forget that Methodism is not concerned wholly with the conquest of the men that are now full grown; but with the growth of a generation of men that are yet immature and will become men only in the progress of the years. I would not detract from the importance of conquest, but let us not forget that the Kingdom and the Church of Christ are to be built up as well by culture from within as by conquest from without. The Methodist men of twenty years hence are the Methodist boys of to-day. What about these? Methodism will never prove the possible strength of her marshalled manhood until she learns the incalculable value of her aggregate boyhood. We want an increasing number of men in Methodism. We may get some of these by reforming the prodigals; but I judge we may get many more by retaining the boys. We want men evangelists to seek the lost in every community; but we want men shepherds to care for the lambs that have not yet wandered far, far away. Men do

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